

Russia's Destiny  
in the  
Light of Prophecy

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Alfred H. Burton

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— BY —

DR ALFRED H. BURTON.



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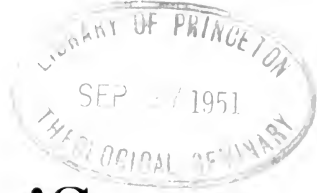
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# RUSSIA'S DESTINY

IN THE  
LIGHT OF PROPHECY.

BY  
ALFRED H. BURTON,

Author of "Hints on Daniel," "The Future of Europe," etc.

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## FOREWORD TO THE FOURTH EDITION

ANOTHER edition of *Russia's Destiny* being called for, it has been suggested that we should revise the pamphlet in view of more recent developments.

Having carefully re-read it, however, we find nothing to alter. The first edition appeared in 1897, and was written to draw attention to the plain statements of the prophetic scriptures. A third edition came out just before the Russo-Japanese War, and when Russia lay maimed and humbled at the feet of her Far Eastern antagonist, the writer was often asked, What *now* do you think of your pamphlet?

But as originally our little work had aimed at giving Russia's destiny "in the light of prophecy," we saw no reason to adjust in the light of merely passing events.

To-day the greatest war known to history is raging in Europe, and before it, in the magnitude of its operations, the war of 1905 sinks into insignificance. And what shall we say of its hecatombs of victims? Even at this stage, its 100th day, we are informed that two millions of Germans alone have been sacrificed. The wonderful achievements of Russia are filling the world with amazement; some even regard them with apprehension. A notable instance of this came before us in a letter to the daily press quite recently in which Mr. Robert Blatchford sought to calm a correspondent's fears by assuring him that Europe would presently form an alliance to hold Russia in check, and he even enumerated *ten* European kingdoms that would join together for this purpose! Had he the remotest idea that this is exactly what the Scriptures have foretold?

Our readers are earnestly requested to give these pages their thoughtful attention, and also to read the companion pamphlet, *The Future of Europe*, where the ten-kingdom alliance of the West is described according to Scripture.

November, 1914.

# RUSSIA'S DESTINY

IN THE

*LIGHT OF PROPHECY.*



THE events now transpiring around us in the political world cannot fail to awaken an interest in every thoughtful mind. We are living in critical times, and the eyes of all Europe are necessarily turned to the East.

Leading articles in the daily papers of every shade of political opinion, as well as letters from private individuals, prove that the Eastern Question is absorbing almost universal attention. And well it may, for in the settlement of that question will all the nations of the earth be concerned—north, south, east, and west.

We cannot too strongly impress upon the reader that Palestine is the moral centre of this earth. Prophecy has to do with the *earth*, and the destiny of all the nations of the earth is in

connection with the nation of Israel; for "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." (Deut. xxxii. 8, 9.)

Scattered to the winds, and dispersed amongst all the countries of the world, as the Jews may be—down-trodden, despised, oppressed, and persecuted as they have been, and, to a great extent, still are—nevertheless they exist to-day a standing and living witness to the truth of God's Word, who is pledged to fulfil the promises made unto the (Jewish) fathers.

Those promises are yet to be fulfilled, for "it is impossible for God to lie," and if "blindness in part is happened to Israel," it is only "until the fulness of the Gentiles be come in," and then "all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. xi. 25, 26.)

The affairs of the Jews, then, and matters concerning the land of Palestine, are the key to the Eastern problem, and the destinies of nations can alone be learnt in connection with that land and people. The Jewish people—



and by this term we include the ten tribes now lost, but soon to be gathered again—are the earthly people of God, and none can meddle with them except at their own peril. Heavy judgments at the hand of God, the God of Israel, will be poured upon those nations that more immediately concern themselves in their affairs, according to the words of the prophet, which are yet to be fulfilled: “Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces,” etc. (Zech. xii.)

In a very special way, we believe, will Russia's destiny be bound up with the future history of Palestine and the Jews. It is clear, from Scripture, that in the last days of this world's struggle, immediately preceding the millennial reign of Christ, a great *north-eastern* power will be in existence, and that this power will be the last to be dealt with on the mountains of Judæa after that Israel is dwelling safely in the land of Palestine. (See Ezek. xxxviii. and xxxix.) In the following pages we purpose examining the various prophetic

scriptures that speak of this power, convinced as we are that we are bordering on the times when these things, long since foretold, are about to be accomplished.

Our readers are no doubt familiar with the history of the Jewish people as presented to us in the Books of Kings and Chronicles—a history of failure and declension from first to last. In the palmy days of Solomon's reign the throne of the Lord had been at Jerusalem (1 Chron. xxix. 23), and though, after that, the Lord bore with much patience the idolatry and iniquities of Israel and Judah, the time at length arrived when their sin reached a climax, and in the days of Zedekiah (B.C. 610) large numbers were carried captive into Babylon. "Zedekiah . . . did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. . . . Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem. . . . They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy.

Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword . . . He gave them all into his hand. And all the vessels of the house of God . . . all these he brought to Babylon. And they burnt the house of God," etc. (2 Chron. xxxvi. 11-22.) From this point the throne of the Lord was removed from Jerusalem, and power was committed to the hands of the Gentiles.

The times of the Gentiles (Luke xxi. 24) commenced at the Babylonish captivity, in the days of Nebuchadnezzar, when God wrote upon His people the solemn word, Lo-ammi—"not My people" (Hosea i. 9); and that sentence will remain upon them until the time of their glorious restoration to their own land, under their own Messiah, still rejected, but ere long to be recognized by them as the One "whom they have pierced." (Zech. xii. 10.)

It will greatly assist the reader to remember that it is these "times of the Gentiles" that are described in the Book of Daniel, starting with Nebuchadnezzar and terminating with the coming of the Son of Man in glory, when the last of the Gentile powers,\* risen up in blasphemous rebellion against God, shall have

\* See *The Future of Europe*, by the Author. A. Holness, 14, Paternoster Row, London, E.C. Price 3d. net.

its dominion taken away, to give place to the everlasting kingdom of the Lord Jesus Christ. The great image of Daniel ii. presents to us the course of these Gentile empires as *one whole*, rather than in their separate or successional form.

We shall not here enter into any detailed exposition of this interesting passage. We merely refer to it now to point out that it represents to us as *one whole* the four great Gentile empires that were to exist upon the earth—that terrible “man of the earth” which is destined no more to oppress. (Ps. x. 18.) The four parts of the image represent the four great Gentile kingdoms — Babylon, Medo-Persia, Grecia, and Rome. But there is also a *fifth* kingdom, represented by the “little stone.” We must not imagine that this little stone falling upon the toes of the image and breaking the whole image to pieces is a description of the kingdom of *grace*. Far from this; it is the coming of Christ in *judgment* who will smite the image and establish *in its stead* His own kingdom of righteousness upon the earth, when He will “reign from sea to sea, and from the river to the ends of the earth.” A glorious prospect indeed, but one which can be realized only when the terrible judgments of the Lord

have removed "out of His kingdom all things that offend," etc. (Matt. xiii. 41.)

In Daniel vii. the same empires are described, but in their separate and successional form—one replacing the other. While this is so, and though each *succeeds* the former as an *empire*, we are not to suppose that any of the nations that compose these different empires cease to exist. A verse in this very chapter (v. 12) shows that during the time that the fourth Beast (*i.e.*, the Roman Empire) flourishes, the lives of the others are prolonged; and from other parts of the prophetic word we learn that they are yet to be dealt with in the judgments that will fall upon the living nations, in the final crisis of this world's history. We have elsewhere shown\* that the Roman Empire is yet to revive. Whatever men may think or say to the contrary, the Word of God upon this point is clear. "The Beast that was, and is not, and **shall be**" (Rev. xvii. 8), is none other than the *fourth* Beast of Daniel vii., or, in other words, the Roman Empire, which was in the days of our Lord, which is NOT to-day, but which SHALL ASCEND out of the bottomless pit prior to the coming of the Lord in judgment, when it shall "go into perdition"—awful doom! This Roman Empire

\* See *The Future of Europe*.

will be the great Western confederacy of the European nations. In its last form it will consist of ten kingdoms, which, contrary to all precedent, will agree together and unite under one common head, "the little horn" of Daniel vii. Proof of all this has been given in *The Future of Europe*. We allude to it again in order to emphasize the thought that *the chief of the Roman Empire is not the Antichrist*.\* Many have thought it, and still do, but we are persuaded that it is not so. The Antichrist will be the false King of the Jews who will be reigning at Jerusalem, whereas the chief of the revived Roman Empire will be located at Rome, the city of the seven hills. (Rev. xvii. 9.)

Nor must the Roman Empire be confounded with the Romish Church. The Roman Empire will be a *political* system, gathered under one imperial head; this is clear from a careful study of Daniel vii. and ix., and Rev. xiii. and xvii. There will also be an ecclesiastical system, which *at first* will control the Beast or Roman Empire, but which at length will be rendered desolate by the ten kings of Western Europe, confederate under the Beast.

\* See a small book by the Author. *The Man of Sin: Who will he be?* A. Holness. Price 1d.

Let it be distinctly remembered that we are now writing about events that will take place *after* the coming of the Lord into the air to remove His true Church from the scene where all the judgments detailed in the prophetic scriptures are to take place. Every believer in Christ will be "caught up" in the twinkling of an eye "to meet the Lord in the air" and so to be for ever with Him. After that, and *not until then*, will prophecy, strictly speaking, begin to be fulfilled. Meanwhile the student of Scripture, observant of the state of things around him both politically and religiously, may discern rapid strides being taken in the direction of preparation for the accomplishment of God's revealed plan; but prophecy itself has to do not with the Church, but with Israel and the nations of Christendom and the earth at large.

Prophecy has to do with the *earth*, and not with *heaven*: the Church belongs to heaven, and not to the earth; far-reaching principles of practice are contained in this simple truth, ignored by so many in the present day. This day of grace, during which God is gathering out from all nations of the earth the members of Christ's body—the Church which is to share Christ's *heavenly* glory and to reign with Him

over the nations, and to appear with Him in glory when He comes in judgment—this day of grace *began* at the Cross, and will *end* at the coming of the Lord into the air **for** His saints. (1 Thess. iv. 13 to end.) This period is entirely outside all question of dates; it is a *parenthesis* in God's dealings with the earth; during it *prophetic time is not reckoned*. The seventy weeks of Daniel's prophecy were interrupted after the rejection of Messiah at the end of the sixty-ninth week (Dan. ix. 24-27); then comes the present long parenthesis of already more than 1800 years, to be followed by the last or seventieth week (*i.e.*, seven years) *after the removal of the Church*.

It is during this last week of seven years that the Beast or Roman Empire will exercise its blasphemous and wicked sway. For further and fuller details we refer the interested reader to *The Future of Europe*, etc.

We have before observed that all the nations composing each of the four great Gentile powers, Babylon, Medo-Persia, Greece, and Rome, are yet to come up for judgment in the end; Ezekiel and the minor prophets leave no room for doubt on this point to any mind subject to the Word of God. But, while this is so, those amongst them that are more closely



concerned in the future of Israel receive special notice.

For this reason it is that so much is said both in Daniel and Revelation on the subject of the resuscitated *Roman* Empire. But not only is this, the *fourth*, Beast to revive, but the *third*, or *Grecian*, will likewise have its representative in the last conflict of the nations with the Lord Jesus Christ. Indeed, this representative of the Grecian Empire, according to prophecy, will meet his doom *after the destruction of the Beast* (or, Roman Empire) *and the false prophet* (or, Antichrist), described in Revelation xix.

It is with this *third* Beast of Daniel vii. that Russia's destiny is concerned. No alliance between Russia and France can possibly last. For France will be a part of the Roman (or, *fourth*) Empire, whereas Russia will be the supporter of the last "King of the north" (Dan. xi.), who will be the representative of the Grecian (or, *third*) Empire in the last days—days which we believe are near at hand. It is plain from Scripture that the policy of these two powers will be distinctly opposed the one to the other.

Turning to Daniel viii., we find that the first three of the four Gentile Empires are mentioned.

It is during the reign of Belshazzar, King of Babylon, that Daniel writes; the Ram is explained to represent "the Kings of Media and Persia" (v. 20); and the He-goat is "the King of Grecia" (v. 21.) Thus we have Babylon, Medo-Persia, and Grecia.

Deeply interesting as this chapter is, we cannot do more than point out one or two matters in connection with the He-goat. The Spirit of God in this chapter, as well as in chapter xi., has inspired the prophet to describe, in brief but striking language, the course of events *three hundred years before they took place*. Any one acquainted with the history of the Grecian Empire during and after the times of Alexander the Great, cannot fail to be struck with the *perfect accuracy* of the brief outline given by Daniel, and yet Daniel lived and wrote about *three centuries before* Alexander's time! Can any *external* evidence of inspiration be more complete? A mere scholar, apart from any appreciation of the spiritual power of the Word of God upon heart and conscience, must be struck with this.

There can be but little doubt that "the *great* horn" (Daniel viii. 4-9) typifies Alexander the Great, who was the first King of the Grecian Empire, and who led his victorious armies

against the realm of Persia ; indeed, verse 21 puts this beyond question. Prophecy here informs us of certain facts that history confirms, namely, that on the death of Alexander his kingdom was split up into four parts (*v.* 8) ; that out of one of these parts "a little horn" should arise. (*v.* 9.)

This little horn must not be confounded with the little horn of the previous chapter. In Daniel vii. the little horn proceeds from the fourth or Roman Empire, whereas here the little horn springs from the third or Grecian Empire. Just as there will be at the close a representative of the Roman, so also will there be one of the Grecian Empire ; but they are not the same.

Prophecy makes known to us that there are three awful individuals who are yet to arise, and who will each play a most important part in the future and closing scenes of this world's history, before the coming of the Lord Jesus Christ as the Son of Man in judgment ; and these are (1) the Antichrist, (2) the chief of the Roman Empire, and (3) the King of the north. Let the reader carefully bear in mind the difference between the coming of the Lord to remove His saints in the twinkling of an eye, and His return with them in manifested

glory; *it is the latter of these two which is spoken of as the coming of the Son of Man.* We are now writing about the events which will take place upon the earth between His coming into the air *for* His people (1 Thess. iv.) and His coming to the earth *with* His people. (2 Thess. i. and ii., Zech. xiv., etc.) Let not the study of prophecy, interesting and important as it is, dim the hope of Christ's coming for the Church! He might come this very day; the Church will be removed before the earth becomes the scene of the desolating judgments which the prophetic word so solemnly and plainly describes. Reader, we are living in serious days. The people now alive may yet with their very eyes see the things take place of which we are now treating. Are you a part of that blood-redeemed company that will be "caught up to meet the Lord in the air," or a part of that Christ-rejecting and Gospel-refusing world, that will witness the awful events that will follow upon the earth?

Having already written on the Antichrist and the chief of the Roman Empire,\* we shall now pass on to the third great prophetic character, viz., the King of the north. The

\* *The Future of Europe.* Price 3d. *The Man of Sin: Who will he be?* Price 1d. A. Holness, 14, Paternoster Row, London, E.C.

little horn of Daniel viii. is said to wax "exceeding great, toward the south, and toward the east, and toward the pleasant land." (*v.* 9.) "The pleasant land," we need hardly say, is the land of Palestine; and how beautiful it is to see the faith of Daniel rising above all the desolation and ruin of that land, resulting from the failure of the people of Israel, and speaking of it according to God's estimation thereof. He entered into the spirit of those words, "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates," etc. "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." (*Deut.* viii. 7-9; xi. 12.) Though at the time at which Daniel wrote Palestine had been desolated, the temple defiled, and large numbers of the people deported to heathen lands, yet to faith it was still "the pleasant land."

This little horn was to arise from one of the four divisions of the kingdom of Alexander the Great. History and prophecy are here in perfect accord. History tells us that after his

death his kingdom was divided amongst four of his generals, *not* his sons. Daniel, writing by inspiration three centuries before, tells us that "*four* notable horns" (viii. 8) came up in place of the one great horn (Alexander), and, further (xi. 3, 4), that upon the breaking up of the kingdom of the "mighty king" (Alexander the Great), it should be divided towards the *four* winds of heaven, but "not to his posterity," that is, *not* to his sons.

Two of these divisions came into special conflict with the land of Palestine in the past, and their representatives are to do likewise in the future. They are called the "King of the north" and the "King of the south" in Dan. xi. We would observe again that everything is described according to its relation to the land and people of Israel. These kings are spoken of as the kings of the *north* and *south* for the simple reason that the territories over which they rule were, and will be, the one north, the other south, of Palestine. In other words the King of the north occupied Syria and Asia Minor, or that district which is now called Turkey in Asia, and the King of the south ruled over Egypt. According to prophecy, a king of great importance in the future of the world, and especially of the Jews, is yet to

arise in that part of the world now occupied by the Sultan, in Asia. No one at all acquainted with what God has revealed in His Word in connection with this individual can fail to be deeply interested in the movement now taking place in reference to Turkey and the Armenians. Believing as we do that we are rapidly nearing the time of the fulfilment of these things, we have little doubt that the agitation now going on will have a far-reaching effect in the preparation of those lands for the part that they are to play, according to Scripture, in the near future.

In the past there was a notorious individual, Antiochus Epiphanes by name; he was a specially wicked man, and took a fiendish delight in ill-treating the Jews in every conceivable manner. He even went the length of penetrating into the holy place and there offering up a sow upon the altar in impious and blasphemous mockery. This Antiochus was a type of the future and last King of the north, and is, we believe, the one mentioned in verse 11 and the first half of verse 12.\* He defiled the sanctuary, and caused the daily sacrifice to

\* Observe the change of the pronoun in these verses from "it" to "he": the whole of verse 11 and down to the word "transgression" in verse 12 is a parenthesis, alluding, we believe, to what has had its fulfilment in the days of Antiochus.

cease for a time. It is thought by some, and we incline to think it too, that the 2300 days of verse 14 had their fulfilment at that time.

But from verse 17 to the end of the chapter the prophet treats of the last and yet future representative of the northern division of Alexander's kingdom, him of whom Antiochus, bad as he was, was only a type. "*At the time of the end shall be the vision*" (v. 17)—"I will make thee know what shall be in *the last end of the indignation*" (v. 19)—and, again, "*In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.*" (v. 23.) But though the power of this king will be mighty, it is added that it shall not be "by his own power." (v. 24.) We call the reader's earnest attention to this point. At the back of this fierce and powerful king will be another power greater and mightier than his, supporting him in his evil and self-willed course. In other words, he will be a vassal of some other great power, and we believe that prophecy distinctly implies that **Russia** will be this mighty power supporting and strengthening the last King of the north. This we shall look at more fully presently.

Though in this pamphlet we are principally



concerned with that which the prophetic word has foretold in connection with these matters, we cannot help pointing out in passing how the events now transpiring in the political world are surely and rapidly paving the way for the fulfilment of prophecy. Who can close their eyes to the enormous influence that Russia has lately been gaining in the management of European affairs on the one hand, and the rapid extension of her power in the Far East? We must not forget the Russo-Chinese treaty of last year (1896), with its astounding concessions to Russia, nor the fact that the great Siberian railway is rapidly nearing its completion, tapping at various points the vast Chinese Empire. The events of the last twelve months should open all eyes to the fact that a huge north-eastern confederacy is in process of formation. Who could have foreseen it a short while since? Who but those who read with faith the Word of God? The believer in Christ and in God's Word who had read with attention the prophecies of Daniel and Ezekiel, to say nothing of other scriptures, saw most clearly that this great power must arise sooner or later; but how it was to be brought about none could say. We see to-day how rapidly and unexpectedly God's great plans can be

worked out. We do not imply that anything now taking place is the *fulfilment* of prophecy, but we have no hesitation in saying that the events now transpiring are rapidly preparing the way for such fulfilment.

What times of thrilling interest are these in which our lot is cast! The revival of the truth of the Lord's coming sixty years ago, and the earnest study of the prophetic scriptures, led some to conclusions as to these matters which at that time seemed far from probable, if even possible, but which during the last few years have approached a startling likelihood of accomplishment. And to what end have these things been revealed? Are they merely to interest our minds in prophecy in the same way as others might be in mathematics or science? Nay, verily. When God made known to Abraham, His friend, the awful judgment that was soon to befall the guilty cities of the plain, it was not merely a mark of friendship, precious as it was to be thus admitted into God's confidence, still less was it that he might have some subject of curious and fruitless speculation. It brought Abraham into close communion with the Lord, and set him in the attitude of prayer and intercession for those who had no anxiety about themselves. In penning these

pages it is our earnest desire that the like spirit of communion and intercession be awakened in every heart that shall read and believe these solemn truths!

This little horn, then, "shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people" (*v.* 24), that is, the Jews when restored to their own land. But he will carry his fierce and iniquitous designs too far, for he shall "stand up against the Prince of princes [*i.e.*, Christ]; but he shall be broken without hand." (*v.* 25.) Some have thought that this little horn of Daniel viii. referred to the Mohammedan scourge of the East, whilst that, the little horn of chapter vii., denoted the Papacy in the West. We are persuaded that both these thoughts are incorrect. Once it is seen that the object of the Spirit of God in Daniel is not to describe matters concerning the Church, or the *heavenly* people of God, but concerning Israel, or the *earthly* people, our understanding of the prophecy becomes amazingly clearer.

It is evident that we are on Jewish ground in this chapter, for the little horn waxes "great toward the south, and toward the east, and toward the pleasant land." (*v.* 9.) It describes a power situated north of Palestine, and whose

evil designs are all directed against that land, the temple or sanctuary (*v.* 11), the Jewish people (*v.* 24), and, finally, the Messiah Himself, when He shall have appeared at the very darkest hour of the Jews' great tribulation in the future.

At the time of the final attack upon Palestine of the King of the north, the Beast or Roman Empire, and the False Prophet or Antichrist, will already have been destroyed (*Rev.* xix.), the Jews will be dwelling peacefully in their own land (*Ezek.* xxxviii.), and Christ Himself, the Prince of princes, the Deliverer of His earthly people, will have come to Zion.

This King of the north is elsewhere spoken of as the Assyrian. The Assyrian of the past, Sennacherib, was but a type of the Assyrian of the future. The Assyrian is not done with yet; *Isaiah* x. and xiv., along with many other scriptures, make this evident. The Assyrian of the past was the rod of Jehovah's anger (*Isa.* x. 5), by means of which He chastised His faithless people. But when the Lord shall have performed His whole work upon Mount Zion and on Jerusalem, *and not until then*, will He "punish the fruit of the stout heart of the King of Assyria." (*v.* 12.) Has the Lord finished His whole work on Mount Zion and

Jerusalem? Clearly not; then the judgment of the Assyrian is yet to come.

If we turn to the prophecy of Micah we shall find this confirmed. Let the reader open his Bible at chapter v.—“They shall smite the Judge of Israel with a rod upon the cheek.” (*v. i.*) Here we have the rejection of Christ, the Messiah, in the past. The next verse is a parenthesis, quoted in Matthew ii. 6 as being fulfilled in the birth of our adorable Saviour, the Lord Jesus Christ, who combined in His own glorious Person perfect humanity and deity, for He is here presented in His manhood as “Ruler in Israel,” and in His Godhead as the One “whose goings forth have been from of old, **from everlasting.**” Verse 3 describes the present rejection of Israel on account of their rejection of their Messiah, but also their future restoration after their great tribulation. But verse 4 tells us that when this takes place “He,” their Messiah, will be in their midst, and shall be the peace when the Assyrian shall come into their land. (*v. 5.*) The Assyrian is yet to tread in their palaces (*v. 5*), but the restored remnant of Jacob will be delivered from him, and he himself will be destroyed “in the land” by the presence of the Lord.

The prophet Isaiah bears the same testimony—"Through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. . . . For Tophet is ordained of old; for the king also\* it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. xxx. 31-33.) "The King" mentioned in this passage is, we believe, the same as the one spoken of in Daniel xi. 36, namely, the Antichrist.

An awful judgment awaits the three wicked men of whom the prophetic word speaks, namely, (1) the chief of the revived Roman Empire, (2) the Antichrist, and (3) the Assyrian, or King of the north. At the coming of the Lord into the air all the saints then alive on the earth will be caught up *without dying* into glory, "changed in a moment"; but those three men, exceptional in their wickedness and blasphemous rebellion against God, are reserved for this awful and exceptional judgment, namely, that they pass to their eternal doom *without dying*.

The next chapter likewise speaks of this Assyrian—"Then shall the Assyrian fall with

\* This is the correct translation.

the sword, not of a mighty man; and the sword, not of a mean man, shall devour him." (xxx. 8, 9.) That is, unlike the mere ordinary results of human warfare, where one army may have to flee from a stronger, the Assyrian of the future will flee from "the Lord, whose fire is in Zion, and His furnace in Jerusalem."

"All Scripture is given by inspiration of God," therefore each part is in perfect consistency with every other. Hence, if we now turn to Daniel xi., we shall not be surprised to find the same consistent testimony in reference to this King of the north. The whole chapter is one of the deepest interest, and will well repay a close and careful study. Space will not admit of more than a very brief notice of its earlier verses. The more we examine it, the more are we filled with wonder and worship. It is one of the most perfect answers to the infidelity that would reject *the verbal inspiration of the Scriptures*. Higher Criticism quails before it. Hence the strenuous efforts from the days of Porphyry, the heathen opponent of Christianity of the second century, down to the Higher Critics of our days, to disprove the early date of Daniel.

The account given in Daniel xi. 1-36 is such an accurate description *prophetically* of what has since taken place *historically*, that nothing short of inspiration in the fullest acceptation of the term could account for the miracle. We cannot here dwell upon this point, but every reader of that part of Grecian history immediately following the break-up of the empire upon the death of Alexander the Great, cannot fail to be impressed with the remarkable exactitude of Daniel's language—a fact which can alone be accounted for by remembering that the prophet spake as he was “moved by the Holy Ghost.” (2 Peter i. 21.) At verse 36, however, a notable change takes place. Up to that point in the chapter all has had a most accurate accomplishment; but the things described from this verse to the end of the chapter have had no parallel in history. In other words, at the time at which Daniel *wrote* all was prophecy from verse 2 to the end of the chapter; but at the time at which we *read* all up to verse 36 has passed into history, while from that point onwards is prophecy still unfulfilled. Unless this is seen, the chapter will never be understood.

We commend this chapter to the careful and prayerful consideration of every one who



desires a clear, God-given, and yet most solemn understanding of the course of events upon the earth after the coming of the Lord.

The King of the north mentioned throughout the chapter is, of course, not the same *individual* all through. The King of the north is a title, just as we might speak of the Czar of Russia. The Czar of to-day is a different *individual* from the Czar of one hundred years ago; indeed, during the last one hundred years there have been several different Czars of Russia. In like manner throughout this chapter there are several different Kings of the north. It is generally admitted that the particular King of the north spoken of in verses 21-36 was Antiochus Epiphanes, whom we have already mentioned.

But in verse 36 another king altogether is introduced—"the King." This king we believe to be the Antichrist, who will be reigning at Jerusalem as the false King of the Jews at the time of this attack of the last King of the north. If the reader will carefully compare verses 36-40 with 2 Thess. ii. 4, we believe he will be struck with the similarity of the language. Without doubt this wilful king is *in the land of Palestine*—

he divides "the land" for gain. What land? The land which is the centre of all God's interests, and the focus of all His dealings in the last days—**Palestine**. Then, too, he will not regard the God of his fathers, *i.e.*, the Jehovah of Israel (which implies that he will be a Jew); "nor the desire of women," that is, the Messiah.

But "at the time of the end"—that time so near at hand, that time which will begin very soon after the removal of the Church—"shall the King of the south push at him." The King of the south is that power that will be ruling in Egypt, whoever at that time it may be. It seems to us unlikely that England will continue to hold Egypt, for England will be a part of the Roman Empire. But be this as it may, the King of the south of that day will push at him from the south, and at the same time the King of the north shall come down upon him from the north. This king, then, becomes the point of attack from both north and south, thus proving that he is a third and different king from the Kings of the north and south.

We cannot proceed without once again calling the reader's attention to the marvellous way in which the Spirit of God has

here entered into detail concerning these closing scenes of this world's history. And is it not a fact that the thoughts of all the world are rapidly centring upon these very lands? Russia's progress in Asia, Turkey, Egypt, and the East are to-day absorbing universal attention.

Oh, reader, the times are moving quickly! The coming of the Lord draweth nigh. The nations are falling into line; all unknown to themselves, they are forming themselves into the very attitude long since foretold by Him who "worketh all things after the counsel of His own will," and whose irreversible decree it is to "head up in one all things in Christ, both which are in heaven, and which are on earth." (Eph. i. 9, 10.) Yes, "the dispensation of the fulness of the times" is at hand, and Christ shall reign in righteousness and peace; but first must there be unparalleled judgments on this guilty earth.

The latter part of this chapter (Dan. xi. 40-45) describes the *last* King of the north. He is represented as sweeping down upon the countries like a whirlwind, at the head of masses of men and fleets of ships. He will enter also "the glorious land." What land is this? **Palestine**, without doubt. That land will

then be peopled by the Jews, immense numbers of whom have already gone back there within the last few years. The persecutions and banishment of the Jews by Russia have set them in motion, and many of their own leading men are encouraging them in every way that lies in their power to return to Palestine, utterly ignorant, for the most part, of how remarkably they are carrying out the plans of God revealed centuries ago. In Italy at this present moment, we are told, pillars are being prepared of the finest Carrara marble, which are destined to be used in the future temple, whose construction many influential Jews are already considering.

Yes, the Word of God must be fulfilled. Antichrist (an apostate Jew) is yet to sit in the temple which is to be rebuilt at Jerusalem, and there *the mass* of the Jews (not the remnant, but the unbelieving majority of the nation) gone back to Palestine *in unbelief* will yield to him the homage, allegiance, and worship which they refused to Jesus of Nazareth, their true Messiah. In the days which are past the remnant only received the Messiah, while the nation rejected Him; in the future the nation, as a whole, will receive the Antichrist, whilst the remnant will reject him.

Then will be fulfilled that sorrowful prediction of our blessed Lord, "I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive." (John v. 43.) But their "covenant with death shall be disannulled," and their "agreement with hell shall not stand." An allusion is here made, we believe, to the same northern power (the Assyrian) already referred to. It would appear that in order to escape from the King of the north, who will at that time be Jehovah's rod of anger (Isa. x. 5), they will enter into a covenant with the Beast (or Roman Emperor) on the one hand (Dan. ix. 27), and with the Antichrist (Isa. xxviii. 18) on the other. But so far from this being a success, "when the overflowing scourge" (*i.e.*, the Assyrian, or King of the north) "shall pass through, *then ye shall be trodden down by it.*"

The last verse of Daniel ix. announces the same solemn judgment.\* The three fearful

\* The correct rendering of this verse is:—"And he [*i.e.*, 'the prince that shall come,' or the Roman Emperor] shall confirm a covenant with the many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and on account of the protection of abominations there shall be a desolator [*i.e.*, the King of the north], even until the consummation, and that determined shall be poured upon the desolate [*i.e.*, Jerusalem]."

characters of the future crisis already alluded to are mentioned in this verse. "He," that is, the prince of the revived Roman Empire, will enter into a covenant with "the many," that is, with the apostate portion of the Jews; these again will seek a further help from the protection held out by Antichrist, the miracle-working "man of sin." But "on account of the protection of abominations" (that is, Antichrist's idolatry) God will send down upon them *a desolator* (the King of the north), who will sweep into "the glorious land" like an overwhelming scourge, as we have already seen from Daniel xi. 40, and Isaiah xxviii. 14-20.

But in spite of his victorious progress, three countries neighbouring upon the land of Palestine "escape out of his hand." This verse (v. 41) affords an indirect evidence of the inspiration of Scripture which is altogether remarkable. It will be no mere accident of war that shall deliver Edom, Moab, and Ammon from the King of the north; but God, the Jehovah of Israel, has said that "I will lay My vengeance upon Edom by the hand of My people Israel." (Ezek. xxv. 14.) Israel, and not the King of the north, is to be Jehovah's instrument in the judgment of

Edom. The same God that inspired Ezekiel likewise inspired Daniel. We notice this in passing in order to strengthen the faith of some of our readers that may be in danger of wavering owing to the assaults of Higher Criticism and other forms of rationalism.

It would appear that on this last expedition of the King of the north, Jerusalem will be besieged and taken; at least, we incline to think that it is then that Zechariah xiv. 2 will receive its fulfilment. Evidently this verse describes a siege of Jerusalem when "the city shall be taken." We must bear in mind the difference between the Beast and the confederacy of the *Western* kings of Europe, and the Assyrian (King of the north), or the confederacy of the *Eastern* nations. The Beast will make a covenant with the Jews (Daniel ix. 27) through the influence, no doubt, of Antichrist reigning in Jerusalem, whereas the King of the north (or Assyrian) will be the open and declared enemy of the Jews. It is of this Eastern confederacy that some of the Psalms speak (*e.g.*, Ps. lxxix. and lxxxiii.) These Psalms are *prophetic*; they tell us of a time when the heathen shall yet come into God's inheritance, and when His

holy temple they will defile, and when they will lay Jerusalem on heaps.

We cannot close our eyes to the fact that a great movement is now going on in the East and round about the land of Palestine. Politicians of to-day are leaving God out of their reckonings, and yet are becoming the instruments for the carrying out of His plans. The powers, so called, find Turkey a difficult problem. Letters and leading articles in the daily papers have gone the length of suggesting that Russia should assume a suzerainty over Syria and Turkey in Asia, and that the Jews should be put back in their own land. This policy would meet the requirements of the case, some say. Are those writers aware that it is the exact plan revealed in the prophetic Scriptures?!

The Word of God has clearly foretold that the King of the north, or that power which will in the end occupy Syria and Turkey in Asia, "shall be mighty, **but not by his own power.**" (Dan. viii. 24.) There will be a power *behind* him, and, so to speak, backing him up. What this power will be, Scripture leaves no room to doubt. Furthermore, the same Scriptures of truth have revealed that some great maritime power is to be



the instrument in the hands of Jehovah for the restoration to Palestine of that people "scattered and peeled," "a people terrible from their beginning hitherto; a nation meted out and trodden under foot." (Isaiah xviii.)

The first verse of the chapter should read, "Ho! to the land shadowing with wings," etc. It is the Lord summoning some nation to carry out His purposes in the restoration of the Jews to their own land. Wealthy Jews, private individuals, societies, Christian and otherwise, for the colonisation of Palestine, have all been putting their hands to this work within the last few years, but when God's time has *fully* come He will accomplish swiftly (*v. 7*) and thoroughly what men are trying to do slowly and imperfectly.

Meanwhile, dear Christian reader, stay your hand. Labour and pray for the conversion of souls to Christ, whether Jew, Gentile, or professing Christian, rather than for the sending back of Jews to Palestine to swell the ranks of the apostate people who will band together to serve and worship Antichrist.

Some have thought that the maritime power that is here mentioned is England. We offer no opinion, nor would we encourage a specula-

tive turn of mind. Certain it is that Russia has lately manifested a spirit of intolerance and persecution of the Jews, and indeed, for the matter of that, of unoffending Christians too—we refer to the Stundists. On the other hand, England has treated them with more tolerance. We do well to remember that though the Jews are now under God's chastening hand, they are nevertheless "beloved for the fathers' sakes" (Rom. xi. 28), and God will not hold guiltless either the man or the nation that oppresses them. They are His people, though for the time He cannot publicly recognize them as such. Scattered they have been for eighteen centuries; greater sorrows still await them; and all because of their rejection and crucifixion of their Messiah. But the time is coming when all the predictions of the prophets shall be fulfilled in their glorious restoration, when with repentant and contrite hearts they shall look upon Him whom they have pierced, and shall mourn for Him as one mourneth for his only son. (Zechariah xiii. 10.)

But when, through the influence of the nations, one or more, the Jews are back in their land; whilst Antichrist is still reigning at Jerusalem, persecuting the godly remnant

in the most bitter and cruel manner possible, though at the same time entering into a covenant with the apostate portion of the nation, then will this last confederacy of the Eastern nations rise up against God and His people, saying, "Come, let us cut them off from being a nation; that the name of Israel may be no more in remembrance." (Psalm lxxxiii. 4.) Edom, Moab, and Ammon, the ancient and inveterate enemies of Israel, once more appear upon the scene, and "joined with them" is Asshur (the Assyrian). In other words, we have here the very expedition described in Daniel xi. and Zech. xiv.

Let us go back again to Daniel xi. After the siege of Jerusalem, *partially* successful, which we have noticed in Zech. xiv. 2, the King of the north will extend his conquests into Egypt, but while there carrying everything before him, tidings of a startling and terrible nature "shall trouble him." (Daniel xi. 44.) Let the reader observe the direction whence these tidings shall come—**out of the east and out of the north.** A glance at the map will show that this quarter is none other than **Palestine!** Fearful things will have taken place around Jerusalem, the report of which will stay his progress and strike terror

into his heart. The greatest battle that this poor world has ever known is yet to be fought around Mount Zion. "The Beast and the kings of the earth, and their armies" (*i.e.*, the Western confederacy), are soon to be gathered together to make war with the KING OF KINGS and LORD OF LORDS.

The reader may reject such notions with scorn. The Scripture, which cannot be broken, affirms them. All Europe to-day is arming to the teeth. What for? **For War!** And yet not for international strife so much, though we are far from affirming that such will not be, as for one bold and blasphemous onslaught against the Deliverer of the oppressed remnant in the day of Jacob's trouble, who is about to come to Zion.

This gathering of the Western nations will have taken place around Jerusalem during the time of the King of the north's expedition into Egypt. The Jews will then be settled in their own land. Having returned in unbelief, they will have formed themselves into a flourishing community. Let the following extract from the *Jewish World* speak for itself. It is one of many that might be given, showing the thoughts that are agitating the minds of the Jews irrespective of God or His purposes.

The extract is from an article with the significant heading, "*The Return to Palestine*"—

"The financial obstacles could, no doubt, be met in a week. To form and finance a 'chartered' company for such an object as the re-establishing of an autonomous Jewish State in Palestine would indeed present hardly any difficulty, and when it was seen that the Jewish State would not help to give the balance of power to any European Government, but rather tend to the preservation of European peace, it is not impossible that political obstacles and diplomatic objections would not be found to be very great.

"Nor will some of the chief arguments that have been advanced against the Scheme bear close scrutiny. It is not true that the Jews are incapable of again becoming an agricultural people. Every agricultural colony of Jews that has been formed in Palestine or elsewhere, has, by its success, proved the reverse, while, even in Russia, where Jews are none too popular, Jewish agriculturists have earned the commendation of the Government.

"It has been argued that Jews have too much love for art, literature, the theatre, and the concert hall, to willingly abandon London, Paris, Vienna, and Berlin for the Holy Land, where their talents and their tastes would find neither scope nor satisfaction. The answer is too obvious to need insisting on. One need only ask, *Could not Jerusalem also be made a centre of art and literary culture, the drama and music?* Surely, there is nothing in the soil or the climate to hinder this; and one might indeed look forward to a special development of Jewish art that would benefit the world as well as the Jews themselves, but which is impossible while we are scattered and our artists are living in a non-Jewish environment and working, consciously or

unconsciously, for a non-Jewish public. No, the danger is rather the other way. It is lest the new Palestinian State should be merely a fighting-ground between the representatives of various and conflicting non-Jewish theories and practices imported by people of Jewish birth. If there be at the present time sufficient unity and idealism in Israel; sufficient detachment from the conventions of the nations; there is no very obvious reason why the restoration to Palestine should not be commenced in the way Dr. Herzl and his friends think possible."

Man's thought is to make Jerusalem the centre of the *drama and music*! God's thought is to gather all nations there for their judgment. (Joel iii.) Daniel's seventieth week is yet to come (Dan. ix. 24-27); the coming Roman prince will make a covenant with "*the many*" (*i.e.*, the mass of the Jews, or the apostates) for one week; in the midst of the week he will break off this covenant, and by means of Antichrist (the false king in Jerusalem) will establish idolatry in the temple; the abomination of desolation will be set up.

This will be the sign to the remnant to flee. The second half of the week will be the period of the great tribulation, and when this is at its very height, and the clouds gathering thicker and darker around them, suddenly the Son of Man will be seen coming in the clouds of heaven with power and great glory—awful

sight for the assembled armies of the West (read carefully Matt. xxiv., Rev. xix.), but glorious deliverance for the godly and persecuted remnant.

Reader, these things may soon take place. The European regiments now in their different barracks may be the very ones to be mown down before the brightness of Christ's glory, when like the lightning He shall descend from heaven. Let not the infidelity of our days lead you to question the possibility of such things. The God who breathed on the hosts of Assyria in the days of Hezekiah still lives. What was done then is but a feeble foreshadowing of what is yet to be :—"The remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion : the zeal of the Lord of hosts shall do this. . . . For I will defend this city, to save it, for Mine own sake, and for My servant David's sake. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians 185,000 : and when they arose early in the morning, behold, they were all dead corpses." (2 Kings xix. 30-36.)

The "tidings out of the east and out of the north," which reach the King of the north when down in Egypt, are doubtless the gathering together of the armies of Western Europe, bent upon seizing for themselves the land of Palestine. He goes forth "with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas [*i.e.*, the Mediterranean and Dead Seas] in the glorious holy mountain" [*i.e.*, the Judæan mountains]. (Dan. xi. 44.) But a greater than he will already have settled matters with them. The Lord Himself will be there—the Prince of princes—against whom this King of the north will "stand up," but only to be "broken without hand," for "he shall come to his end, and none shall help him." (Dan. viii. 25 ; xi. 45.) Let the reader observe that Daniel xi. 36–40 is an account of the Man of sin, or Antichrist, but from verse 40 to 45 the subject is the last King of the north. We shall now turn to the prophecy of Ezekiel.

We have before pointed out that the King of the north will be a vassal of some greater power, and that power we believe to be none other than *the vast Russian Empire*. It may surprise some to learn that Russia is mentioned



by name in the Scriptures, or, at any rate, in such a way as to leave no reasonable doubt that Russia is meant. Let the reader open his Bible and read Ezekiel xxxvi. to xl. ; if chapters xxxvi. and xxxvii. be read with attention, it will be seen that the vision before the mind of the prophet is the restoration of Israel to their own land. The restoration here described is distinctly future ; never since the days of Ezekiel has any such a one taken place. The repentance and conversion of the people are distinctly foretold : their blessing in the land, which ceases to be desolate, and becomes fertile as the Garden of Eden ; the hostility of the tribes one against the other shall cease, and they shall be gathered together under one King—David's Son and David's Lord.

But the day of Israel's blessing in the land is also the day of the judgment and destruction of their enemies—a principle which is seen all through the Psalms, where the Spirit of God frequently employs language in a prophetic manner most suitable in the lips of God's earthly people, who cannot be fully blessed until all their enemies are destroyed, but most unsuitable for the heavenly people, the Church, who will be caught up to heaven before the living nations are judged.

Let Ezekiel xxxviii. and xxxix. be now read with attention. Israel being fully and finally restored to their own land, and blessed therein according to the distinct announcement of the prophetic word, their time of great tribulation being over, the Beast, or Western confederacy of nations, and the Antichrist, or False Prophet, having been destroyed by the brightness of Christ's appearing, the King of the north likewise having fallen upon the mountains of Judæa (Dan. xi. 45), there still remains to be dealt with that vast and mighty empire whose vassal the King of the north had been.

“Son of man, set thy face against Gog, the land Magog, prince of Rosh,\* Meshech, and Tubal, and prophesy against him.” (Ezek. xxxviii. 2.) Here we have the names of three of the sons of Japheth, who, in the early days of the settlement of nations (Gen. x. 2, 3), moved off in the direction of what is now called Russia. These three names survive to-day in the well-known terms Russia (Rosh), Moscow (Meshech), and Tobolsk (Tubal). These two chapters describe in forcible language and

\* We give this as the acknowledged rendering of this verse, as well as of verse 3 of this chapter, and verse 1 of the next. Those who wish for an exhaustive discussion of the text are referred to *Notes on Ezekiel*, by W. Kelly, *price 2s.* To be had of A. Holness, 14, Paternoster Row, London, E.C.

almost in minute detail the final overthrow of the vast north-eastern confederacy which we see to-day in process of rapid and unexpected formation.

Oh, that God might open the eyes of many set in the high places of the earth, so difficult to reach with the simple story of the Cross and of the redeeming love of Jesus! May you, dear reader, whoever you may be, prince, peer, or pauper, be brought to own as your Saviour and Lord, now in the day of His grace, Him whom the proudest of monarchs and the haughtiest of empires shall be forced to recognize in the day of His power and judgment!

The Spirit of God distinctly announces that the time of the fulfilment of the prophecy was far removed from that in which the prophet lived—"After many days shalt thou [Gog] be visited." (*v.* 8.) Not only so, but it was to be in "the latter days," days now near at hand. Already do we see the signs of that movement amongst the Jews which is to result, according to Scripture, in their national restoration to their own land. Not only the Jews, but also the ten tribes, will share in that restoration. Men may ask, Where are they? Faith replies, They will be "gathered out of many people," and "brought forth out of the nations." (*v.* 8.)

At the time of which this chapter treats they will be dwelling "safely, all of them." An evil thought will then come into the mind of Gog,\* the north-eastern potentate. Beholding the prosperity of returned Israel, and their apparently unprotected condition in the land of "unwalled villages" (v. 11), blinded by the unbelief of Scripture so rife at the present time, which, did he but heed it, might teach him that their prosperity was the evidence that they were now blessed by Jehovah, who had interposed on their behalf, he (Gog) gathers together all his bands from the north and the east, and comes down like a storm upon the once desolate but now favoured land. "Cursed is he that curseth thee," Jehovah had long before declared, and all who oppress and despise the Israel of God will have to answer to the God of Israel.

In the words of another:—"It is the last enemy of Israel who confronts us. He dwells in the land of Magog, that son of Japheth who overspread in due time the vast steppes of what was anciently called Scythia. He is autocrat of all the Russias, prince of Rosh, Meshech,

\* We must not confound the Gog and Magog of Ezekiel with that of Revelation xx. The former is *before* the millennium, the latter *after*.

and Tubal. Thus we have himself, his land, and his people. But the Lord Himself is against him who, instead of seeing when good comes to a long-troubled people, would fain aggrandize himself, and thus finds himself in array against, not merely the Israel of God, but the God of Israel."

"Thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company and a mighty army: and thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes." (*vv.* 15, 16.) Can any one giving a moment's serious thought to the subject fail to see how the events now transpiring tend to the accomplishment of these predictions? Russia's rapid extension of power in the East, her treaty with China and its countless hordes, the pushing forward of the Sibero-Chinese railway and its branches, whereby the multitudes of the Eastern nations will be able to be conveyed to the seat of war in a few days' time, are not mere coincidences, but doubtless the means for carrying out those plans of Jehovah, long since

foretold in the prophetic word, which is, alas! slighted, ignored, and despised by the vast majority in our days.

But will this invasion prosper? "Thus saith the Lord God; Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal: and I will turn thee back, and leave but the sixth part of thee . . . and I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee . . . thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire on Magog [*i.e.*, the land of Russia], and among them that dwell carelessly in the isles [*i.e.*, the distant countries that contribute to his host]: and they shall know that I am the Lord." (xxxix. 1-8.)

The overthrow is terrible, whether the language be taken literally or figuratively. So vast is the host destroyed, that their weapons of war will suffice to Israel for firewood for seven years, and seven months will be required for the burial of the dead and the cleansing of the land. Gog, who thought to possess himself of the land and its wealth,

will find "a place there of graves," and God shall then be known, through the judgments that He executeth, by all those nations who refuse to know Him now as revealed in grace in the Person of the Lord Jesus Christ. Solemn alternative! Reader, lay it to heart!

When all is over, then, saith the Lord, "I will set My glory among the heathen, and all the heathen shall see My judgment that I have executed, and My hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day and forward." (*vz.* 21, 22.)

This, according to Scripture, is the destiny of Russia. Mighty as she is, she is destined to be more powerful still. The extent of her territory to-day is amazing—half of Europe and the whole of Northern Asia. But according to prophecy it is in Asia that she is destined to succeed. There can be little doubt that Russia, and not England, will be the dominant power in the East, and of late years her aggressiveness towards India has created some alarm amongst British politicians. Ere long she will gather to her standard all the nations of the East.

England's future is bound up with that of

the Beast, or Roman Empire; she, as one of the ten horns, will be in that fatal gathering of the Western powers around Jerusalem. (Rev. xvii. and xix.) Powers they may be called to-day, but in that day they will be forced to lick the dust, and bow before the Lamb, who will come forth from heaven, not in weakness, but girt with strength and majesty, as KING OF KINGS and LORD OF LORDS.

After the destruction of the Beast, or the Western confederacy, the northern and eastern nations remain to be dealt with. With prophetic irony, Gog, the autocrat of all the Russias, is thus addressed: "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." (Ezek. xxxviii. 7.) But the awful consequences of this onslaught upon favoured and gathered Israel have been already described.

Reader, the Scriptures declare that it is the once-rejected but now exalted Christ who is "ordained of God to be the Judge of quick [*i.e.*, the living] and dead." (Acts x. 42.) The living nations will be judged before the millennial reign of Christ; the dead who have died in their sins will be raised for judgment when those thousand years are over. (See Matt. xxv.



31 to end; Rev. xx.)\* He who has heard the quickening voice of the Son of God, and has believed the Gospel in this day of grace, shall not come into judgment; for even here below, possessing Christ, he possesses eternal life, and is passed from death unto life.

That Christ, once crucified by wicked hands, but now exalted to the right hand of the Majesty on high, and who is ordained of God to be Judge of quick and dead, is now "set forth to be a propitiation [or mercy-seat] through faith in His blood." (Rom. iii. 25.)

A mercy-seat! Glorious thought! A meeting-place between a holy God and a guilty sinner has been provided by that holy and sin-hating God Himself. It is found in Jesus and the precious blood He spilt. But all who in the stubbornness of unbelief refuse to meet a pardoning God in Jesus Christ, will have to meet Him in judgment, from before whose face heaven and earth shall flee away.

In sending forth this pamphlet it is our earnest desire that many who are living thoughtless lives of worldliness may be brought to consider the clear warnings of Scripture as to events now at our very doors. Heaven

\* See a small book by the Author, *The Three Judgments*. Price 1d.

and earth will pass away, but of God's Word not one jot or tittle. "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" This principle holds good both in His dealings with nations and individuals.

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## NOTE TO PAGE 44.

SINCE the pamphlet now before the reader has been in type, it has been suggested that "the tidings out of the east and out of the north" (Dan. xi. 44) refer more to the movements of the ten tribes preparatory to the return to Palestine, than to the gathering of the Beast and ten kings to battle at Jerusalem. There is much to be said in favour of this view which we hope, if God permit, to discuss more fully in another pamphlet, taking up the more Jewish aspect of the question. Certain it is, however, that the tidings that trouble the King of the north have to do with the affairs of the land of Palestine, which will then be engrossing all minds, even as they are to-day beginning to do so for many.

## APPENDIX A.

IN view of the rapid and surprising advance of Russia's influence, both in the West and East, it may be of interest to our readers to give a few extracts from the will of Peter the Great, who died in 1725 A.D. This ambitious tyrant had formed schemes of conquest which of late years have been assuming shape and have been tending towards accomplishment. We copy from *Russia*, in Bohn's Standard Library. The will was published some years ago in *The Times*:—

“(1) The Russian nation must be constantly on a war footing, to keep the soldiers warlike and in good condition. No rest must be allowed, except for the purpose of relieving the State finances, recruiting the army, or biding the favourable moment for attack. By these means peace is made subservient to war, and war to peace, in the interest of the aggrandisement and increasing prosperity of Russia. . . .

“(3) No opportunity must be lost of taking part in the affairs and disputes of Europe, especially in those of Germany, which from its vicinity is one of the most direct interest to us. . .

“(8) We must keep steadily extending our frontiers—northward along the Baltic, and southward along the shores of the Black Sea.

“(9) We must progress as much as possible in the direction of Constantinople and India. He who can get possession of these places is the real ruler of the world. With this view we must provoke constant quarrels at one time with Turkey and at another with Persia. We must establish wharves and docks in the Euxine, and by degrees make ourselves masters of that sea

as well as of the Baltic, which is a doubly important element in the success of our plan. We must hasten the downfall of Persia, push on into the Persian Gulf, and, if possible, re-establish the ancient commercial intercourse with the Levant through Syria, and force our way into the Indies, which are the storehouses of the world. Once there, we can dispense with English gold.

“(10) Moreover, we must take pains to establish and maintain an intimate union with Austria, apparently countenancing her schemes for future aggrandisement in Germany, and all the while secretly rousing the jealousy of the minor States against her. By this way we must bring it to pass that one or the other party shall seek aid from Russia, and thus we shall exercise a sort of protectorate over the country, which will pave the way for future supremacy.

“(11) We must make the House of Austria interested in the expulsion of the Turks from Europe, and we must neutralise its jealousy at the capture of Constantinople, either by pre-occupying it with a war with the old European States or by allowing it a share of the spoil, which we can afterwards resume at our leisure.

“(12) We must collect round our house, as round a centre, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey, and South Poland. We must make them look to us for support, and then, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for Universal Sovereignty.

“(13) When Sweden is ours, Persia vanquished, Poland subjugated, Turkey conquered—when our armies are united, and the Euxine and Baltic are in the possession of our ships, then we must make separate and secret overtures, first to the Court of Versailles, and then to that of Vienna, to share with them the dominion of the world. If either of them accept our propositions, which is certain to happen if their ambition and self-interest are properly worked upon, we must make use of one to annihilate the other; this done, we have only to destroy the remaining one by finding a pretext for a quarrel, the issue of which cannot be doubtful, as Russia will then be already in absolute possession of the East, and of the best part of Europe.

“(14) Should the improbable case happen of both rejecting

the propositions of Russia, then our policy will be to set one against the other, and make them tear each other to pieces. Russia must then watch for and seize the favourable moment, and pour her already assembled hosts into Germany, while two immense fleets, laden with Asiatic hordes and convoyed by the armed squadrons of the Euxine and the Baltic, set sail simultaneously from the Sea of Azoff and the harbour of Archangel; sweeping along the Mediterranean and the Atlantic they will overrun France on the one side, while Germany is overpowered on the other. When these countries are fully conquered, the rest of Europe must fall easily and without a struggle under our yoke. Thus Europe can and must be subjugated."

This is the aim of Russia. Politicians of to-day may smile, yet many tremble at Russia's aggressiveness. Napoleon I. foresaw what many are waking up to in our day, and gave expression to his thoughts, while a captive at St. Helena, in the following terms:—

"In the course of a few years Russia will have Constantinople, part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place; all the cajolery and flattery that Alexander practised upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. In the natural course of things Turkey must fall to Russia; the Powers it would injure, and who would oppose it, are England, France, Austria, and Prussia. Now, as to Austria, it would be very easy to secure her assistance by giving her Servia and other provinces bordering on the Austrian dominions, reaching near to Constantinople. The only hypothesis that France and England will ever be allied with anything like sincerity will be to prevent this; but even this alliance will not avail. France, England, and Prussia united cannot prevent it. Russia and Austria can at any time effect it; once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows what may happen.

The object of my invasion of Russia was to prevent this, by the interposition between her and Turkey of a new State which I meant to call into existence as a barrier to her eastern encroachments."

We attach no importance to the mere opinions of men, however great they may be. There is One "who worketh all things after the counsel of His own will." Man, though rebellious in heart against God, is but the tool in His hands to accomplish His purposes. God's purpose is "in the dispensation of the fulness of times"—that dispensation so near at hand when Christ shall reign in righteousness and peace—it is His purpose "to gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." (Eph. i. 9-12.)

Christ, and not Russia, is to have "Universal Sovereignty," and Russia, as Ezekiel xxxviii. puts beyond a doubt, together with the pomp of rebellious man (see Ezekiel xxxii.), will "go down into the pit." "Asshur (*i.e.*, the Assyrian) is there, and all her company . . . all of them slain, fallen by the sword, which caused terror in the land of the living." (Ezekiel xxxii. 22, 23.)

## NOTE TO THIRD EDITION.

NEWS of the overwhelming defeat of the great Russian army in Manchuria has this day reached us, and now that it lies humbled and crushed beneath the feet of the victorious Japanese, it might to some almost appear foolish to issue a fresh edition of this pamphlet.

During the last few months, when disaster and defeat have followed one another in quick succession, we have frequently been asked whether, after all, we had not overstated the case so far as the destiny of Russia is concerned.

We reply that nothing can alter the sure word of the Lord. But, furthermore, we are more than ever confirmed by the rapidity with which events are moving in the world.

Ezekiel's prophecy (chaps. xxxviii. and xxxix.) describes the closing drama, the very last war of the nations before the establishment of the millennium of righteousness and peace, when God's King shall sit upon His holy hill of Zion. The present defeat of Russia in the plains of Manchuria is but an incident in the development of God's ways. Her final overthrow will be in the land of Palestine. But when

that day comes, not Russia only, but multitudes of people from the East will likewise meet their doom. (See Ezekiel xxxviii. 6, 9, 15: "Many people with thee.")

The awful nature of this war now raging, where Russia's losses, to say nothing of Japan, have reached the enormous figure of 400,000, is nothing to the Armageddon of the future.

Three reasons might be given for the present humiliation of Russia. First, God's displeasure on account of her bitter persecution of the Jews; second, the development of the vast Chinese empire, which will doubtless be expedited far more rapidly under Japanese than Russian influence; and, thirdly, God's gracious dealings in the Gospel now proceeding in Corea and Japan. Had Russia gained the day all this blessed work might have ceased. May not now the door be more widely opened in China? Surely He makes the wrath of man to praise Him!

Startling developments are in store for the nations of the world. Disquieting news even now reaches us from the Far East of a secret understanding between Russia and Japan. The Lord is at hand; all the various threads of prophetic truth are being taken up; whether connected with the Jews, the apostasy of Christendom, the development of the confederacies of the West and East—all these things are now seen to be in rapid process of arrangement; and soon the whole plan will be woven together, not in accordance with man's thoughts or wishes, but according to the already revealed Word of Jehovah.



Awful as the carnage in the Far East has been, worse is coming. The way of the kings of the East must be prepared, and the kings of the earth and of the whole world be gathered to the battle of the great day of God Almighty. (Rev. xvi.)

We are credibly informed that China is waking up. Already there is talk of raising an army of 700,000 Chinese under Japanese direction. Nothing would more certainly bring about the formation of the revived Roman Empire of the West in order to stem the overwhelming and overflowing scourge from the East. According to prophecy, Russia and France are bound to separate, and likewise England and Japan.

Lord, haste the reign of the Prince of Peace!

## NOTE TO THE FIFTH EDITION.

As we go to press with the fifth edition surprising events are taking place, but nothing to alter the sure Word of the Lord, everything rather to confirm it.

We are living in a time of quick changes. Mere *passing* events are not the actual fulfilment of prophecy. Russia is now passing through a similar experience to France at the time of the great Revolution of the eighteenth century. But Louis XVI. was soon followed by Napoleon Bonaparte, who sprang into power from obscurity.

Russia seems to be the leader of the Eastern Confederacy of nations, as the Beast will be of the western. These things are rapidly developing. In the House of Lords recently Lord Curzon remarked what a strange thing it was to see a huge Russian army as a screen between us and our eastern possessions.

We would not write one word to complicate the present situation, and yet we cannot close our eyes to "the vision of the Almighty," rather let us be amongst those having their eyes open (Num. xxiv. 15-25). The Star out of Jacob is about to arise, the Sceptre of Israel is soon to have the dominion. This earliest prophetic outline of the events immediately preceding the millennial reign of Christ is of surpassing interest. "Asshur shall carry thee (*i.e.*, Israel) away captive." Here we have the deportation of Israel in the days of Hezekiah

(2 Kings xviii.) foretold more than seven hundred years before it actually took place. But in verse 24 the future struggle between the west and east is foretold more than three thousand years ago. "Ships shall come from the side of Chittim (*i.e.*, Cyprus)." Here we have the western power of the Roman empire—"and shall afflict Asshur"—here we have the conquest of the east by the west, and then the destruction of the west in its turn—"he (*i.e.*, Chittim) also shall perish for ever." This will be fulfilled when "the Beast and the kings of the earth and their armies" are overthrown by the KING OF KINGS (see Rev. xix.).

So far from this present war ending war it is but the preparing the world for the great Armageddon that is coming. If, as many fear, the present conflict ends in a compromise, then the whole world, from west and the far east, will prepare itself for the inevitable crash. Then, indeed, will the startled questions of "the man whose eyes are open" find its answer. "Alas, who shall live when God doeth this?" (Num. xxiv. 23).

The Seals (Rev. vi.) are not yet being opened, nor will they be until the removal of the saints at the coming of the Lord; but under the fourth Seal "the *fourth* part of the earth" (v. 8) is slain with sword, and all that accompanies devastating war. If this be taken literally, and assuming the population of the whole world to be 1,600,000,000, we are faced by an appalling death roll of 400,000,000. Are not the millions that have fallen in the present great European war preparing the way for still greater losses?

But under the sixth Trumpet (Rev. ix. 13-21) the army from the east reaches the enormous figure of 200,000,000, and a *third* part of men are slain, that is, a third part of what is left after the loss under the fourth Seal, or another 400,000,000. Well may General Smuts utter his warning as to the arming and training of the dark races.

Alarming as all this is to contemplate, the present dispensation must end in judgment, even as did the Noachan, when a whole generation of mankind was swept away, leaving but eight souls alive.

We would add that the king of the north is not exactly Russia, but a king under Russia's suzerainty, occupying territorially the land of Turkey in Asia.

In the foregoing pages we have sought to gather up what the Scripture says will be in the latter end of this dispensation. The question is: Has the time come when God will do this? Personally, we are more and more convinced that we are nearing the end. Let us watch unto prayer!

Watch as men watch the parting breath,  
Watch as men watch for life or death:  
Eternity is drawing nigh!

*June 2nd, 1917.*

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