

The Marshaling of the Nations

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THE MARSHALING OF THE NATIONS

HAVE you noticed that the power, and even the territory, of *this whole world* is fast falling to the control of a very few nations? I have you not been impressed with the thought that the movements of the great nations of to-day are strictly world-movements—movements that really affect the whole world? No doubt you have. Possibly you have not. But, whether you have or not, you are here invited to a short study of this subject with the writer of this pamphlet. Come.

It is the truth that only *five* powers now control practically this whole world. Britain, Russia, the United States, Germany, and France are these five powers. Notice the scope of each one of these.

Britain proper, beginning in the British Isles, extends her power over all the body of Africa from the Mediterranean Sea to the Cape of Good Hope; over Arabia, Lidia, and the heart of China; over Australia, Tasmania, New Zealand, and many of the islands of the Pacific Ocean; and over British North America.

Russia begins in Europe at the eastern shores of the Baltic Sea and extends her power eastward over all the territory north of the fortieth parallel clear to Bering

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Straits; and in *the heart* of Asia southward even to the Persian Gulf.

The United States, with her own proper territory stretching across the North-American continent from the Atlantic to the Pacific, has extended her power over Cuba and Porto Rico, and *by the Monroe Doctrine* over all of the Western Continent to the southward; ¹ 1 and to the westward over the islands of Hawaii, Wake, Tutuila, Guam, and the Philippines, to the very door of China, which "door" she insists shall remain "open."

Germany, having her own proper seat in Central Europe, extends her power over a portion of East Africa, also two portions in West Africa, a portion of China; and over the Solomon, the Caroline, and a part of the Samoan, Islands, in the Pacific Ocean.

France, having her own proper territory in Northwestern Europe, extends her power over northern Africa; holds a portion of West-central Africa—from Lake Tchad to the River Dua and the Lower Congo and the sea; the island of Madagascar, off the east coast of Africa; a portion of Southern China; and many islands in the Pacific Ocean.

From this sketch and the accompanying map,²² it is clearly seen that these five powers—Britain, Russia, the United States, Germany, and France—actually hold in their hands the *power* and the greater part of the *territory*, of this whole world. There are, it is true, a few

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other nations, such as Japan, Italy, Austria, the Scandinavian countries, Portugal, Holland, Belgium, and Spain; but what power have they in the presence of these five? What could they do against these five, or without the consent of these five? This, even though they were all united against the five. But the truth is that several of these are working hand in hand with members of the five, and so are to be counted as practically included in the five; such is Belgium, who works with France in West-central Africa, and with Russia and France in China; such is Italy, who works with Britain on the coast of China, and in the Upper Nile; such is Portugal, who works with Germany and Britain in East Africa.

Such is unquestionably the situation as it is on the earth to-day; and by the steady course of these five powers, this situation is being pressed more and more upon the attention of all people. These powers themselves recognize the fact that they are dividing up *the world* among themselves. At the opening of the German Parliament in December, 1899, Count Von Buelow said: "We can not stand aside, dreaming, while others undertake the partition of the globe."

WHAT IS THE MEANING OF IT?

This being undeniably the situation as it is in the whole world, it is of great interest to all to note and to study the movements of the nations as day by day these movements are developed; but it is of much greater interest to all, and of the very first importance, to inquire into and study the *meaning* of it all. It is not enough to know that certain events are occurring; that

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nations are changing the map of the world. All that is quite an empty thing, unless we know the meaning of it. All the history of the world is but a series of names, dates, and facts, unless we know the meaning, the philosophy, that is involved in those names, dates, and facts. That a certain man lived; that he did great things in the world; that he lived at a certain time; and that he changed perhaps the map of the world: this is all a very trifling thing, unless we know the meaning that reaches away back of the man, and the philosophy of the history of which he is simply a figure, in which he is simply an item.

Is it possible that any one would say that these things have no meaning—that they are merely fortuitous?—No, no. The mighty movements of nations in the ages past have had not only meaning, but the deepest meaning, to those who would discern. And so it is yet: these things that touch the fate of nations and empires, and that involve the world to-day, have a meaning for the people of the world to-day.

What, then, is the meaning of these things that stand so palpably commanding the attention of the world to-day?—I not mean, What meaning can

be conjectured? I mean, What is the meaning in truth and verity? What truth is there in these things for our understanding, and for our instruction?

And where shall we go to find absolute truth concerning any question?—To the source of all truth, to be sure; to the Word of God. That is the divine oracle to which we are to go to inquire for the truth that is up in this world-scene which has here been sketched.

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Every one knows that in olden times nations were mentioned by name in messages from God. Every one who has read the Bible, has read the names of kingdoms and empires, and has read the messages that were sent by God, through His prophets, to them.

Thus everybody who has read the Bible at all, whether he believes it or not, knows that in the times when the Bible was written, notice was taken of nations and their movements. Definite mention was made of Egypt, Assyria, Babylon, Medo-Persia, Greece, and the mighty and terrible nation that came after Greece in the course of empire. There was also mention made of very small nations, compared with these, such as Tyre, and Sidon, which were hardly more than cities; and such as Moab, and Ammon, and Arabia, those small, or even petty kingdoms surrounding Palestine.

Now it is written in the Bible that there is no respect of persons with God. Nations are made up of persons. Then, as nations are made up altogether of persons, and as there is no respect of persons with God, it is certain that there is no respect of *nations* with God, its the Lord in olden times did speak directly to, and did deal personally with, the nations of earth, and especially such small ones as have been here referred to, and as he is no respecter of persons, and, therefore, not of nations, how can it be, how could it be, that the Lord would have no message concerning the mighty nations of to-day—the smallest one of them greater than the small ones which He noticed before, and the greatest them greater than the greatest that existed then, excepting, perhaps, Rome? This makes it certain that as truly as the Bible is from God, bearing message to

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nations at one time in history, it must have messages for nations at all times.

GOD'S WORD TO THE ANCIENT NATIONS

In the twenty-seventh chanter of Jeremiah there is an illustration of this truth, with respect to the nations of old. There Jeremiah, the prophet of God, was commanded to make some wooden yokes and to put them upon his neck; and, in the time of King Zedekiah, when ambassadors came up to the king of Jerusalem from Moab and Ammon, and Tyre, Sidon, and Arabia, Jeremiah was to take these yokes, from his neck and hand them to the ambassadors, and tell them to carry to their kings the yokes, with this message: "Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all those lands into the hand of Nebuchadnezzar the king of

Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, that nation will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers

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which speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." Jer. 27:4-11.

There is a definite message which was sent by God to the kings and peoples of those very small kingdoms.

The empire of Assyria, to which of Jonah was sent, included Phenicia, Syria, all Mesopotamia, Armenia, and all the north country to the Caspian Sea. God sent Jonah to call them to repentance, because of the iniquity that had come in through the luxury which was the fruit of the wealth, extent, and pride of empire which they had acquired. All of the wealth was brought to Nineveh, the capital. Wealth induced luxury; and luxury brought vice of every sort, to such an extent that it carried the ruin of the nation in it. For this reason God sent Jonah to that people to warn them; they received the warning of God; they repented, and were not destroyed.

Then followed the kingdom of Babylon, which covered the same space of territory as had that, of Assyria, and considerable more. The king of Babylon at that time was Nebuchadnezzar. God sent to him a message by the prophet Daniel.

Next came Medo-Persia, which covered the same territory as had Babylon, and considerable more. To Cyrus, king of Medo-Persia, Daniel read from the book of Isaiah the message of God to that king by

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name. Isa. 44:28; 45:1-15. Cyrus received the message, acknowledged God, and issued a decree setting at liberty all Israel, that they might return to Palestine and rebuild the city of Jerusalem, and the temple of God there. Ezra 1:1-4.

Next came Alexander the Great, who spread the empire of the Greeks from the Adriatic Sea to the borders of India, and from the River Danube and the Black Sea to Ethiopia. He offered sacrifices at the temple of God in Jerusalem, and heard read to him from the book of Daniel the message of God concerning himself.

Thus in those times the Lord sent messages by word and in writing to the rulers of nations. That being so, and God being no respecter of persons nor of nations, can it be that there is no message in the Word of God for the mighty

nations of to-day, of which only a few own and control the whole world? And what were those nations that in ancient times controlled the world, in comparison with these five mighty powers of to-day? Then, as certainly as the Lord is no respecter of persons, nor of nations, He has put in His Word instruction, admonition, and warning for the nations, and concerning the nations, of the present time, and for the people that compose these nations that are governing the world to-day. Let us look, then, not simply *for* something that the Word of God may say as though we were searching in uncertainty; but let us look *at* what that Word says; for on this great subject that Word does certainly speak.

THE NATIONS OF WESTERN EUROPE

The first of the passages of Scripture to be studied in this connection is the second chapter of Daniel, in con-

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nection with the seventh chapter. Nebuchadnezzar was the king of Babylon at the time, and he had spread the power of Babylon over all the then civilized portion of the world. He had even extended his influence beyond the borders of civilization, so that the world, as it then was, was under his control. One night, after he had lain down to sleep, he was thinking what would come after he should have passed away; what would become of the great empire which he had built up. While thus thinking, he fell asleep and dreamed. When he awoke, he knew he had dreamed something of special importance and interest, but could not recall it. He then called together the wise men, to have them tell it to him; but they could not. Daniel was brought at last, and told the whole story.

Bear in mind that Nebuchadnezzar was wanting to know what was coming to pass after he should have passed away. But when Daniel came to tell to him what was to be told, he said: "There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be *in the latter days*." It was a long time from Nebuchadnezzar's time to "the latter days." Yet Daniel not only tells the king what should come to pass after he should pass away, but tells to him and to all people what should come to pass until the end of the world, and especially "in the latter days."

Daniel told the king that he had seen a great image; and, from the description given, it is plain that it was the image of a man. Its head was of gold; its breast and arms were of silver; its sides were of brass; its legs of iron; and its feet and toes of iron and clay mixed.

And Daniel said to the king: "Thou art this head of

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gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be

partly strong and partly broken ["brittle," margin]. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:38-44.

In the seventh chapter of Daniel there are pictured four great beasts, which correspond to the four metals in the image. "Then," said Daniel, "I would know the truth of the fourth beast, which was diverse from all they others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; *and of the ten horns* that were in his head." Then the angel said unto him: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down,

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and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise."

The great and terrible beast of the seventh chapter represents the fourth kingdom. In the same order precisely the legs of iron of the great image represent the fourth kingdom. The great and terrible beast representing the fourth kingdom, had *ten horns*. The legs of iron of the great image, representing the same fourth kingdom, had *ten toes*: this is certain, because it was the image of a man, and the toes are particularly mentioned. The ten horns of the great and terrible beast represent *ten kingdoms*. And since the *toes* occupy the same place precisely in the fourth kingdom of the vision of the great image, that the *ten horns* occupy in the fourth kingdom of the vision of the seventh chapter, it is certain that the toes of the fourth kingdom of the image correspond to the ten horns of the great and terrible beast of the seventh chapter. The toes of the image represent division of the fourth kingdom (Dan. 2:41), just as the ten horns of the great and terrible beast represent division of the fourth kingdom. Therefore, the ten toes must, just as the ten horns do, signify the ten kingdoms of the fourth empire.

And now the word is: "*In the days of these kings* shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." "Thou sawest till that a stone was cut out without hands, which smote the image upon *his feet* that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken

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to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:44, 34, 35.

The kingdom that succeeded to that of Nebuchadnezzar was Medo-Persia. That which succeeded this was the kingdom of Grecia—Alexander the Great. Then came the division of his great empire among Alexander's generals, and the

downfall of his kingdom. Then came Rome, which was that fourth kingdom spoken of. And Rome did indeed cover the world in its period of time. It was then destroyed, and, out of the territory which had formed the Roman Empire proper, there came exactly ten kingdoms—not one more nor one less. These ten kingdoms were to come out of the *fourth* empire; *not* out of the *second*: BUT out of the *first*: *not* out of the *third*: BUT out of THE FOURTH. And the fourth was Rome. Accordingly, in the territory of Rome proper is the place where the ten kingdoms must arise. And the territory of Rome proper was Western Europe. This is where the ten kingdoms of the seventh and second chapters of Daniel must appear in the world, on the ruin of the Roman Empire.

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In 351 A. D. two distinct nations planted themselves in this territory, from the German tribes in the north of Europe. These two nations were the Franks and the Alemanni. Those Franks which established themselves in the territory of the Roman Empire in 351 A. D., are the French nation of to-day. And the Alemanni, who established themselves in what is now Swabia and the north of Switzerland, are the German nation of to-day.

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In French, the Germans still bear the name of "Allemands," and "Germany" in French is "Allemagne." The German emperor of to-day, with his House of Hohenzollern, is directly descended from a prince of the ancient Alemanni.

Next, in A. D. 406, there entered the Roman Empire three other nations of barbarians—the Burgundians, the Suevi, and the Vandals.

The Burgundians settled in what is now Western Switzerland, and were the origin of the Swiss nation of to-day.

The Suevi settled in that part of Europe which is now Portugal.

The Vandals passed on through Spain, over the Straits of Gibraltar, took possession of all North Africa, established their capital at Carthage, and ruled North Africa and the Mediterranean Sea for more than a hundred years.

In A. D. 408 the Visigoths invaded Italy, captured Rome, ravaged it for five days, marched to the southern point of Italy, turned back through all the length of Italy, and marched out into Southern France, and established themselves there for forty or fifty years, and then passed over the Pyrenees into Spain, and were the origin of the Spanish nation of to-day.

Next, in A. D. 449, the Angles and the Saxons, Starting from the north of Europe, about Schleswig-Holstein, went into Britain and there became the origin of England—Angle-land—and of the mighty British nation of to-day.

Attila, the commander of the Huns, who had spread his empire over all of the territory east of the river

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Danube clear to the borders of China, in 451 and 453 made two invasions of the Roman Empire. In 453 Attila died at his capital east of the Danube; his empire vanished, and from it, in the next twenty-three years, three tribes of Germans came over and occupied territory within the Roman Empire. These three were the Ostrogoths—eastern Goths—the Lombards, and the Heruli.

And then the Western Empire of Rome was gone, and just ten nations stood in her territory in her stead. The ten stood thus:–

1. The Alemanni in North Switzerland, Swabia, Alsace, and Lorraine.
2. The Franks in all Gaul north and west of the Moselle.
3. The Burgundians in West Switzerland and the valleys of the Rhone and Saone in Southeast Gaul.
4. The Suevi in that part of Spain which is now Portugal.
5. The Vandals in North Africa, with capital at Carthage.
6. The Visigoths in Spain and Southwest Gaul.
7. The Angles and Saxons in Britain.
8. The ostrogoths in Pannonia—what is now Austria.
9. The Lombards in Noricum, between the Ostrogoths and the Alemanni.
10. The Heruli in Italy.

[CD-ROM Editor's Note: See map of ten kingdoms, next page.]

And thus in A. D. 476 there were ten kingdoms, exactly ten independent nations, established in that territory which had been the body of the Roman Empire proper. And thus the prophecy that was given to Nebuchadnezzar, and interpreted and written by Daniel,

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that there should be these four kingdoms, and that ten should come out of the fourth, was fulfilled to the very letter. The details of this any one can trace out any day on any map that he will but hold before him and mark as he reads the history of the fall of the Roman Empire. ³³

The prophecy next states that there would come up among these ten another *one*, and by it three of the ten would be "plucked up by the roots." The three which were plucked up, were the Heruli, who occupied Italy; the Vandals, who occupied North Africa; and the Ostrogoths, who had been instrumental in rooting up the Heruli, and who occupied Italy in their place. Take three from ten and *seven* are left. And *these seven* of the original ten kingdoms that divided Western Rome are in that territory to-day, and are the powers of Western Europe to-day. The Saxons, the Franks, the Aleinanni, the Burgundians, the Visigoths, the Suevi, and the Lombards, are the powers respectively of the Britain, France, Germany, Switzerland, Spain, Portugal, and Italy of to-day. ⁴⁴

[CD-ROM Editor's Note: See map of seven kingdoms, next page.]

And these *seven*, with the eighth (the Papacy), before whom the three "were plucked up by the roots," must be there until the *end of the world*; for it is written, "In *the days of these kings* shall the God of heaven set up a kingdom; . . . it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

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Of these seven, some are very powerful, such as Britain, France, and Germany; while others are weak, such as Switzerland, Spain, and Portugal; while

Italy stands, as it were, between strong and weak. So, these seven of the original ten, stand just where Daniel, from the dream which was given to Nebuchadnezzar, said they would stand. They stand there in precisely the condition in which that prophecy said they would stand. Britain, France, and Germany have spread their power over the whole world, and have so intertwined themselves in the affairs of the whole world that what touches the world touches them, and what touches them touches the world. And all this shows that these great nations are spoken of, in the Word of God, as really as were Moab and Ammon, or Babylon, or Grecia, in the days of Daniel or Jeremiah.

[CD-ROM Editor's Note: See map of seven kingdoms next page.]

Now, in regard to that other mighty nation,

RUSSIA

Many people have read the thirty-eighth and the thirty-ninth chapters of Ezekiel, and have wondered and longed to know what those two chapters can mean; what it is to which they refer. And, all this time, the first verses of these same chapters of Ezekiel tell definitely what is referred to; what nation of to-day is meant in those two chapters. Read the verses: "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal." In the Revised Version it runs thus: "Son of man, set thy face toward Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him." And the same connection is found in the third verse, just following, and

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also in the thirty-ninth chapter. Now, we shall not attempt an exposition of these two chapters; we simply point out the meaning of the names that are spoken, that all may plainly see what nation is referred to, and that that nation is Russia.

The text reads: "Son of man, set thy face toward Gog, of the land of Magog, the prince of Rosh, Meshech, and Tubal, and prophesy against him."

Meshech was one of the grandsons of Noah. He passed up from the country of the Euphrates, through Mesopotamia, into what is now Russia, and became the origin of the people who settled in the place and built the city which is now called Moscow—the Muscovites—"and who still give name to Russia throughout the East."—*Rawlinson*.

Magog was another of the grandsons of Noah. He peopled all of the north of Asia: that part which in ancient time was called Scythia, and in our days is called Siberia.

Tubal is another of the grandsons of Noah. He settled in the region which still from him bears the name Tobolsk.

Now, the "prince of *Rosh*" is the chief of all these; and that word "Rosh" is the root-word from which comes Russia and the Russians.⁵⁵ So, the thirty-eighth and the thirty-ninth chapters of Ezekiel are the Word of God to all people to-day, concerning the place which is occupied by Russia, its position, and its career, in

the last days, and up to the very last day. The account says definitely that it shall be "in the latter days" (Eze. 38:8); the great feast of the fowls of heaven, of Rev.

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19:17, 18, is mentioned in Eze. 39:17, 18; and the six plagues are referred to in Eze. 39:2, margin; and the seventh plague, in Eze. 38:22. See Revelation 16. Throughout Ezekiel 38 and 39 this power is spoken of as coming from the "north quarters." And by looking at the map it is easy to see that Russia does occupy the north quarters of the greater part of the whole eastern world.

There is another prophecy which comes in, in this connection, and which makes plain to all people the connection between this power—Russia—and all of those western powers of Europe that occupy the territory of Western Rome. There comes next a scripture that shows a blending of all these: not a blending in unison, but a blending in their interests, which causes continual jealousy and contention among them. It is the prophecy concerning

THE EASTERN QUESTION

In the eleventh chapter of Daniel, history itself is sketched. It is not a prophecy given under the symbol of a lion, or great image, or something of that kind: it is history itself; a sketch by the angel of God. Many, in reading the eleventh chapter of Daniel, not reading it in connection with the tenth chapter, think that Daniel is the speaker in the eleventh chapter. But he is not the speaker; Daniel is only the one who *wrote* it. The angel of God is the speaker; and he is the angel Gabriel, as will be seen from the tenth chapter.

Now this eleventh chapter of Daniel is a sketch of the history from the beginning of the reign of Darius the Mede until the time of the setting up of the kingdom of God, as is shown by the words of the last verses of the

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eleventh chapter and the first few verses of the twelfth. It reaches from the first year of Darius the Mede until the resurrection of the dead and the end of the world. The first part of the twelfth chapter reads:—

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise ["teachers," margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." Dan. 12:1-4.

Now, this angel says to you and to me, as he said to Daniel: "Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia; 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." That was Xerxes.

Then the angel, speaking of Grecia, continues: "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. 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."

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As is well known, after the death of Alexander the Great, his kingdom was divided into four parts. One general took the western part—Greece and Macedonia proper. Another general took the northern party—Thrace and Bithynia, the territory of which Constantinople is now the center. Another took the eastern division, from the Mediterranean Sea to the border of India. And another took the southern part—Egypt, Arabia, and Cyprus. Thus the kingdom was divided exactly toward the four points of the compass.

Presently these four generals fell into dissensions and wars, and the power was merged into two—"the king of the North" and "the king of the South." The king of the North occupied all of the northern part, and the Adriatic Sea to the River Indus; and the king of the south, all the rest. From about the sixth to the sixteenth verse of Daniel 11, the angel talks about the king of the North and the king of the South, in the history of the successors of Alexander. And the sixteenth verse of Daniel 11, the king of the North and the king of the South are not specified again until the fortieth verse, and "the time of the end."

So, when we come to the fortieth verse of the eleventh of Daniel, we are not reading of affairs away back in the days of the empire of Greece, nor of the affairs of Rome, but of affairs down here at "the time of the end," as mentioned in the thirty-fifth verse. Other verses also show the same thing. And bear in mind that the king of the South is always in Egypt, and the king of the North is always the power occupying the territory of which Constantinople is the center. And all the world knows that since 1453 A. D., the territory of which

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Constantinople is the center, has been held and ruled by the Turks. Then the king of the North at the time of the end is the Turkish dominion.

Now, the last verse of the eleventh chapter of Daniel, speaking of the king of the North, the power controlling the territory of which Constantinople is the center, says, "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."

For fifty years or more the world has been expecting the end of Turkey to come. The existence of the Turkish nation has been all this time, and is to-day, due to the common consent of the great powers of Europe. Turkey exists to-day as a power solely by the agreement of Russia, Britain, Germany, and other powers of Western Europe. Only five years ago—in 1895—as will be remembered, there were riots in Constantinople, and conflicts between the Armenians and the Turks, in Asia Minor and Armenia. At that time the people of Britain and of the United States actually demanded of the nations of Europe that they should abolish the Turkish Government. At that time, in Constantinople, for at least ten days, the Armenians expected—whether for cause or not—that war would be

declared on Turkey, and that the British fleet would appear on the waters of Marmora and the Bosphorus, for their deliverance from Turkish rule.^{6 6} Every morning, for ten days, when they awoke, the Armenians expected to see the British fleet in front of Constantinople. The people of England and

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the United States urged and almost demanded that their governments should move in the matter, and that the dominion of the Turk should be blotted out. But Lord Salisbury, the ninth day of November, in the year 1895, gave the answer of the Powers to all the world on that question. In his speech at the Mansion House in London, he said:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that *for the peace of Christendom it is necessary that the Ottoman Empire should stand*. They came to that conclusion nearly half a century ago. I do not think they have altered it now. *The danger*, if the Ottoman Empire should fall, would not merely be the danger that would threaten the territories of which that empire consists: *it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest*. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, *and that is a danger WHICH HAS NOT PASSED AWAY*."

So, the reason that Turkey abides there is that the peace of Christendom may be preserved, and to avoid a general war among these mighty nations. And Turkey can not abide except these mighty nations do hold her there, and say that there she shall remain. When, in the midst of those troubles, in 1895, it was proposed by certain ambassadors that a certain thing be done, the emperor of Austria said in response, "We do not dare

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to do that: to take that step would be only setting fire to the powder." So these mighty nations look upon the situation among themselves—of which Turkey is the key—as a powder magazine, with the train ready laid, and the danger is constantly that the fire will be set to the train, involving "in a dangerous and calamitous contest," as Lord Salisbury said, all of the great powers of the world.

As Turkey can not exist except upon the agreement of the great powers—Russia, Britain, France, Germany—there is the point at which these powers meet, and around which they turn as upon a pivot. And when their agreement does go to pieces, then what do they expect as the only consequence?—Only "a dangerous and calamitous contest," involving "all that is most powerful and civilized in Europe." And not only do these nations expect it, Turkey herself expects it. While I was in Turkey a gentleman who is a native there, said to me that a Turkish judge while talking with him just a short time before, said: "We expect that the powers of Europe will take from us Constantinople. We shall have to leave here; and the seat of the government will have to be established in Asia;

and it will finally be established in Jerusalem. And then the nations will still come and fight against us, at Jerusalem, to take that form us. And when they do, Messiah and Mahomet will come."

Now what says the Scripture?—"He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Constantinople is "between the seas;" but there is no "glorious holy mountain" there. What

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one place on the earth could be referred to in the Bible by the term "the glorious holy mountain"?—Jerusalem, to be sure, Jerusalem alone. The Turks themselves call Jerusalem "the holy." It has been truly said, "In every age the memory of Jerusalem has stirred the deepest feelings: Jews, Christians, and Mahomedans turn to it with reverent affection."

So, then, when the Word says that "he shall plant the tabernacles of his palace between the seas in the glorious holy mountain," it means that he will move his palace from Constantinople to Jerusalem. What then?—"Yet he shall come to his end, and none shall help him." That is what the Turks, and the mighty powers, and the people of the nations, all expect.

And what then?—"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time." And that is exactly what all the great powers, and the *people of God*, expect.

And what then?—"And at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." And that is also what the people of God expect. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." Dan. 12:1-4. The world is just now in that "time of the

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end." And the book is unsealed, to be searched through and through, that men may be wise and be delivered in that great day.

Now, all of these great nations move around Turkey as around a pivotal point. And that which they expect to come out of all this is precisely what the Scripture says shall come to pass—the end of the world.

THE UNITED STATES

We have had the second and the seventh chapters of Daniel, telling of the powers of Western Europe. We have had the thirty-eighth and thirty-ninth chapters of Ezekiel telling of Russia's power and place. And we have had Daniel 11 and 12, telling of "the Eastern Question," that involves all these powers in complications that can end, and that is by these expected to end, only "in a dangerous and calamitous contest," involving all that is most powerful and

civilized in Europe. But the other great world power—the United States—has not yet been comprehended. Where is her place? How does she come in?

Turn to Revelation 16. There is given the account of the seven last plagues. All trouble, distress, and woe that will ever be upon the earth will come in these; for they are the seven last plagues. The sixth one is the last thing just before the coming of the Lord. And here is the record of it: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared."

The river Euphrates flows down from the mountains of Armenia, to the Persian Gulf. That river has been

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flowing there ever since the Deluge. And ever since the time of Chedorlaomer, in the days of Abraham, mighty armies have crossed and recrossed the Euphrates, even when it was at the flood; and none ever found it necessary for the river to be dried up in order to be crossed. So it can not be the literal river that is here meant. But the next chapter tells what is meant, verse 15: "And he saith unto me, The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues."

Then the drying up of the waters of the Euphrates means the setting aside of the power that holds the territory in that part of the earth that is drained by the river Euphrates. Is there any sign of that being done? What power is that?—Turkey. But the life of Turkey is in these mighty powers of Europe: Great Britain, Russia, France, Germany. But when Turkey is set aside, these great powers, in dividing up the dominion of the Turk, expect nothing but a general war, which the Scripture also says is to be the sure result. This verse in Revelation 16 tells why it is that Turkey comes to her end: it is "*that the way of the kings of the East might be prepared.*"

What are the kingdoms that are particularly concerned in that matter of Turkey?—Russia, Great Britain, France, Germany. Behold here a curious connection. That power ceases that the way may be prepared for the kings of the *East*. But all that are concerned in the matter are the kings of the *West*. How, then, can that bring in the kings of the East? Look at the East—the extreme East. Russia controls all of North China down to Peking—all north of the fortieth parallel. Next, to the

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southward, comes Germany; next, to the southward, comes Britain; next, Italy; next, France. *And now*, with Britain and Germany, as well as by her own new possession of the Philippines, there comes in also *the United States* as one of these "kings of the East."⁷⁷ Thus the kings of the East are NOW the very ones which have always been the kings of the West; yea, the powers of the extreme West have now become the powers of the extreme East.

Now read that verse again: "The water thereof [of the Euphrates] was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them

to the battle of that great day of God Almighty." The power in the Euphrates country ceases to exist "that the way of the kings of the East might be prepared." And, when they come, how many come? the kings of how much of the world come?—"The kings of the earth and of *the whole world*." Ah, the kings of the East are the kings of the West; and the kings of the West are the kings of the East! And the same identical kings are the kings of the whole world—even as at the beginning of this pamphlet was pointed out and mapped.

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Thus the very powers concerned in this Turkish affair are the powers that are now turning their attention to the dividing up of China, and so are become the kings of the East. And in all this, these mighty nations are simply stepping into their places in the marshaling of the nations for "the battle of that great day of God Almighty."

Read: "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." And immediately after that word, comes this warning: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

In the midst of all this, the wiping out of Turkey, the marshaling of the nations—the kings of the West and the East—to the battle of the great day, the warning of given that *the Lord is coming*. All of these things are but the tokens of the coming of the Lord. These world-movements of the great nations are but the marshaling of those mighty nations preparatory to their coming up to the battle of that great day. And at that time the "great voice" will be uttered from the heavenly temple from the throne, announcing the end in the words, "It is done." And at that time every one shall be delivered whose name is found written in the book.

Is your name in the book of life? That is the question, the question of all questions—now, as never before in the world. Salvation from sin is always a mighty thing, but salvation from sin to-day is doubly a mighty thing, because it is salvation from sin, and salvation from destruction at the coming of the Lord. It is deliverance

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from the guilt and the power of sin, and it is deliverance from the fearful destruction that comes upon the nations because of their iniquities.

CONCLUSION

One thing further, and which takes us back to the second chapter of Daniel. The stone which smote the great image that Nebuchadnezzar saw in his dream, struck the image *where*? Verse 34: "Thou sawest till that a stone was cut out without hands, which smote the image *upon his feet* that were of iron and clay, and brake them in pieces."

And when that image was struck upon its feet, what became of all the rest of it?—"Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and

the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verse 35.

That great image was the image of a man. A stone strikes him on the feet. And, behold, by that stroke on the *feet*, this whole body, from head to feet, is dashed to pieces, and is made as chaff in the winds. A most curious thing! Since it is desired to destroy all the life that is in him, upon all natural considerations he would have to be smitten upon some more vital part than are the feet. Yet if, in order utterly to dash out the life of a man, and completely to destroy him from head to feet, it were necessary to smite him on the feet, this of itself would be evidence that the seat of life was in his feet. Such is the case here under consideration. The *stone*

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cut out without hands, smote the image upon *his feet*, and the whole was broken to pieces together, from head to feet.

That stone represents the kingdom of God. That kingdom is to be set up "in the days of these kings" that are represented in the *divisions of the feet*. The divisions of the feet are the *toes* (Dan. 2:41, 44), representing the original ten kingdoms into which Western Rome was divided: seven of which remain after the rooting up of the three, which seven are to-day the powers of Western Europe. And that stone, which is the kingdom of God, smites the image upon its *feet*, the divisions of which are the kingdoms of Western Europe. In these kingdoms of Western Europe to-day is the seat of life of all that ever composed the image. And to dash in pieces and make as chaff in the wind all that ever composed the image, it *must* be smitten in these divisions of the *feet*, which are the kingdoms of Western Europe.

Consider; the *head* of that image was Babylon; and Babylon was the center of the Euphrates country. That country is now owned and controlled by Turkey. But what is the life of Turkey?—The nations of Europe that are represented in the toes of the image. Turkey has existed there more than fifty years solely by the resolve of the great powers. Then when God wants to destroy all of the governmental life in that which was the head—Babylon—he must strike these nations where lies the seat of life of the nation that holds ancient Babylon. That nation is Turkey, whose seat of life lies in a combination of Powers, of which Britain, France, and Germany are vital parts. So when these divisions of the

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feet are smitten, it strikes out all of the life that was ever in the head of the image.

Next, take the *sides* of the image: Greece—the sides of brass. Greece is a kingdom to-day; but what kind of a kingdom?—A kingdom that was set up by the Powers, of which Britain, France, and Germany are vital parts. Only two years ago, when Turkey and Greece were at war, and Turkey had beaten Greece, the Powers stepped in, called a halt in the war, and directed the two parties in what they should do. Turkey withdrew her troops; Greece made satisfaction, and all by the direction and wholly according to the arrangements of the Powers. What and where, then, is the life of Greece, which was the sides of brass of that image?—It is in these Powers represented in the feet.

Thus the Spirit of God, looking through all of the history, has told of the end of the world, and how the end shall come. He saw these mighty nations controlling all of the territory of the world at the time of the end. He saw that in these great nations is the life of all that was represented in the great image. And He saw that by smiting the Powers which are represented in the toes, the life of all the parts of the whole image would be destroyed; because in these Powers lies the seat of life of all that is of that image to-day.

So, then, these scriptures noticed in this pamphlet are the messages of God to the people of the world concerning the nations to-day. And all the nations are definitely included, even to this far-off western nation of the United States. Think of it! Only in 1898 did this nation of the United States become mixed up with the powers of the world. Until 1898 here was a nation set

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afar off from the other nations; a nation that had no connection whatever with the European nations. It was the "isolated nation." But, behold, all at once, by a single leap, as it were, this isolated nation becomes one of the very leading world-powers, and a power of *"the East."*

And now, because of possessing the Philippines—the Eastern possessions of the United States—this nation becomes involved with the others in the affairs of China. In the winter of 1898-99 Lord Charles Beresford went to China in the interests of the Associated Chambers of Commerce, of Britain. He returned through the United States, and made speeches to boards of trade in San Francisco, Omaha, and other cities, insisting constantly that the United States must join hand in the hand with Japan, Great Britain, and Germany, in China, as against Russia and France, and the interests which they control. He insisted that if Great Britain, Germany, the United States, and Japan should stand together, they could hold the balance of power in China, could maintain "the open door," and prevent, for a time at least, the break-up of China.

The United States entered the lists, and *alone* "demanded" and secured the "open door:" not, indeed, to prevent the partitioning of China, but to secure the "open door" for herself and all the nations to Chinese trade. Thus this hitherto far-off and "isolated" nation is now one of "the kings of the East" as certainly as is any other nation. "The way of the kings of the East" is being rapidly prepared; and when that "way" shall be fully prepared, this nation, equally with all the others, will be gathered to "the battle of that great day of God Almighty."

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"In the days of these kings shall the God of heaven set up a kingdom." That time has come. That kingdom "shall never be destroyed;" because eternal justice and judgment are the foundations of its throne. It "shall not be left to other people;" because the people of the kingdom shall be all righteous, and in possession of eternal life. That kingdom "shall break in pieces and consume all these kingdoms" of the earth, and it shall stand forever; because He has "come whose right it is" to reign. And to all people He sends the wondrous message, "He "that overcometh will I grant to sit with Me in My throne."

And—

"O joy, O delight, should we go without dying!
No sickness, no sorrow, no dread, and no crying;
Caught up through the air, with our Lord into glory,
When Jesus receives His own."

"He's coming once again,
To set His people free;
That where He is in glory bright,
His saints may also be.
Then lift the drooping head,
Look up, rejoice and sing;
He comes, in majesty sublime,
Salvation's glorious King!

¹ Referring to the Monroe Doctrine and its effect, the Chicago *Times-Herald*, December 2, 1899, said: "No new claims to any portion of this hemisphere may be advanced unless the claimant is prepared to have it out with the United States, which is to say that the prohibition is absolute." That doctrine, then, practically asserts a protectorate by the United States over the whole of the Western Hemisphere south of her own proper lines.

² See colored map, pages 22, 23.

³ For the History itself in detail, see "Great Empires of Prophecy," chap. XXXVII to XLVI.

⁴ After the three were rooted up, the Lombards removed from their place on the Danube, and established themselves in Italy. And thus to a considerable portion of that country they "communicated the perpetual appellation of Lombardy." In the middle ages, Lombardy "was, indeed, for a time the name for Italy itself.

⁵ "Empires of the Bible," pp. 6-14, 17, 18.

⁶ I know this to be a fact, because I was in the heart of the Armenian quarter of Constantinople, while this was going on; and we lived in the house of an Armenian, who could tell us, and did tell us, all about it.

⁷ February 27, 1900, Washington correspondence of the New York *Tribune*, reporting from "a high authority of the State Department," gave, upon "authority, this statement:" "By the Treaty of Paris we came into possession of the Philippine Islands; and, from having purely commercial interests in the Far East, we came *an Eastern Power*, and an active participator in Asiatic politics.