

ENGLAND AND EGYPT.

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PROPHECY

FULFILLED & FULFILLING

OR

SIGNS OF THE NEARNESS OF CHRIST

IN

**THE EVENTS OF THE PAST THIRTY YEARS,**

WHICH HAVE REALISED

EXPECTATIONS FORMED FROM A STUDY OF BIBLE PROPHECY  
BEFORE THE EVENTS CAME TO PASS.

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# PROPHECY

## FULFILLED AND FULFILLING

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### CHAPTER I.—FOR THE READER.

**R**EADER, look here. This chapter is for you. You will say, “Are they not all for me if I think it worth my while to look at any? Yes, but an important word in your ear before you begin. There is a good reason why you should take the trouble of patiently reading this Pamphlet. Very likely it has been your fortune, as it has been that of most intelligent readers, to have read prophetic disquisitions, which have bewildered and disgusted you. Very likely you have come to the conclusion that there is nothing in it—nothing but charlatany and confusion. Reconsider this point.

The world, on all subjects, has been full of misconceptions and darkness at the start, but there has been the right way underlying the rubbish, for all that. Men have dug down through the rubbish to the truth, on physiology, chemistry, astronomy and other branches of scientific knowledge. Prophecy is not exactly a scientific subject; but in so far as it rests on authentic writings, demonstrably divine, and illustrated historically in a hundred accessible ways, it is a subject coming within the province of practical intellect and scientific elucidation.

Incomputable loads of rubbish have been printed on the subject. Most people have seen only the rubbish, and are liable to regard the whole subject with despair, if not with contempt. Perhaps you are among the number. Now, be open to a little kindly advice. Try again. Read this. There is something in the subject that is not rubbish, but ore of unspeakable value. This pamphlet may help to introduce it to you—not, mind you, by any attempt at theoretic demonstration. This pamphlet is not offered as a prophetic interpretation, but as an exhibition of actual facts, verifying interpretations published to the world the best part of half-a-century ago,—facts not in one field but in many, and facts not in a corner. They must be known to yourself—many of them, though the prophetic anticipation of them may not have been known to you.

Look into it. It is worth your attention. Do not be deterred by the universal lethargy on the subject. Rouse to the voice of reason. At least, read. It will repay reading. If you

find it worthless, you will know what to do ; and if you find it deserving of attention as a thing founded on truth, you will also know what to do, and if well advised, will do it. You will open your eyes and heart to the wonderful word and works of God, and yield to the sublime and purifying anticipations which are offered by a future resting on His revealed purpose.

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## CHAPTER II.

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### ON THE BANKS OF THE NILE.

**A**TENTION has once more been powerfully attracted to the East by the events which have taken an English army to the banks of the Nile. It is felt that in the fermentations and political upheavals portended by these events, throughout the entire extent of the Turkish Empire, the whole Eastern Question may peremptorily present itself, refusing to withdraw itself without a more or less final solution at the hands of the unwilling Powers of Europe : Powers unwilling only in a sense. They would be willing enough to have the question settled if each Power could have the question settled to its mind ; but they are unwilling to precipitate the attempt at a settlement which may end in locking them all in a death struggle for a place that must be filled by someone, when left vacant by the present occupants of the palaces on the Bosphorus. Events, however, are taking the question out of their hands.

The dying agonies of Islamism have forced England's hands. An Egyptian captain, with sufficient fanaticism, has found an opportunity, in the interests of the Crescent, of trying to drive European influence and European institutions out of the land of the Pharaohs. The Sultan secretly winks at his enterprise, and would fain lend him a helping hand, but succumbs to the embarrassing obligations which he sustains to the European Powers. England yields to the imperious necessity of her position, and lands an army to coerce the Egyptian captain. The Powers regard her action with distrust, and reserve their own interests with the result of creating a situation full of peril.

It would be of small advantage to discuss the dangers of this situation if the question were merely one of human politics. Such it appears to be to all the world, and such it seems in itself if we limit our consideration of it to the circumstances of the present century merely. Such it is not in reality, when the events of a past but not dead history are taken into account. It is, of course, in its proximate nature, a question of human politics ; but in its inner and higher relations it is much more. It stands related to a divine purpose, which has been largely and clearly

revealed in the Scriptures of the prophets. Because of this, it is far from futile to consider it. It has an issue of world-wide consequence, affecting the well-being of nations, as well as the destination of individuals in a very particular manner, as will appear on a close attention.

Experience prepares a man for the usual reception of such a proposition: "fanaticism!" "prophetic rubbish!" "insane twaddle!" It is the misfortune of the present situation of things, that the voice of God in the Scriptures of truth cannot get a hearing. A combination of circumstances—peculiar to our age—powerful and apparently fortuitous, has diffused a wide-spread feeling to the effect that it is inconsistent with culture to accord any faith to what Peter emphatically styled "the sure word of prophecy" (2 Pet. i. 19). A false science (in some of its speculations): a false criticism (in its most showy and most popular applications): a false theology (in its doctrine of the nature of man and the future state) have co-operated, with a natural aversion to divine restraints, to produce a deep-rooted and nearly universal prejudice against the revealed purpose of God, as made known to the prophets of Israel and the apostles of Christ in former times. The man would do a good thing who should break into and dissipate the consequent indifference that has sprung up to all divine things, which, at bottom, is so thoroughly unreasonable, so inconsistent with facts, yea, so intrinsically barbarous, as it may be called, without extravagance of speech. To attempt such a good work would be to attempt the impossible. God Himself will do it by judgment at the return of Christ. Meanwhile it is a believer's part (even if his voice be but a voice crying in the wilderness) to avail himself of every opportunity of placing matters in their right and reasonable light, doing his duty to God and man by calling attention to the truth, however it may be received.

Now, the truth of this matter, in its general form, is to be found in the declaration of Daniel, the prophet, to Nebuchadnezzar, that "there is a God in heaven that revealeth secrets, and maketh known (by the prophets) what shall come to pass in the latter days" (Dan. ii. 28). He has made known His purpose with great voluminousness in the Scriptures of the prophets—commencing with the promises made to Abraham; embracing the wonderful prophecies of Moses; and running all through the writings of the prophets, from Isaiah to the days of Malachi; culminating in the prophetic utterances of the Lord Jesus while on earth, the predictions of His apostles in their epistles, and the Apocalyptic scenes divinely exhibited to John in the island of Patmos at the end of the first century. The foreshadowing of the divine purpose has been gradual and fragmentary (though sometimes not so, but complete, as in the visions of Daniel). The principle in the main has been "here a little and there a little"—inviting study, and rewarding with a wonderfully complete information when all parts of the picture are put together.

## CHAPTER III.

## REALISED FORECAST.

NOW the object of this pamphlet is to show how entirely the prophetic forecast thus obtainable (of which the most recent illustration is the British occupation of Egypt) has been realised in the life-time of the present generation. This realised forecast has embraced numerous and widely-disconnected events, and has affected countries totally independent one of another, as will be seen in the enumeration of the occurrences which have passed into history during the past thirty years, after having been anticipated on the strength of apparently obscure indications in various parts of the Bible. The events in question relate to, and constitute, the characteristic signs of the time of the end. They have all happened in the order and with the effects required by prophecy, but in so gradual and perfectly natural a manner that only those on the attentive watch have been able to discern them. There is nothing intrinsically difficult in the discernment to ordinary intelligence: but intelligence requires to be applied consecutively to matters of slow evolution before the bearing of one thing upon another can be seen—the same as in the motion of the heavenly bodies. In the absence of this application, especially if the mind be occupied with private affairs (usually so engrossing), things perfectly palpable to enlightened observation have no meaning. However, even to unapplied intelligence, things can be made intelligible when presented in a connected manner afterwards. And this is true in matters of prophecy. Any one acquainted with the events of his own time will verify this in his own case, when he is shown that these events have been expected for reasons put on record before their occurrence.

There cannot be a better introduction to a proposed prophetic-political review than the quotation of words written some 34 years ago, anticipating the events now transpiring in connection with the Jews and Egypt. At that time, in 1848, Dr. Thomas wrote thus in *Elpis Israel*—(a book still extant): summarising the evidence he had presented:—

“The restoration of the Jews is a work of time, and will require between fifty and sixty years to accomplish. . . There is, then, a partial and primary restoration of Jews before the manifestation (advent of Christ) which is to serve as the nucleus or basis of future operations in the restoration of the rest of the tribes after he (Christ) has appeared in his kingdom. The pre-adventual colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus and of the truth as it is in him. They will emigrate thither as agriculturists and traders (this is being done at the present time—*Author of pamphlet*) in the hope of ultimately establishing their common wealth, but more immediately

of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under efficient protection. . . . Some other power (than the Ottoman), friendly to Israel, must then have become paramount over the land, which is able to guarantee protection to them and to put the surrounding tribes in fear. This is all that is needed, viz., security for life and property, and Palestine would be as eligible for Jewish emigration as the United States have proved to the Gentiles.

“ But to what part of the world shall we look for a Power whose interests will make it willing, as it is able, to plant the ensign of civilisation upon the mountains of Israel? The reader will doubtless anticipate my reply from what has gone before. I know not whether the men who at present (1848) contrive the foreign policy of Britain entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonisation by the Jews; their present intentions, however, are of no importance the one way or the other: because they will be *compelled by events soon to happen* to do what under existing circumstances, heaven and earth combined, could not move them to attempt. . . . The finger of God has indicated a course to be pursued by Britain which cannot be evaded, and which her counsellors will not *only be willing, but eager, to adopt, when the crisis comes upon them.* The decree has gone forth which calls upon the Lion of Tarshish to protect the Jews. . . . God who rules the world and marks out the bounds of habitation for the nations, will make Britain a gainer by the transaction. He will bring her rulers to see the *desirableness of Egypt, Ethiopia and Seba, WHICH THEY WILL BE INDUCED* (by the force of circumstances probably) TO TAKE POSSESSION OF. . . . *The possession or ascendancy of Britain in Egypt, Ethiopia and Seba will naturally lead to the colonisation of Palestine by the Jews.* . . . In view of what I have been presenting, Jehovah saith to them . . . ‘*I gave (have given—in the sense of purpose) Egypt for thy ransom, Ethiopia and Seba for thee*’ (Is. xliii. 3). . . . To ‘the land shadowing with wings, which shall proclaim the Jews’ return to the land of their fathers: *he (God) will give Egypt, Ethiopia and Seba as their ransom, and enable them, through its power, to lay hands upon Edom and Moab, and to obtain the ascendancy over ‘the children of Ammon.’ Thus they will settle in these countries of the Red Sea,*” &c., &c.

The views and expectations shadowed forth in the foregoing extract have been strongly entertained and freely enunciated during the past thirty years by a class of people who were brought to the study of the Scriptures through the writings of Dr. Thomas (the author of *Elpis Israel*). The periodicals circulating in their midst all that time contain frequent allusion to these Scripture-endered expectations. Reference to these ought to convince even the sceptically-minded of the *bona-fide* nature of the expectations now being fulfilled. A single quotation will sufficiently illustrate this point. This is from the *Christadelphian* for June, 1876, page 284.

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#### THE GROUNDS FOR EXPECTING A BRITISH OCCUPATION OF EGYPT.

N. Q.—Dr. Thomas has from the first taught that Britain might be expected to occupy Egypt before the coming of the Lord. You will find it in

*Elpis Israel*, page 391-9, written twenty-five years ago, and also in *Anatolia*, written shortly after. The grounds of the expectation are: 1.—Britain is the power mentioned in Ezek. xxxviii. 13, as the antagonist of Gog in the latter days in the land of Israel, under the name of “the merchants of Tarshish and all the young lions thereof.” 2.—According to Daniel xi. this northern invader prevails against all opposition, and therefore against the opposition of the Tarshish merchants, up to a certain point. The countries “Edom and Moab and the chief of the children of Ammon,” remain in the hands of Gog’s Tarshish opponents (Dan. xi. 41); but “*the land of Egypt shall not escape*” (verse 42), implying that the land of Egypt is in the hands of the possessor of Edom and Moab, or Britain. 3.—It is under British protection that the pre-adventual colonisation of the Holy Land takes place, as is evident from various places besides Ezek. xxxviii. *e.g.*, Isaiah lx. 9; xviii. 1. Now referring to the future deliverance of Israel, when it will be said to the south “Give up,” and to the north “Keep not back,” Jehovah says, “I GAVE EGYPT for thy ransom; Ethiopia and Seba for thee” (Isa. xliii. 3). This implies that the transferring of Egypt to some power brings about, or is connected with, the ransom of Israel in its preliminary stage. Egypt was given as ‘wages’ to Nebuchadnezzar, for his service as Jehovah’s instrument, against Tyrus (Ezek. xxix. 18-19), without Nebuchadnezzar knowing either that he served God in the matter of Tyrus, or that he got Egypt for a recompense. So England will receive Egypt as the price of Israel’s deliverance without either the deliverance or the payment of the ransom appearing in any other light than as a natural transaction, except to those who look at the affairs of nations from the divine stand-point. The possession of Egypt has become a political necessity to England on account of her immense and valuable empire in India; and the preservation of her footing in Egypt, particularly in defence of the Suez Canal, by the interposition of a territorial buffer between that canal and Russian advances from the Caucasus, leads to her occupation of the Holy Land and the settlement of Israel there. These, in brief, are the grounds of an expectation entertained for many years, and which has been partly realised in the purchase of the Suez Canal, and seems hourly on the point of a more complete fulfilment.

And now, in 1882, the spectacle of England taking up her appointed and expected position in the land of the Pharaohs, is something more than gratifying to those who have “long a watch been keeping.” It is full of sublime interest on account of what it indicates—the approach of the blessed moment when He who ministered words of wisdom and healing works of power to multitudes in the land of Judæa 1800 years ago, will revisit the earth—this time to stay and reign and fill the earth with glory.

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## CHAPTER IV.

## WHEREIN NOT REALISED, AND WHY.

AS has already been hinted, this presence of England in Egypt is only one of many occurrences which have fulfilled prophetic expectations during the last thirty years. The writer of this pamphlet has been attentively contemporary with all those occurrences, and thinks he cannot render a better service to devout readers at the present time, nor better predispose them to a right estimate of the whole matter, than by rehearsing these in their order as they presented themselves one by one on the field of European politics, during a prolonged period of watchfulness. It is just 30 years since he began to look for signs of Christ's return in the political occurrences of Europe. He was very young then, and would have known nothing of the subject but for Dr. Thomas's *Herald of the Kingdom*, in which a prominent place was given to the exposition of current political events in the light of the prophetic word. The idea that Christ was at the door, and that there were tokens before our very eyes which we would read of in the newspapers, had a powerful charm, which had never abated. Thirty years have only sobered expectation, with the broadening effect of a larger and more accurate knowledge of men and things. Dr. Thomas was expecting the Lord in fifteen years from that time. He died three years after the expiration of that period, without witnessing the desire of his heart. Of this enemies have made much for hostile purposes, but without good reason.

A good account can be given of the overrunning of the times.

Dr. Thomas's reason for expecting the Lord in 1868 was his view that the prophetically revealed Papal coercive ascendancy of 1,260 years ended at that time. In this view he was not mistaken. He lived to see all coercive power pass out of the hands of an elective dynasty which had lorded it over the Romano-fourth-beast territory for 1,260 years. But he did not witness the Lord's coming, because his expectation (that the Lord would come as soon as the Papal period was up) was largely an assumption. It was no assumption that that period must run out first, and that that period expired in 1866-70. But it was a mistake to suppose the Lord's return and the end of the Temporal Power would happen together. The one stood behind the other. It was as if a friend coming from a distance to see you tells you that you need not look for him till the twelfth moon of 1882 is fourteen days old. You will be liable to expect him on the fifteenth day of course; but the day passes, and he does not arrive; what conclusion do you come to? Do you conclude that

you were mistaken about the specification of the fourteenth day? No: that part was plain enough; you consider the message of your friend again, and you see that though the fourteenth day of the twelfth moon had to pass before he would arrive, you were not justified in expecting him to arrive immediately that day was reached, though it was possible, by the wording of the message, he might so arrive. He arrives, as a matter of fact, on the twenty-fifth day, say: and you see that his statement of time was a statement of what time must necessarily elapse before he could come, and not a statement of the exact time when he would arrive. Dr. Thomas, looking at the statement of Daniel, that the saints would be given into the hands of the little Horn of Daniel's fourth beast for 1,260 year-days, and that afterwards they would be delivered, by the appearance of the Ancient of Days, concluded that on the termination of the specified period the promised deliverance would take place.

Another feature of the prophetic word confirmed him in this conclusion, viz, the mention by Micah of "the days" of the Egyptian exodus as a time "according to which" Yahweh would again shew Israel marvellous things in their restoration. The time occupied by the coming out of Egypt, as is well known, was forty years; and, according to the Doctor's reckoning of the world's chronology since Adam, the world (of human life upon earth) just lacked forty years of being 6,000 years old at the time fixed for the ending of the Papal Power. On this the Doctor concluded that these forty years would be occupied in the rebuilding of the kingdom of Israel, after the analogy of the Mosaic constitution of things, and that as the coming of Moses to Israel was the beginning of events in Israel's forty-year deliverance from Egypt, so the coming of Christ would be the beginning of events in the supposed forty years of the latter days. This seemed to necessitate that the ending of the Papal period and the coming of Christ should happen together, and, consequently, led the Doctor to entertain the strong hope that the coming of the Lord would transpire in 1868.

But a reconsideration of the message shows there were some unproved elements in this argument. It is not certain that Micah's phrase, "according to the days of thy coming out of the land of Egypt" (Micah vii. 15), means according to *the length* of the days; it may certainly mean, and seems more naturally to mean, according to *the character* of the days—days of marvellous interposition of divine power. The age of the world, to a few years, does not amount to demonstration, though coming very near it. And it is not absolutely certain that 6,000 years is the exact length of the age of sin, though there is a very strong probability amounting almost to certainty. The absence of certainty in these two elements interfered with the certainty of the conclusion which the Doctor based upon them. But the one thing about which the Doctor has been unmistakably proved right (in this

particular calculation), is the termination of the Papal ascendancy of 1,260 years. This was the main ground of his anticipation of the Lord's coming in his lifetime. This ground remains, and in conjunction with other periods, and, with the manifold signs of the times, justifies the expectation of the Lord's early advent. The expiry of the Papal period has introduced us to "*the time of THE END*," during which a variety of sign-events are providentially employed in the development of the end itself.

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## CHAPTER V.

### PROGRESS OF EVENTS.

THE progress of events for the past 30 years has been slow as regards a week-to-week observation. Yet the progress made during that period, as a whole, has been immense, when measured by the scale of the century-programme, of which they form a part. At the beginning of that time, Louis Napoleon's *coup d'etat* had struck the first note in harmony with the Dr.'s prophetic-political interpretations. The world had been looking for the triumph of republicanism throughout Europe; and the establishment of a republic in France under the presidency of Napoleon's nephew, for the moment, gave countenance to popular expectations. But the Dr. maintained that republicanism must disappear, and that France would find herself under an imperial military leader, within four years of the outbreak of 1848 (*Herald of the Future Age*, vol iv., p. 48). The events of December 2nd, 1851, have verified this prediction, or rather prophetic interpretation; and France, under the author of that memorable usurpation, was rapidly rising into a position of European prestige and influence.

I have called this the first note which had been struck in harmony with the Dr.'s anticipations; but, before then, the Dr. had predicted the failure of the Hungarian revolt against Austrian tyranny, at a time when Kossuth and his companions in arms were carrying all before them. Everybody was expecting Hungarian success, but the Dr. maintained that Hungarian vassalage must continue. The revival of Hungarian independence he held to be impossible, because of the prophetically-decreed extinction of that power at the hands of the Austro-papal Power.

The establishment of Louis Napoleon's power in France introduced a new element in the European situation, and one in accordance with what the Dr. had written. In *Elpis Israel*, he contended that prophecy required, after 1848, a time of political ascendancy for France. This he argued from the Frog Symbol

of the sixth vial. He pointed out the preliminary verification of this in the elevation of Louis Napoleon by the vote of the French democracy. This vote vested the authority of the nation in one man, and as the original symbol of the French nation is the frog, he argued that Louis Napoleon had become the imperial incarnation of the political Frog element, and that the effect of his reign must be to stir up the world generally to a warlike state, and more particularly to evoke war-producing effects from the three political centres—Constantinople, Vienna, and Rome, as required by the vision of John, who saw, under the sixth vial, a frog-like spirit proceed out of the mouth of the Dragon, the Beast, and the False Prophet, and go forth to the nations of the earth, to gather them together to the Armageddon conflict. The appearance of things at the time was very much against this expectation. Louis Napoleon made profuse peaceful declarations, and addressed himself to the commercial development of the country; however, as time went on, things turned out as the Dr. had said.

Louis Napoleon, as a member of the Napoleonic family, was, by the Treaty of 1815, for ever excluded from the throne of France. His appearance there was, therefore, regarded with reserve and suspicion by the European powers, who were slow to recognise the successful political adventurer, and not the less so, that the assumption of the imperial crown was endorsed by the vote of the people. Louis Napoleon knew how to endure while preparing to conquer, by the acquisition and display of strength, their unconcealed distrust. While declaring the empire to be peace, and attending to the commercial needs of France, he set himself diligently to the work of organising the army and equipping the fleet. These he increased to an extent unparalleled in time of peace in the history of France or any other nation. This was the first distinct step towards accomplishing his war-provoking mission; politicians remembered the military traditions of Napoleon, of which the new-fledged Emperor had given the world proof of his admiration in more than one published work. They asked themselves, with look askance, what meant this extraordinary activity in depot and arsenal throughout France. Various alarms were entertained. It was thought England was threatened, and what was known as the "invasion panic" ultimately set in, resulting at last in the formation of volunteer corps throughout Britain. No nation felt itself safe; for no man knew what Louis Napoleon meant, who surrounded his person and counsels with an air of impenetrable mystery. The result was that every nation began to increase its military forces. From this is to be distinctly dated that tendency to soldiering which has been the marked and growing characteristic of the last thirty years, and has, at last, turned Europe, in the words of Beaconsfield, into "one vast entrenched camp."

Louis Napoleon's individual designs were, probably, not very definite, beyond the aim to secure European respect and found a dynasty. Knowing that this must begin at home, and that his position with the French nation could only be established on the foundation of military glory, it was, probably, with this idea that he intermeddled in the East, seeking to get up a war with a comparatively distant nation, in which he could engage with little risk. At all events, shortly after his accession, the world heard of the Eastern question, whose development at that time is traceable to the intrigues of Louis Napoleon's political emissaries at Constantinople. Earl Russell declared it was so in a recent debate in the House of Lords. An incident at the Holy Places raised the question of the relative rights of Greeks and Latins at the shrines, and generally throughout the Turkish Empire. This would, probably, have been settled, as it has now been, but Louis Napoleon encouraged the Sultan to take strong ground against Russian claims to protect the Greeks, assuring him of military co-operation in case of need. This was too much for the proud mettled Nicholas, the then Russian Emperor, who marched his troops across the Pruth, to acquire "material guarantees" for the proper treatment of his co-religionists in Turkey. Then followed a declaration of war by the Sultan, but in reality by the French Emperor. Thus the Frog-like spirit emanated from the mouth of the Dragon—the symbol of the Constantinopolitan section of the Roman Empire.

This event filled believers with sanguine anticipations. The Dr. had written, even before coming to England in 1848, that after that year "we ought to receive information of important events in relation to the Turkish Empire; probably of a movement on the part of Russia against the Sultan with the ominous fleet that has lately weighed anchor for Sebastopol. Russia is destined to overrun many countries, and especially to lay hold of the Turk with the hug of Bruin. Whether you (Editor of the *New York Morning Star*) have faith in this or not, place this document on record in your paper, and see if it does not turn out as I have said." Also in *Elpis Israel*, the Dr. had still more plainly indicated the seizure of Constantinople by Russia as a thing probable to transpire within a few years. And now here were the Russian hosts in motion, and Europe filled with the din of preparations for war on the part of France and her allies against the northern Power. Little wonder that we were filled with ardent expectation of the great event which we had been Scripturally taught would transpire as the climax of the final war, which we seemed now to be entering. True, it lacked fifteen years at least of the time when the Lord might be expected; and, therefore, it was too soon to expect the sweeping triumph of the Russian arms, for which we were looking; still we thought the conflict might in some way last all that time. Then it was noticeable that the Frog-like spirit had to

operate on the Beast and False Prophet mouths (Vienna and Rome), after the dragonic or Constantinopolitan manifestation which we were now witnessing ; and that there must, therefore, be an interval for these developments before the final catastrophe could come. But this was indistinctly perceived in the high state of interest gendered by the actual outbreak of hostilities between Russia and Turkey. The war went on without success to the Russian arms. Turkey, unaided, checked the Russian advance on the Danube, and the arms of the allies, after a stubborn conflict, destroyed her power in the Crimea, upon which peace was prematurely made on the initiative of the Emperor Napoleon, facilitated by the death of Nicholas and the accession of Alexander II., a peacefully-disposed monarch.

The result was disappointing to believers at the time, who had looked for Russian success and the opening out of the war into broader fields of action. Some contended that a Russian check at the outset was required by Ezekiel xxxviii. 4, "*And I will turn thee back and put hooks into thy jaws, and I will bring thee forth and all thine armies,*" &c. This suggestion was submitted to the Dr., but he thought the turning back mentioned in the verse was the final turning back, mentioned first as a general presage of the upshot of the vision. We had, at all events, to accept the situation in patience, and look out for the subsequent developments, which came in due course.

Looking back at this distance of time, it is easy to perceive the place occupied by the Crimean struggle in the programme of the time of the end. It raised the nations from military dormancy of forty years, which had prevailed since the peace of Waterloo, and greatly strengthened that impetus in a military direction which was initiated by the advent of Louis Napoleon to power. It was also instrumental in developing the political ascendancy of the Emperor Napoleon, which enabled him to exercise virtual dictatorship for many years, and to mould the general situation of Europe into that harmony with the necessities of the time of the end which we now see existing.

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## CHAPTER VI.

### THIRTY YEARS AGO AND AFTER.

**A**T that time power was very differently distributed in Europe from what it now is. In fact, there is a complete contrast between the Europe of to-day and the Europe of thirty years ago. Thirty years ago, Austria, the military element of

the little horn of Daniel's Fourth Beast, was the dominant Catholic power of the world. The emperor was "His Apostolic Majesty," and was united in concordat with the Pope, to maintain the politico-ecclesiastical system of Europe as then existent. *Now* the Empire of Austria is a shattered mass of disconnected nationalities, scarcely held together by a constitutional monarchy, which has taken the place of the ancient Imperial *regime*. The concordat with Rome is at an end, and the name "apostolic majesty" has (it is stated) been deleted from the list of Francis Joseph's royal titles.

Thirty years ago, Italy was a heterogeneous mass of Austro-Papal principalities, independent one of another, but all holding power more or less from the Austrian Emperor. They comprised Naples, Parma, Tuscany, Modena, &c. Venice was a province of Austria, and the States of the Church constituted the temporal kingdom of the Pope. Sardinia in the north was a modest little kingdom with little prospect of becoming lord of all Italy. *Now* the kingdom of Naples is no more; the dukedoms have been suppressed; Venice rescued from Austria and added to Italy; the Pope's temporality extinguished, and Sardinia made the head of the united kingdom of Italy comprising all these.

Thirty years ago, Germany was composed of a number of petty states, scarcely united by the institution known as the Bund, in which they were federated (and weakened) for political purposes by the first Napoleon. *Now*, this weak agglomeration of German states has been fused into a mighty empire, under the Prussian house of Hohenzollern, which under the guidance of a Bismarck is bending its energies to the crippling and impoverishment of the Scaffet Lady, who has ruled the kingdoms by the kings for her appointed time, but has now entered upon those days of tribulation which precede her momentary revival before the Lord destroys her at his coming. Spain, which twenty years ago was a kingdom devoted to Papal interests, is now in the hands of the Pope's enemies and torn with intestine strife.

Not only have these changes taken place within the period named, but, as the result of the process by which they have been brought about, the world is now armed to the teeth, and the political situation trembles with the fermenting elements of more desperate mischief. These changes it was the mission of Louis Napoleon, as the incarnation of the political frogs, to bring about, and the interval since the Crimean war has been diligently occupied to that end.

Dr. Thomas, in commenting upon the close of the Crimean war, said there would be three further stages in it; that in course of time it would be transferred to Germany, then to Rome, and finally to the land of promise. Austria was at that time the leading German power, and events soon began to take the course the Dr. had indicated. The frog symbol of the sixth vial required that war should next be enkindled from Vienna by

French interference. Accordingly, in about four years from the close of the Crimean war, this came to pass. In that interval, France and Austria had been jealous rivals in Italy. Rome was occupied by French bayonets, and the Pope was therefore immediately under French charge, but Austria ruled in the duchies and throughout the peninsula. The jar between the two powers in reference to this situation of things was marked and bitter. Louis Napoleon, resolving to bring it to the arbitrament of the sword, made use of Sardinia as the tool to get up a war with Austria, and having privately embittered the relations of these two powers, he startled the world on New Year's Day, 1859, at his usual reception of the members of the diplomatic body, by telling the Austrian ambassador that French relations with the Austrian Emperor were not satisfactory. Upon this, preparations for war ensued on both sides. The hostile armies met at Magenta and Solferino; the French and Sardinians on one side and the Austrians on the other. The war was very brief, but productive of great results. The French arms were triumphant in both battles, and Louis Napoleon then proposed peace on the basis of the suppression of the Italian Duchies and their addition to the kingdom of Sardinia. These terms were accepted, and afterwards the King of Sardinia ceded to France, as an equivalent, the Sardinian provinces of Nice and Savoy. Great uneasiness was felt at this territorial acquisition by France, which was indeed the price exacted by Napoleon for his part in the war. It was denounced in the British Parliament by the Prime Minister of the day; but as Victor Emanuel, the party principally affected, was satisfied, nothing came of it. Victor Emanuel had good reason to be satisfied, for at the cost of two comparatively insignificant provinces in the west, he had his kingdom nearly doubled in a south-eastern direction into Italy. It was not Louis Napoleon's object that Victor Emanuel's power should be enlarged to the extent it really was. He had a scheme for the federation of the Italian Duchies under the Pope as honorary president; but it came to nothing through his want of firmness in the negotiations, and his eagerness to terminate the war before any adverse to his arms. His great aim was the glory of France as the means of consolidating his dynasty, but God was working out His own purposes by means of Napoleon's ambition, and therefore the results went beyond his designs.

This was more notably illustrated in the events precipitated in the south of Italy. The outbreak of the war brought Garibaldi and the revolutionists to the forefront of activity.

They hailed the French invasion as a means of liberating Italy from Austrian tyranny, and had commenced an irregular war of co-operation in the northern lakes, but the sudden conclusion of peace interrupted and disappointed them. It did not, however, allay them. The revolutionist element had been thoroughly roused throughout the Italian Peninsula, and availing



himself of the situation, Garibaldi, with a mere handful of co-patriots, landed at Marsala in Sicily, and in a few weeks carried all before him throughout the kingdom of Naples, and through the disaffection of the army, compelled the flight of King Bomba, and invited Victor Emanuel to take possession and annex the conquered kingdom, which was done. This enlarged the Sardinian kingdom to an extent that alarmed even Louis Napoleon himself.

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## CHAPTER VII.

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AUSTRO-PAPAL, A. D. 1866-68.

THINGS then went quiet, and believers had again in patience to wait and watch the evolution of the programme, which was slowly, but surely, tending to the disruption of the Papal power throughout Europe. About this time the American civil war broke out, which, though a gigantic affair, did not directly interest believers, because outside the field of prophetic vision. Nevertheless, the American struggle helped to modify the European situation. It emboldened the Emperor Louis Napoleon to make the attempt to found an empire in Mexico, the failure of which, at the close of the American war, was the beginning of that decline in the Emperor's power which the Doctor had foretold would end in collapse, and vanish from the European heavens like a meteor. It also prevented an Anglo-French interference in the affairs of Germany at a critical point subsequently, as will appear. The only other question active during the time occupied by the American war was the Schleswig-Holstein dispute; but this was so petty and obscure a matter as scarcely to attract attention. It was a misunderstanding between Denmark and the German Bund as to the right to rule these German-speaking provinces, which were occupied by Denmark. The question slowly fretted through a tortuous course of diplomatic controversy, appearing every now and then in the papers, but as the question involved was a complicated and dry matter of legal title, few took much notice of it. The Doctor's eagle eye, however, was fixed upon it with expectation. He wrote the author of this pamphlet in 1863 that surely something would come out of this vexed Schleswig-Holstein question; and out of it something certainly came with a vengeance.

The German States represented in the Bund resolved to go to war with Denmark for the possession of the provinces in dispute. Denmark appealed to the powers. England proposed to the French Emperor to forbid the German attack upon Denmark at the risk

of war. There can be little doubt that if the Emperor had listened to England's proposals, the attack would not have taken place, and Germany would not have been a mighty Empire, and France and the Papacy would not now have been in the dust; but the divine purposes prosper. England had not consented to a proposal made by the Emperor Napoleon to interfere in the American war, and the Emperor now retaliated by refusing to join England in the proposed interdict against Germany. England threatened Germany alone, but did nothing, and the attack took place. The German army was composed of Austrians and Prussians, as these two powers were the principal members of the Bund. Of course the Germans carried all before them, and Denmark had to consent, amidst cries of "shame" from all parts of Europe, to part with the contested provinces. The war seemed over, but it was only a lull. The members of the German Bund could not agree about the settlement of the recovered provinces. Austria and Prussia were rivals in German affairs, and Bismarck having been busy for some years with able coadjutors in organising the Prussian army upon a new model, and arming it with a new weapon, the needle gun, which admitted of five shots being fired for one of the old muskets, resolved to seize the opportunity of expelling Austria from the management of German affairs. He soon found occasion for war, in which some of the German States sided with Germany and some with Austria. The war that followed was "short, sharp, and decisive." Austrian power was overthrown at Sadowa, and peace followed on Austria consenting to evacuate Germany. Prussia thus elevated to the position of supremacy in Germany, annexed those States which had distinguished themselves most prominently in opposition to herself in the war, and entered into military treaties with all the other States, by which all their armies were subjected to Prussian control in the event of war. Prussia had secured the alliance with Italy in the conflict, and the price of Italy's assistance was the province of Venetia, which Austria was obliged to cede to Italy. Louis Napoleon came into the transaction here, though his star was on the decline. Austria could not stoop to give anything to her hated enemy, the Sardinian power, which till a few years before had been absolutely insignificant; but the cession of Venetia was one of Bismarck's terms, and therefore could not be avoided. Austria got out of the difficulty by giving Venice to the Emperor Napoleon, who transferred it to Victor Emanuel. As the price of his services in the case, he asked from Bismarck a small slice of Germany, which would have extended the French frontier to the Rhine, but this request was abruptly refused by Bismarck, whereupon the Emperor felt greatly snubbed, and proceeded to re-arm and re-organise his army for a struggle with the rising power of Germany.

The effect of the Austrian defeat and expulsion from Italy was most marked in relation to the Pope. It deprived the Church

of its ancient prop, and lowered its prestige throughout the whole of Europe, in which, for some time, a hostile spirit against ecclesiasticism had prevailed, and now began to manifest itself openly in the appropriation of ecclesiastical property by the State throughout Italy, the very seat of the Beast. The effect of the war upon Austria was to give the Liberal or anti-church party the upper hand, and this anti-Popish ascendancy brought about the dissolution of the Papal Concordat, the emancipation of marriage and education from priestly control. The dissolution of the Concordat was a great blow to the power of the Church. It left her without a friend that could serve her; for although Isabella was yet on the Spanish throne and French bayonets guarded the Pope, the whole of Italy, with the exception of the Pontifical States, was in the hands of an unfriendly power, with whom the French Emperor was on terms of amity, and Austria herself had become hostile to the "Holy See" after many centuries of the utmost devotion.

These results occurring in the year 1866, possessed a marked significance in view of the expiry in or about that year of 1,260 years since the donation to the Pope of universal power by the decree of Phocas in 606. The minds of the believers were on this account highly expectant; for in addition to the events just described, the Roman question was brought before the gaze of all Europe in a very distinct and portentous manner. A convention had been entered into in 1864, between the Emperor Napoleon and Victor Emanuel, by which the Emperor agreed in two years to withdraw his troops from Rome, and leave the Pope in the hands of his own people. The time for executing this convention arrived in December, 1866. True to his engagement, the Emperor withdrew his army from the Seven Hills. The result was not long in manifesting itself. King Victor Emanuel would gladly have marched his troops into Rome himself, and annexed the Roman provinces, but fear of the French Emperor, who had made him promise to respect the Papal independence, prevented this. Garibaldi, however, who was unencumbered by diplomatic obligations, seized the opportunity of raising the revolutionary flag with the object of ousting the Pope from Rome, and handing over his dominions to Victor Emanuel, as he had done Naples. Hearing of this, the French squadrons hurried back, and arrived in time to frustrate Garibaldi's attempt at Mentana, where Garibaldi himself was wounded. Rome was then administered in the name of French authority, and the Pope practically lost his sovereign power. The friends of truth watching these events were full of anticipation. The events themselves proved the correctness of the date long fixed by all prophetic expositors for the extinction of the Papal authority; and knowing that the Lord's return is associated with the destruction of the Papal system, the watchers of these events were hopeful that from the bosom of the storm, the Deliverer himself would then step forth; but the time passed,

and the disturbance settled, and the believers yet found themselves waiting and watching. But their disappointment was not of a depressing order. They could see that the situation was not ripe for the actual manifestation of the Lord, which occurs in connection with the Eastern phase of events. This, by itself, might not have been a reassuring fact, but here were events which showed that their general reckonings were correct. The Franco-Frog-Spirit, which had issued from the mouth of the Dragon (Constantinople), and then the Beast (Vienna), had now vigorously operated through the mouth of the False Prophet in his declaration of war against the revolution. The apocalyptic result of this political frog emanation (viz., the gathering of the nations together to the final conflict) was the development next in order requiring time. Therefore with a certain satisfaction, they proceeded to preserve their souls in patience, looking out for the next unfolding of the programme.

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## CHAPTER VIII.

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### TURKEY GOING, FRANCE DOWN.

CONCURRENT with the Frog section of the Sixth Vial is that part of it causing the drying up of the political Euphrates. The decadence of the Turkish power was, therefore, constantly watched for as the indispensable condition of the "way" of the Eastern kings being prepared. Of this decadence, incessant symptoms had manifested themselves all through the period under review. These were becoming more marked. The independent attitude of the Viceroy of Egypt, who has since been transformed from a Pashalic governor to a vassal king, the insurrection of Crete, together with the steady lowering of Turkish credit, as manifested by the repeated issue of Turkish loans at a low figure in the market, were illustrations, at this time, of the advancing progress of Euphratean evaporation.

While watching these quieter phenomena, a loud crack in the political heavens revived attention. General Prim raised the standard of revolt in Spain, and being joined by the army and navy, drove Queen Isabella, the Pope's special friend, into exile. This was an important event in alienating from the Papacy one of its most ancient supporters; but the events to which it led were unspeakably more important. The provisional Government established in Spain, when Isabella had fled, deemed Spain unripe

for a Republic, and resolved to bestow the crown on the best constitutional Sovereign it could find. The crown was offered first to one and then to another, without success. A considerable interval elapsed, when a rumour appeared that a Prince of the House of Prussia had consented to occupy the vacant throne. No sooner had this report appeared than the world was startled by a hasty declaration in the French Corps Legislative, that the Emperor of the French would not suffer the revival of the Empire of Charles the Fifth. Intense excitement filled Europe for the next few days, during which negotiations proceeded between Paris and Berlin. The announcement appeared that the Prussian Prince would withdraw his candidature at the request of the King of Prussia, and the minds of men were relieved ; but scarcely had they drawn their breath, when it was reported that the French ambassador had been authorised to demand that the candidature should not be revived at any future time ; following immediately upon which came the report that the ambassador had been repulsed by the King of Prussia. War broke out immediately, and the French and German armies hurried to the Rhine. The result was astounding. With unprecedented celerity and disaster, Germany hurled the power of France to the ground, defeating and capturing two immense armies, with the Emperor himself at the head of one of them, forcing the capitulation of many fortresses, and laying siege to and capturing Paris itself. As the first-fruits of these gigantic occurrences, the French Empire, as the Dr. had all along said it would, vanished like a meteor. The Emperor went into captivity ; the Empress and her courtiers fled into exile, and the Republic was proclaimed.

Many striking results, all of them significant and required by the exigencies of the time of the end, followed this unparalleled political and military disaster. Foremost, was its effect on the Pope. Till the outbreak of the war, Rome had been garrisoned by French troops, but when the very existence of France was threatened, she needed every soldier she could muster, and ordered De Faily's troops to quit Rome and repair to the scene of action. Upon the withdrawal of the French troops, a result followed which had been provided for in the terms of an alliance between Germany and Italy. Italy was to hold herself in readiness to assist Germany with her armies, and in the event of success, Italy was to be allowed to annex the Roman provinces and to transfer the Italian capital to Rome. Following on the French defeat, therefore, on the withdrawal of the French troops, those of Victor Emanuel took possession, incorporated the Papal States with the Kingdom of Italy, and extinguished the Pope's temporal sovereignty ; afterwards transferring the capital to Rome, in spite of Papal protestations. But though the Pope's coercive power was thus suppressed, a position was still left him on the Seven Hills. The Italian Parliament decreed that the Pope's independence should be recognised within the limits of the Leonine City, and

that a revenue should be provided for him by the State. This arrangement holds good at the present moment, though it has never been accepted by the Pope, who will hear of nothing short of the evacuation of his territories, and the restitution of the vast quantities of ecclesiastical property which have been confiscated by the Italian Government in Rome and its provinces. Thus disappeared the last shred of that coercive power which, in one form or another, the Papacy had exerted through the civilised world since the day of his investiture with the universal bishopric by Phocas, A.D. 606-8. Victor Emanuel's seizure of Rome has put the Roman Catholic world into a state of vehement enmity. The Pope is looked upon as a captive and King Victor Emanuel as a robber, and the whole force of Catholic intrigue throughout Europe is bent towards exciting hostilities against Germany and Italy as the church's persecutors, and no effort is being spared to procure military deliverance. Victor Emanuel's usurpation has, doubtless, created a question more fertile of universal anger of nations than any other at present or recently active.

Another result of the French overthrow was quickly visible in the increased impetus which the anti-Church movement everywhere received. This movement had been going on for years; but so long as the Pope was a king, and had the support of a mighty empire like France, priestism was something like respectable; but when the clerical party was overthrown in Austria, church property confiscated in Italy, the priests driven from power in Spain, France overthrown, and the temporal power destroyed, the enemies of the church had cause to rejoice greatly, and felt strengthened in the persecution of the Roman Harlot, which is now, throughout the whole of Europe, passing through that phase of experience described as the Horns hating the Harlot and eating her flesh and burning her with fire (Rev. xvii. 16).

Germany became engaged in a deadly conflict with her clerical foe. The Church's hope lay in the weakening and overthrow of the newly-revived Empire of Germany, and priestly intrigue with the weapons of education and religion in its hands, is powerful to work out this result in time. Bismarck sees this, and knowing that the only safety for Germany lay in depriving the priests of this power, he expelled the Jesuits from the country and has now placed seminaries and ecclesiastical machinery under the supervision of the Government. Beforetime, their authority was received direct from the Pope, and the State had no power to interfere; but now German law refuses to recognise the Pope's authority within the German realm, and insists upon a civil sanction to all educational and ecclesiastical acts and appointments. This change is enforced under penalty and imprisonment. Many of the priests are refractory, and an attempt is being made to incite to civil war against the Government. The Harlot has fallen on evil times through all the territory of the horns, and this, as finally resulting from the overthrow of France, points to

that event as a supreme item in the divine programme of the time of the end.

But this was not the only result that sprang from the marvellous French catastrophe. Before the outbreak of the war, Russia's neutrality was purchased by the assurance that in the event of success to Germany, Russia's policy in the East would receive German concurrence, in so far as it did not interfere with German interests. The gain to Russia of the German victory was apparent before the war was over. During the progress of hostilities, while the Germans were in the full tide of victory, Russia issued a circular to the European powers, declaring herself no longer bound by the Treaty of 1855, in so far as it prohibited her from arming the forts in the Black Sea or keeping fleets there. Under other circumstances, England would have gone to war with Russia, in defence of the treaty obtained by the expenditure of so much blood and treasure in the Crimea; but in the face of a victorious German host, in alliance with Russia, prudence forbade the step which national pride would have dictated. England protested, and a conference was called to discuss the matter, the result of whose deliberations was to formally give what Russia, with the support of Germany, had made up her mind to take. The result was that Russia, without firing a shot, liberated herself from the shackles imposed upon her at the close of the Crimean War. This was a wonderful gain for Russia, as subsequent events have shown. Russia was emboldened to push her military schemes in Central Asia; and in spite of British protests, she subdued Khiva, and overran part of Kurdistan, and has now brought her Asiatic frontiers within easy marching distance of British India.

The next year or two were comparatively quiet. Early in 1873, the Emperor Napoleon, who had come to reside in England on his liberation at the close of the Franco-Prussian war, died at Chislehurst. The event was regarded with a certain satisfaction as indicating completeness in the frog-sign. The Emperor (known among politicians as "a man of mystery") was an instrument for a work effectually done,—viz., the getting of the world into an armed state, and the causing of three wars in the order of their apocalyptic enumeration, with results tending to "the establishment of the vision." A superficial class of interpreters had formed an extravagant theory concerning Louis Napoleon, which Dr. Thomas, and those who thought with him, always repudiated as inconsistent with elements of the prophetic word not taken into account by these theorists. His death, and the previous disappearance of the empire, gave a satisfactory settlement to the question, and showed the Dr. Thomas (*alias* Christadelphian) school that they were on the right track of interpretation. The other (the personal anti-Christ) school, did not accept the obvious settlement of the question; but transferred their expectations to the Emperor's son, the Prince Imperial. Later

on, however, their theory was again dashed to the ground by the Prince Imperial going out to the Cape, to earn military glory in the British ranks, and getting killed in a reconnoitring skirmish. It was recognised in France that the Empire was buried in his grave.

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## CHAPTER IX.

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### A RUSTLING BREEZE IN 1874.

IN 1874, a rustling breeze sprang up in the shape of a general election in England, consequent on a very needless appeal to the country (as it seemed) by Mr. Gladstone. The result was most unexpected. The Conservative party (consequent on divisions in the Liberal ranks) obtained a great victory at the polls, and Mr. Disraeli found himself called upon to undertake the Government at the head of the largest majority any government had recently possessed in this country. It was felt instinctively that this accession of the Tory party, in such unexampled strength, boded great events in the sphere of foreign politics.

Prophetic expectations were chiefly fixed on the East, where Turkish disaster was to be looked for as paving the way for British ascendancy and Jewish restoration. Events for a while seemed against any re-opening of the Eastern Question. The "three emperors"—Russia, Germany, and Austria—had met and advertised their determination to keep that particular question quiet, and on no account to allow anyone to open it. However, the emperors can no more control the political weather than they can control the atmosphere. God, who has command of both, defeated their counsels, and filled the sky with clouds and wind.

As a speck on the horizon, a telegram announcing the refusal of the peasants of Herzegovina to pay the usual taxes to the Turkish officials, gladdened the hearts of those who hunger and thirst for the promised day of righteousness. The little cloud grew larger. The telegrams spoke of the refusal to pay taxes as a "revolt," and intimated that it was spreading. Then they spoke of Turkish troops hastening to the spot. Then they spoke of encounters, in which sometimes the Turks and sometimes the insurgents were victorious. Then for some weeks there was a lull, and the report was given out that the insurrection was suppressed, and that political agents had been despatched to the disturbed districts with a mission of "pacification." Still there was news of a re-assuring character, showing the movement to be alive and formidable.

Just while it was becoming doubtful which way the hopeful sign would shape itself, down came the rotting house of Turkish



finances with a crash which woke up the whole world. Turkey suspended the payment of the interest on her loans. This event entirely changed the scene. As Mr. Disraeli, the British Prime Minister, said, "This gave a new shape to all the questions, and created hopes and fears in quarters and in circles in which before they did not exist." One of the "new shapes" referred to by Mr. Disraeli was the attitude assumed by Russia, which, shortly after the announcement of Turkish insolvency (Turkey's friends having thereby been turned into Turkey's enemies), came to the front with a formal declaration as to the insurrection, saying, "An end must be put to the present sad condition of the oppressed population of Turkey." The serious significance of these words, as involving the reopening of the Eastern Question (much dreaded by all politicians and much desired by those who desire the appearing of Christ), was shown by the way they were received by all shades of politicians. The question of the state of Turkey became the diplomatic question of the hour. An interchange of views took place among the European Governments, without much progress, however, towards agreement, on account of the conflicting interest of the two leading powers—Russia and England.

While these negotiations were going on, the world was startled, and the friends of the truth (who were looking for England's establishment in Egypt) inexpressibly gratified by the announcement that the British Government had purchased the Egyptian Government's share in the Suez Canal for four millions sterling.

In conjunction with this, a British political "mission" was despatched to Egypt to assist in the administration of the country. The knowledge of these facts caused a great sensation everywhere. On the Continent, the effect might be described as consternation. The Continental Powers had been so accustomed to the passiveness which had characterised the foreign policy of England under Liberal rule, that they were unprepared for the boldness and promptitude implied in the secret acquisition of a territorial footing in Egypt at a time when Egypt, as a constituent part of the Turkish Empire, was in danger from the manœuvring of the northern military powers. What Russians thought of it was shown in the following extract from the *Moscow Gazette* :—

"There can be no doubt as to the political importance of the event. England's ancient preponderance has been immensely increased by the acquisition of property rights—that is, territorial rights in Egypt. England most unceremoniously has taken the lead in partitioning Turkey. The English have long been accustomed to have everything their own way in Asia, Africa, and Australia, to do what they please in all parts of the world, and to rule the seas without fearing, or, indeed, expecting opposition. They now no longer content themselves with seizing distant lands, but pocket the key to the whole of Southern and Eastern Europe, constituting themselves the sole and absolute judges of what is good and profitable for the other countries concerned."

The one thing certain and satisfactory about the matter was that England having taken such a step could not recede. It was made an objection by the opposition papers that Mr. Disraeli had tied the hands of all future governments. "Henceforward," said they, "any British Government having to deal with the Eastern Question must perforce begin with a protectorate of Egypt."

The *Times* remarked: "It is well in this phase of our history to have a Government to whom the forming of decisive resolutions is more congenial than it is to the earnest champions of domestic reform." This was an allusion to the change of Government that had taken place in England, and showed retrospectively how important and necessary that change of Government was from a prophetic point of view. This change had been pointed out as a necessity by Dr. Thomas, but it seemed on all human grounds utterly improbable, and astonished equally Mr. Gladstone and Mr. Disraeli himself. There can be little doubt that the Government of Mr. Gladstone, having a totally different foreign policy, would have acted differently from Mr. Disraeli on the occasion. The substitution of a Tory for a Liberal Government in preparation for the crisis was therefore manifestly exhibited in the light of an act of God, by that invisible ministration of the angels usually styled "providence." It was brought about by confusing the counsels of the Liberal party. The Liberal strength exceeded the Tory strength. The number of Liberal votes polled exceeded the Tory votes by something over a million; but an overplus of Liberal candidates, originating in many localities in personal animosities (providentially manipulated without doubt), divided the Liberal strength, and, in many cases, almost allowed the Tory candidate to get to the head of the poll with a smaller number of votes than their Liberal rivals mustered between them. In this way, contrary to all human expectations, the Tory British Lion war-party found itself in power with a large majority for the first time in forty years.

A similar manifestation of providential manipulation was visible in the matter of the Suez Canal. It was to be the means of bringing England into her right relation to Jehovah's land. Dr. Thomas saw this distinctly at the time, and wrote to Earl Granville, advising him to take possession of it. But England was opposed to the formation of the canal, even from the first hour of its projection. Her view was that the canal across the isthmus of Suez would give France undue influence in Egypt, and therefore the power, in an emergency, of seriously embarrassing England in her relations with the East. She also shared the view entertained by most countries that such a canal would be a blow at England's supremacy on the sea, in so far as it would open a path to Eastern trade for the ports of the Mediterranean, and divert that trade, in some degree at least,

from British hands. She therefore opposed the construction of the canal in the days of Lord Palmerston, and interposed every obstacle to the carrying-out of the enterprise when decided on.

And lo, the canal which was to hurt England, was found to be the vital artery of English commerce, and the canal which she tried to prevent the construction of in the days of Palmerston, she became proprietor of in the days of Disraeli. The results involved in this extraordinary change (looked for by the believers in prophecy), began now to be ventilated in the public press, namely, that the possession of the canal being essential to Britain's Indian communications, so the possession of Palestine was necessary for the protection of the canal. With Palestine in the hands of Russia (when Turkey shall go finally to pieces), the canal would be at the mercy of that Power, who could easily stop the use of it in case of war. It had therefore always been argued by believers that when Britain should make her final move on Egypt, she must establish herself in the Holy Land; in which event the return of the Jews would be both a natural result and a political necessity, as no other race could be induced to occupy the country.

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## CHAPTER X.

### A GALE IN THE EAST.

THE sensation caused by the acquisition of the Suez Canal shares by England gradually passed away, and the more urgent question of the state of Turkey pressed itself. The three northern Emperors met, and decided upon enforcing their views upon Turkey, when Britain protested, and hurried a large naval force into Turkish waters.

While everyone was wondering what would be the effect of this demonstration of British power, the diplomatic situation was entirely changed by the dethronement of the Sultan and the elevation in his place of his uncle Murad, against whose succession to the throne (though the legal heir) the Sultan had been plotting for years. In a few days followed the announcement of the suicide of the dethroned Sultan, not without reasonable suspicion that the reported "suicide" was but the cloak for murder. Great rejoicings were indulged in, nevertheless, from the expectation that the new Sultan would be a reformer, and that a new way out of the difficulties of Turkey would be found by the new and energetic ministers who had been raised to power. In a very few days, those hopes were dashed to the ground by the assassination of two of the principal ministers, while actually sitting in council.

The first event damped Russian ardour because seeming to frustrate Russian intrigue. The second revived Russian hopes and dissipated the expectations of those who wished Turkey well, among whom despair and apprehension now prevailed. The new government fast became as unpopular as it was welcome in the first instance. The insurgents disdained an offered amnesty; the strife between Turks and Christians became more widespread and intense. The violent events took the question out of the province of cool diplomacy. The Turks finding that the Bulgarians were preparing an insurrection, adopted dreadful measures of repression which have become historic as "The Bulgarian atrocities." These (graphically recited in the columns of the *Daily News*) gave a terrible stimulus to popular feeling against Turkey and had an important effect in determining the course of events. It had been a tradition with all parties in the British empire that the maintenance of the crumbling Ottoman empire was as a matter of necessity for the protection of the British empire in India from Russian encroachment. But this feeling completely gave way before the intense feeling of horror raised in all classes of society by the atrocities, and there arose in its place a national resolution that, under no circumstances, should Turkey again be defended by British blood and treasure, and that even Russia should not be interfered with, should she interpose to suppress the Turkish barbarism. This change of feeling found expression in public meetings in every town of any consequence throughout the United Kingdom. The movement—so extensive, so spontaneous, so unanimous and so earnest, was said to be unparalleled in British history. Of course it was not diplomatically binding on the Government, but in a country where government is based on popular representation, such a rising had almost the effect of a Parliamentary decision. Government was made aware of it by a perfect avalanche of resolutions and petitions, and even Her Majesty was personally petitioned to interfere, and convoke Parliament and prevent support being given to Turkey.

With such a feeling in England, it was no wonder that the neighbouring Christian provinces should be roused to uncontrollable anger. Serbia had no quarrel against Turkey herself, having achieved independence years ago; but she could not resist the temptation to help her sister provinces. Her Prince, finding himself unable to repress the war-like impulses of his people, sought a pretext of war against Turkey. He sent a proposal to the Sultan that Bosnia and Herzegovina should be annexed to Serbia, and placed under his rule, he undertaking to pay tribute to Constantinople. The proposal was, of course, indignantly spurned: and Serbia having obtained the alliance of Montenegro, thereupon declared war.

Had the war been confined to these antagonists, there is no doubt that Turkey would soon have obtained the victory over

her foes, but Russia soon came to their aid. The political situation was remarkably favourable to Russian action. France's hands were tied. Though possessed of a larger army than she ever had at any time in her history, she was held in check by Germany, and early announced her determination to take no part in Eastern complications. If France was paralysed by Germany, Germany was in the same position. She dared not move for fear of France. She found it to her interest to be in quiet league with Russia, to whose neutrality she owed some of her success in the Franco-German war; so that Russia had all the advantage of a German defence on her south-west frontiers. Austria also was not only powerless to hinder Russia, but was compelled, for self-preservation, to sanction her designs, from fear of Italy, who was in the Russian interest, and from hope of advantage in the distribution of the spoil. By one circumstance and another, therefore, in the wonder-working providence of God, Russia had her way open, with no power on earth to hinder but England, and England was held back by the opposition of the nation to any further support of Turkey.

Russia really began her movement when Servia declared war against Turkey. Though Servia was the nominal operator, it was clear to every one that Russia was the inspirer and mainspring of her movements.

But it was not till May, 1877, that Russia threw off the mask and made formal declaration of war against Turkey.

Once more, the expectations of the friends of the truth were excited to a high pitch. The name of Christ and the probability of his coming began to be publicly mentioned in connection with these terrible complications.

The London correspondent of the *Liverpool Mercury*, referring to this, said: "I may mention that the Irvingites are just now expecting, or professing to expect, the immediate appearance of Christ. They have said pretty much the same thing as long as I can remember; but just now it is, they affirm, to be a matter not of years but of days, and will probably happen before the month is out. Prophecies of this sort are always abundant whenever there is a prospect of war. Directly the Grand Turk gets into trouble, the whole apparatus of horns and vials and trumpets and frogs is brought out, and timid people who have forgotten about the last conflict get their nerves worked upon until they go to bed each night believing that the day of doom will come with the morrow's dawn. Now is the time for Dr. Cumming and all the rest of the rather shabby latter-day representatives of the schools of the prophets. Should there be another war between the Crescent and the Cross, we shall see a great demand for prophetic pamphlets, and experience has always shown that the demand is equalled by the supply."

This, of course, was the language of scoffing unbelief. "The whole apparatus of horns and vials and trumpets and frogs' in

this style of talk, means a paraphernalia of fanaticism and imposture. It does not mean the method by which "the Lord God of the holy prophets" sent "to show unto His servants the things which must shortly be done" (Rev. xxii. 6). No man recognizing the Apocalypse in its true character would allude to it in this flippant manner; and we would even venture to say that no man with even a moderate original acquaintance with the book and the facts related to it would be guilty of such a style of allusion. It was part of the public scoff to which the divine purposes have at all dispensational crises been subject.

"Blessed is he that readeth and they who understand the word of the prophecy" contained in "the whole apparatus of horns, vials, &c." So the Spirit writes in Rev. i. 3. Into this position of understanding many in our day had been brought: and it was to them a solemn question—What was the import of present events? Would Christ appear with the overthrow of the Turkish Empire? If by his appearing we understand that palpable manifestation of his presence, which by a stroke destroys the power of the Russian Gog on the mountains of Israel (Ezek. xxxviii.), the answer was, "Not necessarily, because it is not when Russia comes against Turkey, but when having overthrown Turkey, she attempts the conquest of Syria, in British occupation, that Christ appears on the scene as a man of war, to inaugurate the war of the great day of God Almighty. Between the one event and the other, there must be an interval, and that perhaps a considerable and possibly a peaceful one, in which Britain occupies Egypt and Syria, and the already-commenced Jewish colonisation advances to the point of importance and success. (This was written at the time, and appears in the *Christadelphian* for Nov., 1876, page 524). Anyone may convince himself of this by a careful reading of Ezek. xxxviii. and Dan xi. 40 to the end. But does it follow that those who are looking for Christ will have to wait the attempted conquest of Syria by Russia before they are called to meet him in judgment? Again, not necessarily. When Christ is manifested for the destruction of Gog at the crisis of Gog's attempted conquest of the Holy Land, his brethren are with him, as those are well aware of who have considered the bearings of the following testimonies: Zech. xiv. 1-5; Joel iii. 1-11; Rev. xvii. 14; and others. They must, therefore, have joined him before that time. How long before is not revealed, but from the nature of things it must be some time."

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## CHAPTER XI.

RUSSIAN OVERTHROW OF TURKEY AND THE  
CONSEQUENCES.

WITH these considerations and views before them, the friends of the truth sat down with great interest to watch the progress of the commencing storm. The storm broke and absorbed all interest. Russian troops swarmed by the hundred thousand through Roumania, and Turkish soldiers hastened from the south to oppose the crossing of the Danube. The war soon got in in dreadful and sanguinary earnest, and Europe held its breath as the scale turned this way and that.

The war lasted about twelve months. At first favourable to Russia, and then to Turkey, it ended in the complete collapse of the Turkish defence both in Europe and Asia, and in the appearance of a large victorious Russian army under the walls of Constantinople, with demands which amounted to the blotting out of the Turkish empire in Europe. Turkey, after some useless hesitation, gave in to these demands, in the signing of a treaty at San Stefano; but Britain demanded that the treaty should be submitted to a European Congress for revision. This (at first refused by Russia) was at last conceded, and the Congress met at Berlin, and in a few weeks agreed to certain modifications which left the Russian success substantially unimpaired.

The general result was to establish peace on the basis of a partition of Turkey, under arrangements which brought England and Russia face to face on the remaining Turkish frontiers, as the principals in the next outbreak of war in these parts. Roumania, Servia, and Montenegro were all finally separated from the Turkish empire, and made independent. Bulgaria was practically placed in the same position in being allowed self-government under a Christian Prince of her own appointing, and holding her liberties under a European guarantee. All the Turkish fortresses (Shumla, Varna, Silistria, Rustchuck, &c.) were to be rased to the ground, and their sites yielded to the new power created in Bulgaria. The district of Dobrudscha was handed over to Roumania. Turkey, south of the Balkans, was formed into a state to be called Eastern Roumelia, to be governed by a Christian governor, aided by a Christian militia; the only connection with Turkey being that the governor would be nominated by the Sultan (subject, however, to European confirmation); and Turkish troops might pass through her territory, and occupy the northern (Balkan) frontier (which never came to pass). Bosnia and Herzegovina, where the storm began, were given to Austria; a slice of territory recommended to Greece; Bessarabia taken by Russia, who also retained Kars and Ardahan, and large adjacent territory, and received Batoum.

The combined result of these arrangements, was to cause an immense shrinkage of the waters of the political Euphrates, enough to make visible the mud banks at the bottom of the river, whose waters are destined to be entirely dried away in preparation of the way of the kings of the east.

But a principal result of the war had yet to manifest itself. While the Congress was sitting, it was announced that a convention had been concluded between England and Turkey, by which England took possession of Cyprus, and undertook the defence of the Asiatic dominions of the Turkish Government. The existence of some arrangement for an Anglo-Asiatic Protectorate had been suspected for some time, but the fact was not known as a certainty until the appearance of an official telegram from Berlin to the *Daily Telegraph*, to the following effect:—"England has concluded a Defensive Treaty with Turkey for the maintenance of the strict integrity of the Sultan's Asiatic dominions. In view of this fact, the Porte has accorded to Great Britain the right to occupy the Island of Cyprus, and this right Her Majesty's Government will immediately carry into effect. Asia Minor will henceforth be, to all intents and purposes, under the direct Protectorate of England, and the British Government will become responsible for the just and efficient administration of a country rich and varied in resources, and vast in extent and geographical importance. No further Russian encroachments will be possible in this direction. So far as Asia is concerned, England and Turkey will hereafter practically form one power. The position of Cyprus, by its proximity to Antioch and Aleppo, will give England absolute control over the Euphrates Valley, and so secure this route to India."

The friends of the truth hailed this result with unspeakable satisfaction. The war had not only broken up European Turkey and given to Russia a preponderating position as "King of the North," but it had drawn England by long strides into that intimate relation to Bible lands which had been looked for so long a time. The occupation of Cyprus gave her a position enabling her, as the *Liverpool Daily Post* expressed it, to "dominate Egypt on the one side and Asia Minor on the other." The *Times* said it "practically made Britain master of Syria." According to another paper, "Egypt, with the Suez Canal and the maritime road to India; Asia Minor, with Arabia, as also Syria and the rich Euphrates districts; Turkey, on both sides of the Bosphorus, together with the road over Persia to the vassal States of Central Asia, were now all under the powerful dominion of Great Britain." The *Daily News* regarded the treaty as "practically an admission of the break up of the Turkish empire. Not only was European Turkey partitioned, leaving but a small part to the Sultan; but by the Anglo-Turkish convention, the government of the whole of Asiatic Turkey would now fall gradually into our hands. The conven-



tion taught the Turks to look to England as their inevitable successor. They would calculate only the more certainly on the fall of the Ottoman domination, and anticipate that English rule will supply its place."

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## CHAPTER XII.

### AFTER THE STORM—RETURNING CLOUDS.

WITH the ratification of the Treaty of Berlin, the storm slowly subsided; and it now became the pleasant occupation of the friends of the truth to watch those events which were to be looked for in the interval elapsing to the next collision with Russia, namely, the British occupation of Egypt, the colonisation of Palestine by the Jews, and the further exhaustion of the Turkish Empire.

A step in the direction of the first of these events soon became visible in the adoption of constitutional government by the Khedive of Egypt under British inspiration, with a British diplomatist for one of the ministers, Mr. Rivers Wilson. With this was combined the acceptance by Egypt of an Anglo-French control of the finances. A still more important step was taken a few months afterwards in the deposition of the Khedive, who chafed under the control he had accepted, and strove to throw it off. He was deposed by the Sultan from his kingly throne at the instigation of England and France, and his son appointed in his place. The new Khedive accepted the control of England and France, and proceeded to work loyally in this footing; but he soon found the country against him, under the leadership of a fiery colonel of the army, who has since become famous as Arabi, the Dictator.

Then the world began to hear much of Tunis—a north-African portion of the Turkish empire, and of intrigues on the part of France to establish herself there. What was this but another incident, and a large one—possibly with larger issues—in the process of Euphratean exhaustion? Tunis had not been a very active part of the empire for the last forty years. Still, nominally, it remained subject to the Sultan—the ruler of the country (the Bey of Tunis) being his vassal, and liable to be called upon for revenue and troops in case of war. France had wanted Tunis for a long time. At the time England took Cyprus, France was highly incensed at England, and the Beaconsfield Government pacified France by telling her she might do as she liked with Tunis when her opportunity came. France had been waiting that opportunity, and now got it in some special plunder-

ing expedition on the part of some petty tribes bordering on French Algeria. France sharply called upon the Bey of Tunis to keep his subjects in order. The Bey naturally replied with some reservation and some dignity, whereupon France told him if he could not keep his subjects in order France would have to do it for him. She then got ready an expedition, landed in Tunis, carried all before her, and compelled the Bey to sign a Treaty, which, though not in actual form, in political substance, annexed Tunis to France. In all this no notice was taken of the relation of Turkey to Tunis. She was simply ignored. But Turkey refused to be ignored. She set up what might be called quite a screaming about it. She appealed to the Powers, but nothing came of it. France was allowed quietly to remain in possession, and thus another considerable section of the Euphratean river dried away.

Before this, a change of ministry had occurred in England that vitally affected the political situation. Mr. Disraeli (who since his accession to office in 1874 had become Lord Beaconsfield) appealed to the country in the expectation of a renewed lease of power. To the surprise of every one, the verdict of the country was completely unfavourable. Mr. Gladstone came back to the premiership on a wave of popular support, greater than that which admitted the Conservatives six years before. Lord Beaconsfield retired, amid the regrets and fears of the better classes. There could be no doubt that from a human point of view (as regarded the ultimate interests of the British Empire) the British people made a great mistake, as was shown by the joyfulness with which the result was received in Russia, and the contrary feelings in Germany and Austria.

The regret at first was shared by the prophetic watchers. Lord Beaconsfield had so signally forwarded latter-day developments that they naturally looked to him to finish the work. He had made England principal proprietor of the Suez Canal, and thereby gave her a footing in Egypt and an interest in the security of adjacent lands, and, notably, the Holy Land. He made the Queen Empress, making the imperial headship of India an essential ingredient of British sovereignty—tying England and the east indissolubly together. He encouraged Turkey to the use of a vigour in the suppression of provincial revolt which, through the power of English sympathy with the insurgents, gave Russia an occasion against the already decaying power, and when Turkey was crushed under the slow-gathering but heavy weight of Russian strength, he compelled her to give Cyprus to England, and to sign a treaty giving England a Protectorate of the whole of Asia Minor and Egypt, while at the same time, he secretly consented to allow Russia to retain the Asiatic fortresses and to annex Bessarabia.

But it soon became manifest that the overthrow of Lord Beaconsfield (which proved his final removal from the sphere of politics, as he died a year afterwards), was as necessary for the

furtherance of the Divine programme of the latter days as his elevation to power so unexpectedly six years before had been. It transpired that a scheme was in contemplation that would have placed Austria instead of Russia in Constantinople, had Beaconsfield remained in office.

With the return of Mr. Gladstone, Austria's enemy, to power, this was changed. His advent to power kept Russia's road open. Liberal policy helped the development of matters for which Tory policy had prepared the way. The preparation of the way was most essential. There can be no doubt that had the Liberals, instead of the Tories, been in power for the previous six years, the Russo-Turkish war would not have taken place. England's adhesion to the programme proposed by the other Powers to Turkey would have compelled Turkey's acceptance, and so prevented war. It was England's practical dissent from that programme and Turkey's reliance on England's help in case of war that led Turkey to the suicidal course of accepting a contest with Russia. Neither of these influences would have come into play under a Liberal Government, and in that case there would have been no Turkish dismemberment, no Russian advance to Kars and Batoum, no Cyprus Convention, no Asia Minor Protectorate.

The Tories were needed to bring matters to the right shape, and now the Liberals were needed to ensure Russia the liberty necessary for her Gogian development, and to keep England out of the fray while the last European combinations were being evolved. The same result was assisted at this juncture by an event which startled the world, viz., the assassination of the Russian Emperor Alexander II. Besides removing an obstacle to the full development of Russian designs and tendencies, this event greatly aggravated the sense of mistrust and fear which had been slowly creeping over all ranks of European society for some years. The successful blowing to pieces of the first potentate of Europe, after a series of unsuccessful attempts spread over a number of years, had the double effect of emboldening the secret infernal league who had taken king-slaying in hand as a deliberate business, and of destroying all comfort and confidence amongst occupants of the political "heavens" whose "powers" were thus being indeed "shaken." If the Czar of Russia had been the only crowned head aimed at, the feelings created by his assassination might not have been serious; but most of the European potentates had had their lives attempted within recent years by the same secret organization of conspirators; and their success with the Russian Emperor served to revive their king-killing determinations, and placed royal personages in continual fear.

But it was the political effects of the Emperor's removal that most concerned the watchers of the signs of the times. Alexander II. was a mild and peaceable Sovereign, and, by

nature, little suited for the part to be played by the Russian autocrat in the closing scenes of the dispensation. On this account, his life had long been looked upon as one of the guarantees of European peace ; and, as he was not an old man, his life was naturally reckoned on for some time to come. His removal had always been looked forward to by politicians with apprehension on account of the known tendencies of his succeeding son in a different direction. Now that it had occurred, the probable effects on the European situation became the subject of much painful surmise.

The Czar's successor was known as a well-known ardent pan-Slavist, that is, a supporter of the policy which aims at the fusion of all the Slav races into one nationality, under the house of Romanoff, enthroned ultimately at Constantinople. With these views, he was in favour of a forward policy in Central Asia, so as to give Russia the power of controlling England in Europe by making it easy to threaten India in case of England's resistance to her Constantinopolitan aims. The new Czar was also a hater of the Turk and the German, and a man of marked character, blending ability with iron will. On his succession to his father's crown, he issued a manifesto in which he avowed his purpose to reign in accordance with "the political testament of our ancestors"—a probable allusion to the will of Peter the Great, whose authenticity may be a fact, though diplomatically denied.

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## CHAPTER XIII.

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### THE EGYPTIAN QUESTION.

IN the same year, towards the fall, the Egyptian Question, which is now so prominent before the world, began to show symptoms of becoming troublesome. About 4,000 men, with thirty guns, surrounded the palace of the Khedive, and demanded the dismissal of the ministers in office ; the assembly of what is practically the Egyptian Parliament, and the increase of the army. The Khedive was obliged to comply with these demands to some extent, and, in appearance, the affair terminated peaceably, the regiments withdrawing with bands playing. But thoughtful men were uneasy. They naturally augured badly for the government of a country that had to secure peace by giving in to the demands of insubordination. Subsequent events proved the well-grounded nature of these fears. The military party, headed by Arabi, increased in the extent and emphasis of their demands, aiming at the suppression of the Anglo-French control,

and a return to the old state of things when the Pashas, greatly to their private advantage, had the management of the revenue of the country. The temper of the army under Arabi spread to the common people, and a spirit of intense hostility to foreigners—of whom there were many in Egypt—began to show itself. The military party triumphed; England and France sent their fleets to Alexandria; Turkey sent a Commissioner to allay the tempest without result. Then the hostility of the natives grew to fever heat and burst at last into an open flame in the riots of Alexandria, in which many Europeans were killed. The Khedive, wishing to be loyal to European engagements, retired before the insurrection, and Arabi became the open leader of a revolt. A conference of the Powers was called in Constantinople: Arabi strengthened the fortifications of Alexandria. He was called upon by the British Consul to desist. While professing to comply he refused, and the Admiral, under instructions from home, bombarded the forts.

What followed is too recent to require repeating. Suffice it to say that Alexandria was given to the flames by Arabi: and that the British were compelled to land: and afterwards to follow up their action by sending a large military expedition from England to various parts of Egypt, which is now the scene of war between England and Egypt, both Turkey and France having by various providential side currents been kept out of the fray.

What will be the exact form which the political result of these events will take when English arms have re-established order in Egypt, it is impossible for any man to tell; but one thing is certain, that, in whatever form, English power will henceforth be in the ascendant on the banks of the Nile. This is the issue long expected by those who read public events by the light of prophecy: and it is the bearing of that issue which it will now be necessary to look at, that is to say, in the light of what is revealed.

What is revealed is this, that in the latter days Egypt is "given" as a ransom for Israel, along with "Ethiopia and Seba." The prophetic oracle that informs us of this (Is. xliii. 3) does not say to whom she is given; but Ezekiel xxxviii. 13 shows us Sheba and Dedan at this very crisis in association with "the merchants of Tarshish and all the young lions thereof," *alias* the British power. For proof of this, we must refer to other pamphlets, *Prophecy and the Eastern Question, Coming Events in the East, &c.* Consequently, it is something more than an inference that Britain is the Power to whom Egypt is given as a ransom for Israel—a conclusion confirmed by the remaining item of revelation on the subject, viz, that Egypt falls into the hands of the Russo-Gogian king of the North in the struggle that finds the Tarshish power his adversary in the land of Israel. Russia at war with England would not be likely to lay hands on Egypt if it were either independent or in the possession of another Power.

The sense in which Egypt is given as a ransom for Israel must not be interpreted too narrowly. When personal acts or experiences are attributed to nations and countries, it is in a figurative way. Egypt was given to Nebuchadnezzar in the time of Ezekiel as "wages" for work done for Yahweh (see Ezekiel xxix. 18-20). This was the divine view and intention of the Babylonish invasion of the country at that time: but Nebuchadnezzar knew nothing of either the work or wages. He acted as a blind instrument in a purpose of which he had no understanding.

When it is said that Egypt is to be given as a ransom for Israel, we are to understand that the transfer of Egypt from one power to another in the latter days is divinely made to subserve the purpose of Israel's redemption, though the power to whom Egypt may be given knows nothing at all of the intent of the transaction. The question to be considered at the present crisis is whether the transference of Egypt to England would in any way subserve such a purpose.

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## CHAPTER XIV.

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### THE JEWS AT THE PRESENT MOMENT.

THE answer requires us to look at the position of the Jews at the present moment, and particularly to realise it in the light of the expectations which have been distinctly and steadily held by believers in prophecy for many years past. If nothing remarkable were transpiring in connection with the Jews, the Egyptian embroglio would be lacking in one of its principal elements of prophetic significance. It would stand alone as an interesting but Scripturally unintelligible political convulsion. This is far from being the state of things. The Egyptian outbreak coincides with the most remarkable movement that has taken place among the Jews since the day of their national downfall, 1,800 years ago, and stands related to the solution of a remarkable embarrassment in their present position.

It would not be without advantage to dwell here upon the fact that the duration of Israel's dispersal and downtreading has been divinely fixed, and that by the common consent of all prophetic students, that duration comes to an end with the present century, and that the prospect now lying before us is the gradual development of a movement—at first perfectly natural—for the regeneration of their country and the restoration of their

nationality; ultimating in the return of Christ, and the fusion of all mankind unto one dominion under him, sitting upon the throne of David, raised again in Jerusalem. For the grounds of these expectations, see other books and pamphlets, obtainable at the address from which this is issued.

Suffice it to say, that for many years past such a movement has been more or less distinctly active. It began in 1856, with the abrogation of the Turkish law which prevented foreigners—and Jews among the rest—from holding land in the Turkish Empire (and therefore in the Holy Land). The result of this change was not at first visible; but gradually Jews began in various parts of the Holy Land to acquire possession of the soil; until now, Jewish settlements—small and private though they be—are common throughout the country. Next came the organization in England of the Palestine Exploration Society, under the presidency of the Prince of Wales, by which a scientific survey of Palestine has since been completed, and the result given to the world in the publication of an ordnance map of the country. About the same time the most unprecedented Jewish phenomenon of modern times was witnessed, viz., the formation of two cosmopolitan Jewish representative bodies—the Universal Israelite Alliance, with headquarters in London, by which the scattered nation became an organic unit for the first time after centuries of isolated helpless exile.

In 1875, a noteworthy movement originated, which has since been productive of much improvement in the Holy Land. Sir Moses Montefiore, a very old and universally respected Jew, having been for fifty years connected with the Jewish Board of Deputies, and for thirty years president, resigned the presidency. Sir Moses was in vain solicited to withdraw his resignation. A committee was then appointed "to devise the best means of recording the eminent services of Sir Moses Montefiore." In other words, what sort of a testimonial should they get up for Sir Moses. Sir Moses, being consulted, said that the testimonial that would be most to his mind would be a scheme for the amelioration of Israel's condition in the Holy Land. He pointed out various ways in which this could be done. He desired the raising of money to acquire and cultivate land in Palestine, erect model dwellings, and provide industrial occupation for the people.

The committee had no alternative but to adopt Sir Moses' views, and accordingly issued an advertisement, soliciting contributions to a "Testimonial Fund." Over £30,000 was finally subscribed in answer to this appeal, and the money has been invested in various ways for the improvement of Jerusalem, with results that visitors have described as a transformation of the city.

Various other schemes, with similar objects, including the well-known Gilead Scheme of Mr. Laurence Oliphant, have been brought forward since then: but it is the events of the past two years that have more particularly brought matters at last before

the attention of the world, and given birth to projects and efforts that aim at nothing short of the restoration of the Jews on a national scale to their own land.

Towards the close of 1881, an extraordinary persecution of the Jews suddenly sprang up in various European countries. The cause of it, in a proximate or human sense, was frankly avowed by a German in high office, to whom, according to a correspondent in the *Jewish Chronicle*, this question was put: "Why are you getting up this anti-Semitic movement, this persecution of the Jews, all over Germany?" The reply was: "These Jews if they undertake anything, look how they prosper; if they go into commerce they are sure to be at the head of the establishment; if they become bankers they are the first bankers in all the places of Europe; if they are literary men, their power of application is so great that they beat all of us; and that is a state of things we will not tolerate."

It was the case of the Egyptians and the Israelites over again. When the time drew nigh for Israel's deliverance from Egypt, we read that "the children increased abundantly and waxed exceeding mighty," and that the Egyptians said one to another, "Come on, let us deal wisely with them, lest they multiply; and it come to pass that when there falleth out any war, they join also to our enemies and fight against us."

The persecution seemed to originate in Germany, where some of the most intelligent and influential of the German people formed an "Anti-Semitic League," supported by several periodicals started to uphold the Anti-Jewish crusade. The persecution inaugurated in Germany spread in a more violent form to Russia, where the mass of the Jewish population of the world is located. The calamities that there befell Israel were described by a writer in the *Jewish Chronicle* as "the greatest and most serious which had befallen the Jews since the destruction of Jerusalem."

Another said: - "The cloud is blackest over the gloomy plains of Russia. And with what horrors that cloud may not improbably be charged, what deluge of blood may yet burst from it, what devastation the whirlwind of its passage may bring, God alone knows, whose inscrutable Providence thus tries His people. The case of Russia, which holds so great a number of the people of our blood, over whom the sword of the Destroyer is constantly held, is evidently one which challenges the most pressing, the most instant, the most continuous vigilance of action, to avert possible, nay, even probable, calamity, of the most appalling kind and on the largest scale. No one, whose eye is keen for decisive historical situations, can doubt that the present is one of those critical moments in the history of our race which challenge its nerve and its wisdom in an especial degree, and put it to a novel proof."



## CHAPTER XV.

## JEWISH PERSECUTIONS AND JEWISH RESOLVES.

AS months rolled on the Jewish sign grew to greater size and brilliance in the political sky. The brilliance was that of a lurid glare. The persecutions in Russia turned out to be worse than the Bulgarian atrocities in extent and ferocity, and now attracted the attention of the English press and of influential sections of the British public. A correspondent of the *Times* furnished lengthy accounts of the events. He said :—

“ During the past eight months a tract of country, equal in area to the British Isles and France combined, stretching from the Baltic to the Black Sea, has been the scene of horrors that have hitherto only been perpetrated in mediæval days during times of war. Men ruthlessly murdered, tender infants dashed to death or roasted alive in their own homes, married women the prey of a brutal lust, that has often caused their death, and young girls violated in the sight of their relatives by soldiers, who should have been the guardians of their honour—those have been the deeds with which the population of Southern Russia has been stained since last April. In the face of these horrors loss of property is of little moment, yet they have been accompanied by the razing of whole streets inhabited by Jews, by the systematic firing of the Jewish quarters of towns in Western Russia, and by the pillage of all the property on which thousands of Jewish families were dependent for existence. In addition to all this, many Russian towns have heartlessly seized the occasion to expel from their limits crowds of Jews, who have been left by this inhuman and deliberate measure homeless, amid masses infuriated against them. And during these scenes of carnage and pillage the local authorities have stood by with folded arms, doing little or nothing to prevent their occurrence and recurrence, and allowing the ignorant peasantry to remain up to this day under the impression that ukase existed, ordering the property of the Jews to be handed over to their fellow Russians.”

The *Scotsman*, summarising information from various sources on the subject, said :—

“ The record of murders and outrages does not, by any means, indicate the full extent of the bodily sufferings and pecuniary loss sustained by the unfortunate Jews during this ‘ Reign of Terror.’ At Kherson, for instance,—the chief town of the South Russian provinces of the same name—the correspondent of the *Jewish World* found that the disturbances had not attained the dignity of a rising against the Hebrew citizens. ‘ Petty rioting, characterised by a little plundering ; the beating of a few Jews ; the smashing of windows and doors wherever Hebrews resided ; and the looting of booths in the market place,’ fairly sum up what occurred. For four weeks, however, the Jewish community had to live in the constant dread of attack. ‘ For a month, I have been told, no Jewish father of a family undressed at night. The result of this combined dread and expectation was that every Jewish booth, every Jewish magazine was closed. The market was unattended. Business was at a standstill. Nothing was done, because none knew what would come next. Hence, the Jews in the town, if they did not suffer actual destruction of their property, their goods and belongings, sustained indirectly loss and damage not a whit less than their brethren in towns where the law of loot prevailed.’ In the smaller towns of the same government, the Jews did not escape scatheless.”

“In the southern provinces,” said the *Liverpool Daily Post*, “thousands of Jewish homes have been desolated, and about 100,000 families have been heartlessly cast adrift to meet the severity of a Russian winter. In cultured Germany the persecution has been bad enough, but in the dominions of the Czar it has rivalled the brutal anti-Jewish excesses of the so-called darker ages.”

These terrible events evoked an influential movement in England. A committee, comprising the Archbishop of Canterbury, Cardinal Manning, Lord Shaftesbury, the Dean of Westminster, and Canons Liddon and Farrar, was formed for the purpose of rousing English public opinion on behalf of the persecuted Jews, and raising money for their relief. A Jew headed the subscription list with £10,000. Canon Farrar issued a statement of the case, in which he said: “It would be a most happy result of the present troubles if the Jews, like the Greeks, could be restored to the dignity of an independent and self-governed nation in their own Holy Land. There they might once more develop, amid unimpeded conditions, the genius and the greatness which they showed in past ages, and to which the whole world will be indebted to the end of time.”

It was the possibility hinted at by Canon Farrar in these remarks that gave the matter its highest interest to those who were watching in the light of Jehovah’s testimonies.

The *Jewish Chronicle* had said, “It is oppression and not prosperity which leads us back to our proper place in the Holy Land.” It made this remark in reference to the comfortable position of the Jews in some countries. “Non-Jews,” said the editor, “ask us if we still seriously hope for the Restoration, and, if it came, whether we should accept the position and leave the countries of our adoption. It is the old story of the Israelites returned from exile to their native land, longing for the hanging-gardens and the soft sensuous delights of Babylon. When Jeshurun waxed fat he kicked, and he wanted to remain in his well-stored manger. It is oppression, and not prosperity, which will lead us back to our proper place in the Holy Land.”

And now here was oppression with a vengeance. What was the remedy? The answer on all hands was “Emigration.” But to what lands? On this there was divergence of opinion. Practical Englishmen said “America.” The experiment was tried, but failed. The principal difficulty was the refusal of the Jews to go. They wanted to go to the Holy Land—the great mass of them were resolved on this. Here is the testimony of Mr. Laurence Oliphant, who went to the Russian borders in the capacity of one of the commissioners of the Mansion House Jewish Relief Fund. Writing to the author of this pamphlet after his (Mr. Oliphant’s) visit to those parts, he said:—

"Although I have been instrumental in shipping off more than 200 starving creatures from a point near this on the Russian frontier to America, my sympathies are all enlisted in their return to Palestine. I am in daily receipt of the most touching letters from all parts of Russia, informing me that the unanimous desire of all the Russian Jews is to return to the land of their fathers: that they are collecting money all over the country for the purpose, some of which they offer (like yourself) to place in my hands: and that the idea of going to America is abhorrent to them. Committees are being formed in Vienna, here, and in all the principal towns in Roumania, for the purpose of aiding this movement, the very existence of which is unknown in England, though, the moment I have time, I shall publish something in the papers on the subject \* \* \* The torrent of emigration will overflow, and, although there will be many rich Jews who will go the number of poor ones will be so great that they must starve unless they can be helped through the first year."

Again, in a second letter, as follows:—

"At present the desire on the part of the Jews in Russia and Roumania to return to the land of their forefathers amounts to an enthusiasm which it is difficult to restrain. In this country (Roumania) alone 49 Palestine colonisation societies exist, supported by some of the wealthiest Jews in the kingdom. I myself was present at a meeting in Jassy a few days ago, at which 39 delegates, representing 28 of these societies, were present, who had travelled at their own expense from the most remote parts of the country, in order to attend, and sixty thousand francs were subscribed at the meeting. Subscriptions are being made all through this country and Russia, but in the latter country, as they are prohibited by law, it is impossible to form any organisations to promote emigration. For the present this is just as well; it is manifest that the movement needs restraining rather than encouraging, as there is only room in Palestine for a limited number, in the first instance. There are other parts of Turkey, however, to which emigration might be most advantageously directed.

"I trust I may be able shortly to make arrangements by which Jews seeking safety from persecution may be suitably placed. The Mansion House Committee, as you are aware, has directed its attention exclusively to America which is very well, as far as it goes—but the pressure eastward, and especially towards Palestine, on the part of the Jewish population of those countries, is too strong to be resisted, and this tendency, before very long, will force itself in the way not to be misunderstood upon the generous notice of the British public. At present I think any agitation on the subject would be premature, and that it would be wiser rather to await events, and prepare for them."

Writing to the *Times*, on the same subject, Mr. Oliphant said:—

"As the condition of the Jews in South-Eastern Europe has occupied my attention for three years past, and as I spent all the year 1879 and the following spring in Syria and Constantinople, endeavouring to carry out a colonisation scheme for their relief, I may, perhaps, be allowed to say a few words on the subject.

"The dominant idea of the Eastern Jew, whatever may be that of his co-religionist in Western countries, is to return to Palestine. This sentiment is not confined to the poorer classes, many of whom may wish to go there in order to share in the charity which their richer co-religionists all over Europe dispense for their support; but the desire to return to the land of their forefathers is extremely strong, even among the more wealthy members of the community, whose highest ambition is to become landed proprietors on the soil which is endeared to them by the most cherished traditions. They are deterred from doing so partly by the fear that they may be subject

to extortions from the local officials, and partly by their ignorance of agricultural pursuits. Nevertheless, more than one wealthy Jew is carrying on farming operations successfully in Palestine, and a colony was formed about five years ago near Lyddo, from the elders of which I have received a report too long to insert, but of which the following is an extract :—

“ We have divided our territory, which is about five miles by one and a-quarter, into 100 lots, possessed now by about 80 families. The well-to-do among us, who have settled on the hills, and built their stone houses, are in a fair way of getting on ; but the poorer part, who had little more than their 30 Napoleons to buy a lot could but afford to erect earthen huts, near the river, where they suffered greatly from malaria this summer. It is, therefore, of the utmost necessity that they also retire to the hills and build them stone houses. To aid our brethren in this undertaking, we would gladly pledge all our land—nay, all we possess. If through your means, honoured Sir, the necessary capital of £2,500 might be raised on the security of the land, you would most undoubtedly confer an immense benefit, not only on us, but on the whole of Israel. For the eyes of all our brethren are directed on us in doubt and fear. If, unhappily, we should not succeed, the good cause would receive a heavy blow, not to recover for a long time.”

“ Although this appeal does not come within the scope of the Mansion House Committee, I recommend it to the benevolent consideration of those interested in Jewish emigration to Palestine. I have also received a letter from the Emigration Society of Botuschany, in Moldavia, in which the president says, ‘ We have formed here a society of 1,000 citizens, who are decided to realise the idea of colonising Palestine,’ and begging for advice and assistance. A similar society exists at Galatz, and a large number of families have subscribed the funds necessary to emigrate to the Holy Land. The president writes to know ‘ how we should proceed to carry out our idea ; how many acres of land we ought to count for each family ; whether in husbandry implements, cattle, &c , help would be granted to us at the outset ! ’ Another letter I have received from Cucu, in Roumania, describes the formation of a Palestine colonisation society in that place, its aims and objects. The president writes :—

“ It is our fixed resolve to emigrate to the land of our fathers, but we entreat you to afford us, when we arrive there, the opportunity of obtaining pecuniary advances for the purpose of cultivating the ground and purchasing the implements. We are perfectly confident that by labouring in the sweat of our brow we shall repay our debt according to the demand of the loan society. We therefore beseech you to complete the great and meritorious work you have undertaken, and to lay the foundation of the re-establishment of our people in their ancient land.”

A letter written from the Russian frontiers by the correspondent of the *Jewish Chronicle*, said :—

“ The destination of the better class of emigrants—I mean those who are tolerably well off—is Palestine ; and I believe that more than 1,000 Jewish families have already decided to go thither, partly to devote themselves to agricultural pursuits, partly to establish factories. They have sent about a dozen emissaries to the Holy Land to make the necessary arrangements for their arrival and for the purchase of land. I have advised these delegates to place themselves in communication with Mr. Laurence Oliphant, from whom they will without doubt obtain excellent advice. His appointment as a member of the Mansion House Committee has given general satisfaction to our co-religionists, who are aware that this large-hearted gentleman is greatly interested in the colonisation of Palestine.”

A Russian Jew thus unmistakably wrote to the *Jewish Chronicle* :—

“ Russian Jews have given up all hope of permanent safety or prosperity in Russia, and certainly have abandoned all thoughts of engaging in agriculture in that country, to which of late a tendency had arisen. They are bent upon emigration at the earliest opportunity. Outside Russia, America is declared as the field most suitable for their enterprise, and, in the precipitation which followed the outrages a few, aided by the Alliance at Paris had, indeed, fled to America. That this, however, is not the general aim and wish of the Jews in Russia, may be gathered from the opinions of all classes of Jewish society, as expressed in journals and in private circles. The removal of the few batches of Jews was stigmatised as eternal banishment, and was compared to the procedure of one who rescues a person from the flood, only to let him die on shore in a swoon. Looking away, therefore, from instances of spasmodic activity, and regarding only the unobtrusive but systematic endeavours of our Russian brethren themselves, one cannot but notice the uprising into existence among them, as well as among the Roumanian brethren (these being by far the more energetic), of a *determined yearning for a more settled and secure condition of life than has hitherto been permitted to the majority of our unhappy race.* And unmistakably THEIR GOAL IS THE COLONISATION OF PALESTINE.

“ In almost every town in Roumania, and in some of the principal cities of Russia, there have been formed Palestine Emigration Societies, with funds of their own; and although the Russian Government has not yet expressed its opinion on the movement, there is a strong hope that it will not run counter to it. Long ago the wish had taken root among them, and having waited for some time in vain for their western brethren to take the initiative in the enterprise, *they have at length of themselves taken the matter earnestly in hand.* THEY HAVE CHOSEN PALESTINE not on account of any wild dreams of ambition in the immediate future, but because it alone promises to supply the felt and universal requisite of a *permanent abode.* besides its possessing other qualities, such as the absence in it of undue competition, its proximity to Russia, and the traditional friendliness of the Turkish Government towards the Jews. Now I would inform the British public, Jewish and otherwise, that if they really wish to help their persecuted brethren, they need not give any subscriptions or donations for the undertaking. *The Russian Jews are quite capable of providing funds for the purpose from their own pockets.* What is, however, indispensable for the success of the movement is a guarantee for the security and efficient administration of the funds subscribed. There is no doubt, and I speak from extensive Russian experience, that if a well-known banker, or other recognised authority, guaranteed a loan to be issued in small shares, they would be in a very short time bought up by Russian Jews themselves.”

A secret Jew's committee in Russia issued a series of three circulars to Jews in other countries. In the first they recited the persecutions; in the second they proved, by elaborate arguments, that they were directly instigated by the Russian Government; in the third, they expressed themselves as follows:—

“ Over a million of Jews are reduced to beggary and starvation. Those that have some little money left will be clearly unable to maintain the destitute rest. There will be a general scramble and fight for dear life, which must result in speedy death to many thousands.

“ Our brethren abroad are nobly bestirring themselves to promote emigration. They cannot be told too early that, with all their generous exertions, they will save only a few out of the immense number of unfortunates. If 50,000 families are enabled to cross the frontier, this is the utmost figure they can hope to rescue. All others will have to abide the lot in this land of misery and wrong.”

No wonder that the telegrams informed the world that "an emigration of the Jews *en masse* from Russia is imminent." The only sorrow was that but a small number could get away. Mr. Albert E. Goldsmid, of Belfast, wrote to the *Jewish Chronicle* :—

"The cloud of persecution for them has no silver lining, and the atmosphere is heavily charged with electricity presaging disaster unparalleled in history. Fleeing from the storm, hundred of Israelites are pressing across the Russian border, while thousands left behind are eagerly looking for some part in which they may take refuge. Generally speaking, the ever-increasing stream of fugitives divided itself into two channels, one flowing westwards to America, the other towards Palestine. It is to the latter I would now refer. I know how distasteful the idea of an influx of their co-religionists to the Holy Land is to the great majority of Western Jews, and that any movement in that direction is discouraged as much as possible; but whether we approve or disapprove of it, it is useless to blind our eyes to the fact that such a movement is taking place, and nothing that we can do can prevent it. Such being the case, it behoves us all who have the interest of our people at heart to make the best of the inevitable, and to prevent, as far as possible, the disastrous results that must arise unless some immediate steps are taken to prevent a catastrophe."

Mr. Simon Berman, writing from Jerusalem, said :—

"My experience causes me to come to the conclusion that we only want leaders like Mr. Oliphant to ensure success. I agree with Mr. Oliphant that at first no actually poor man should be sent thither. We have enough begging already. Let the work be commenced in earnest, not with a faint heart, in a timid way, but with a determination that it shall succeed, and success will attend the sacred work of endeavouring to turn the desolate wastes of Palestine into fruitful plains."

The Editor of the *Jewish Chronicle* thus wrote :—"It is becoming evident that the hearts of these down-trodden brethren of ours are turning to the land their fathers loved so well. For them, the return to the Holy Land has become something more than an aspiration; it is now with them a fixed intention which they are bent on carrying out. They are bent on going. Notwithstanding all the attractions of American opportunities, the persecuted Jews of the East of Europe prefer to dwell in the Holy Land rather than prosper elsewhere.

"That such a movement deserves our sympathy none can doubt. The yearning for the Holy Land is only quenched in Jews by the temptations of material prosperity. Palestine has been the ideal of all Jewish hearts since Jews lost it. It is scarcely too much to say that the return is beginning under our very eyes in this colonising tendency of the Russian refugees. We cannot, and we will not, refuse our heartiest help by personal exertion and pecuniary assistance to what may prove to be the commencement of one of the most impressive episodes in human history."

There was a meeting at Jassy, in May, at which 39 delegates attended, representing numerous Palestine Colonisation

Societies. The object of the meeting, we are told, was to "devise a scheme how best to carry into operation the emigration of a large section of Roumanian Jews." Mr. Laurence Oliphant attended by special invitation. After a speech from the Chairman (Mr. Isaac Lobel, of Galatz), Mr. Pinels submitted an elaborate plan of emigration. The report goes on as follows :—

"Mr. Oliphant, who was the central figure of the assembly, was next desired to speak. He rose amid the prolonged cheers of the whole assembly, and explained in a few well-selected words, spoken in the French language, the nature of his mission, giving encouraging hopes as to a successful issue of the emigration movement here, and promising at the same time aid, moral and material, from England. Mr. Neuschotz, of Jassy, well known for his philanthropy and benevolence, subscribed to the Palestine Emigration Fund 20,000 francs ; Mr. Posener 2,500 francs ; Mr. Meyerhoffer 5,000 francs ; other small gifts followed—26,000 francs having been previously collected. The fund now raised in Jassy alone is over 60,000 francs."

The Editor of the *Chronicle* adds the following items :—

"We understand that Mr. Laurence Oliphant, after attending the Palestine Emigration Meeting at Jassy, in Moldavia, which we report this week, proceeded for Bucharest, which city he is to leave shortly afterwards for Constantinople, in order to make special arrangements with the Porte for the reception of the emigrants to Palestine. Mr. Oliphant has the support of influential statesmen in England.

"The first body of settlers in Palestine, numbering about 500, left Russia on the 20th ult. The band includes a number of students, and a chemist. The land on which they are about to settle had been previously purchased for them by their delegates who recently visited Palestine.

"Many Jewish students at the University of Warsaw, have determined to join the Jewish students at Charkoff in forming a colony in Palestine, which is to consist of nearly five hundred persons, and is to include students, doctors, lawyers, and aspirants for agricultural professions.

"M. Brodzky, the well-known philanthropist of Odessa, is reported to have offered ten per cent. of his wealth towards promoting the settlement of Russian Jews in Palestine. The amount of his riches is vaguely estimated by the *Hazefira* at several millions of roubles."

The *Jewish World* announced that there are at the present moment in Palestine about 90 agents sent by various colonisation societies in Russia and Roumania, to survey the country for purposes of colonisation : "An endeavour is being made to bring all these to act in concert, and Jaffa has, therefore, been fixed as their place of rendezvous. It is also proposed to appoint Jaffa as the place where all future emigrants from Russia and Roumania are to land at first and remain till finally removed to their respective settlements. For that purpose a society has been formed there, at the head of which is the British Consular Agent, Mr. H. Amzellak. Lodgings are to be provided for the

emigrants, and depots formed of all the requisites of a colony. Towards this object the Alexandrian Jews have promised to contribute £5,000, chiefly through the exertions of Mr. Levantin, who visited Egypt on his journey to Palestine. The Commissioners are now considering the question as to whether the Russian settlers in Palestine should be placed under consular protection or be naturalised as Turkish subjects. They are also anxious that the Turkish Government should grant charters to the various colonies recognising them as such, so that the colonists might organise themselves into communities and act and form contracts as such."

Concurrently with these schemes and movements among the Jews themselves, a society has been formed in England, with Lord Shaftesbury at its head, whose objects cannot better be stated than in the following extracts from their circular :

#### SYRIAN COLONISATION FUND.

PRESIDENT.—THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

LADY-PRESIDENT.—THE VISCOUNTESS STRANGFORD,  $\bar{s}$ , Upper Brook Street, W.

TREASURER.—R. C. L. BEVAN, ESQ. (of Messrs. Barclay, Bevan, Tritton, and Co., Bankers).

BANKERS.—THE BANK OF ENGLAND, Chief Office and all its branches ; THE ROYAL BANK OF SCOTLAND, Chief and London Offices and all Branches ; THE PROVINCIAL BANK OF IRELAND, London Office and all Branches ; Messrs. DRUMMOND AND CO., Charing Cross, S.W. ; Messrs. BARCLAY, BEVAN, TRITTON, AND CO., 54, Lombard Street, E.C. (to any of whom subscriptions may be paid). HON. SECRETARIES—Mrs. FINN (Widow of H. B. M. late Consul for Jerusalem and Palestine), The Elms, Brook Green, W. ; FRANCIS D. MOTT, Office, 9, Gracechurch Street, London, E.C.

The objects of this fund are mainly as follows :—1. To effect the mutual co-operation of the many societies and individuals now seeking to promote the re-settlement and re-peopling of Syria, with a view to community of action and economy of labour ; thus constituting a Central Association for collecting and profitably employing contributions, by organising, under suitable departments, the various kinds of work involved in the colonisation of Syria. 2. To afford financial support by way of guarantees, investments, or otherwise, to organisations which may be formed in connection with the Central Association or affiliated thereto ; and to receive and re-invest dividends, interests, and other profits which may accrue therefrom. 3. To assist with loans Jews who may be desirous of settling in Syria to enable them to purchase land, buildings and agricultural implements, and for other purposes. For these loans due security would be required. Many of the Russian Jews are possessed of capital, and a judicious selection would be made of such as are in a position to become at once the employers of the labour of their poorer brethren. 4. To assist now in relieving the wants of Jews who have left their former homes, in Russia, who are desirous of settling in Syria, and who, therefore, do not come within the scope of the operations of the Mansion House Fund.

#### APPEAL.

" A great many of the Russian Jews, both families and individuals, are intensely desirous to go to Syria. We ask that the people of England shall unite to enable a few of these to settle there in suitable localities. We intend



to place them in North Syria, where they will be, while subject to the laws of the country, free to enjoy, uninfluenced, their own internal laws and regulations, civil and religious, while gaining an honest livelihood; thus they will have opportunity to show anew their ancient capacity for steady industry and sobriety.

“ We entreat everyone to give something—be it ever so little—to this fund.

“ According to a recent and very moderate estimate, a million of money was needed to feed, clothe, and succour the survivors of the 100,000 families who had lost all and were homeless. Since then many more have been plunged into deep distress. Here, then, is our opportunity. Let every Christian in Great Britain seize it for the purpose of discharging some small portion of the debt we owe to God’s ancient people for all the blessings which have accrued to us through their instrumentality. Never before has the Jewish nation thus needed our help.

“ SHAFESBURY, President.

“ E. STRANGFORD, Lady President.”

## CHAPTER XVI.

### RESTORATION AND WHAT HINDERS.

IT is manifest from all these facts that the Jewish race is animated as it never has been since the day of its dispersion through the world with a desire to return to the long-desolate land of their fathers; and not only with a desire, but with an intention to give effect to that desire. And this intention (forced upon them by the dire pressure of persecution) is not merely a feeling, but has passed into the stage of actual measures of a practical character among themselves—aided by an influential section of English society, under whose auspices a preliminary party of 45 families have only just left the shores of England for settlement in northern Syria.

It is here that a fact comes in which places the Egyptian question in its true light. In the midst of all this restoration activity, the Sultan of Turkey, after publicly announcing that he would welcome the Jews to his dominions, issued an intimation that while the Jews were at liberty to form colonies in any part of Turkey, the liberty did not extend to Palestine. There he forbade them even to land. He fears that the creation of a Jewish nationality might afterwards lead to its independence and to the further dilapidation of his empire. The way in which the publication of this announcement was received by the expectant Jews will be gathered from the following letter from the Constantinople correspondent of the *Jewish Chronicle* :—

“ It has produced a momentary consternation among the Jews in Russia and Roumania, now numbering many hundred thousand souls, who were preparing to leave those countries for the Holy Land. Some hundreds of societies had been formed, each numbering from fifty to three hundred families, who had collected all the means they possessed, and who relied to some extent on being assisted by subscriptions from abroad for colonising purposes. These people, not realising the capabilities or extent of the country of their choice, and charmed by the magic of the name, saw their hopes completely blasted by this announcement, and are bewildered by the news that the outlet by which they hoped to escape from the persecution and legal disabilities under which they labour has been suddenly blocked to them. Two hundred families had already arrived at Constantinople before this regulation was made, and are now starving in the streets, while others who had committed themselves to an immediate move, and realised what little capital they possessed, find themselves reduced to severe straits in Russia.”

Mr. Oliphant, writing to the *Times* on the subject, said:—  
 “ No Jew is now allowed by the Turkish Government to enter Palestine from Russia. In what manner the BRITISH NATION CAN COME TO THE RELIEF OF at least a *million of people prepared for an exodus, but who are trembling in panic-stricken suspense till the way is open for its accomplishment*, it is for them to consider.” The words in small capitals in this extract point distinctly to the bearing of the Egyptian crisis on the question of Israel’s deliverance, though Mr. Oliphant intended no such allusion. Mr. Oliphant appeals to the British nation on behalf of a million of Jews ready for a second exodus. What can the British nation do? The Editor of the *Jewish Chronicle*, writing before the Egyptian outbreak, said hostilities in Egypt “ may clear the way to Palestine under more favourable circumstances than have ever before existed. . . . This Egyptian question seems to be the beginning of the end.” The world knows who are in the front of the Egyptian question. It might have been France or Turkey; but lo! it is the British nation, and the British nation alone, that is pouring its legions into that country. This is the “ manner ” in which the British nation can best come to “ the relief ” of Israel. It is the divinely-appointed manner. Egypt is to be “ given ” for Israel’s “ ransom.” She is to be detached from its latter-day possessor that Israel may be delivered from the bondage to which they have been subject for ages in the countries of the Gentiles. Let England come into ascendancy in Egypt, with Cyprus already in her occupation, and Asia Minor under the shadow of her protection, the extension of her power over the Holy Land will naturally follow in the presence of Russian designs and preparations in Armenia. Let Britain take the Holy Land under her protection (as the result of her establishment in Egypt), and Israel’s anxious way will then be opened, and the nation ransomed from its present cruel embarrassment in which it is unable to stay in the northern countries, and unable to escape to the land of their refuge.

## CHAPTER XVII.

## THE SEQUEL—NO FANATICISM.

WHAT is the sequel? The prophets plainly reveal it. Jewish partial occupation of the Holy Land under British protection; Jewish prosperity for a time; Russian encroachments from the north, and finally Russo-British struggle on the mountains of Israel, in which divine power miraculously supervenes in the re-appearance of Christ to overthrow all kingdoms, and establish the kingdom of God in all the earth.

These are not the utterances of fanaticism, but the demonstrable deductions of reason as applied to the Scriptures of truth. What greater evidence can be shown than the realised expectations of the last thirty years? These are before the reader of this pamphlet. They cannot be explained away. They are not the fitting of elastic facts and vague prognostications, after the manner of the astrological almanacs. They are the substantially exact fulfilment of definite expectations clearly expressed during the whole of that period, as earnest curiosity may satisfy itself by the consultation of books produced at the beginning of that time, and during the whole of its currency. And it must strike the most moderate intelligence that they are not chance fulfilments. Slight incidents might most easily have turned events into a totally different channel. The success of the Orsini bombs would have silenced for ever the man who brought about the three wars of the French empire. An accident to Garibaldi early enough would have prevented the extinction of the power of the Pope. The up-rise of a strong-minded ruler in Turkey might easily have arrested the downward course of the empire, and replenished the water of the drying river by opening and working the inexhaustible springs of vitality which the fine countries of the Turkish empire contain. And so in every other direction in which the sure word of prophecy has been fulfilled. What has happened might most easily not have happened, especially with strong nations anxious and trying to prevent them from happening. But it is true now what Daniel told Nebuchadnezzar: "The Most High God ruleth in the kingdom of men, and appointeth over it to whomsoever he will" (Dan iv. 25; v. 21). Therefore, all chance events have been controlled, and affairs held and guided in the channel of the divine purpose.

What is the inference? That the prophetic programme will be realised to its last jot and tittle. Men may be unheedful or even scornful, but the purpose of God will prevail. The programme of the end unfolds item after item. To the self-sufficient trifler or the polished dabbler in scientific superficialities it is all dark. Earnest men looking into it can see.

The portents of the Lord's approach thicken as the time advances. The day and the hour have not been revealed. But times and seasons in an epochal sense having their characteristic terminal tokens have been revealed, and events have been verifying the revelation in a marked manner for a hundred years past. The subject embraces a programme of centuries, and must not therefore be judged by the events of a year or two, though it will at last focalise in the event of a moment—the manifestation of our Lord Jesus Christ in the earth.

Towards the end of last century, two systems were strong that had to be broken before the end could come—the Roman papacy, the Turkish despotism. Two powers were comparatively weak that had to become strong—Russia and England. The transformation since has accomplished all that could be wished. The French Revolution, culminating in the first Napoleonic dictatorship, brought Papal power to a depth of weakness it has never recovered from, and at the same time liberated political forces that have prevented the restoration of the ecclesiastical tyranny that desolated Europe for centuries. Events have also so steadily worked against the "Sublime Porte," that Turkey, once the terror of the world, is now in the throes of dissolution, only preserved from disintegration by the jealousies of her foes, and going to pieces in their hands in spite of all their care-taking. On the other hand, we see Russia and England having risen to the position of the greatest Powers in the world, posing as the mutual antagonists in the inevitable death-struggle for the empire of the East. Under the shadow of these gigantic developments, we observe the Jews' becoming a conspicuous figure in the world-drama, and furnishing in themselves and their land a question that is arousing the deepest feelings and challenging the attention of the world's politicians. In addition to this, away in the unseen corners of society, there is going on the creation of a people by the formative power of the apostolic testimony, who are intelligently watching all these things in the light shed upon them by the oracles of Jehovah, and waiting and preparing for the promised re-appearing of the Lord Jesus. In all this there is quite enough to satisfy a Scriptural apprehension of the situation. There is nothing to show us the exact time of the advent. The Lord's coming is nevertheless "in the air"—an event dispensationally hovering, though the exact time of its occurrence is not known. If in the programme of divine wisdom we have further to wait, there will be no "delay," for God's ways are all appointed. There will merely be "waiting," and we have many reasons for waiting with composure and patience for an event which, when once it occurs, will introduce a work from which there will be no going back, and which will bring glorious results to all the earth.

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