

This Mighty Hour

We came across the following article in the *Australian Record* after completing our own study on the topic of the king of the north. This article corroborates so closely with own that one would think we had based our study on this article, which couldn't be further from the truth. For this reason, we have chosen to include it here in its' entirety.

A.W. Andersen was born in 1868 and died in 1949. He was editor of the Signs Publishing Company and also managed the Wharburton Sanitarium in Wharburton, Victoria, Australia. In 1934 he was general secretary of the Australian Division. His son, Roy Allan Anderson, is a well known Adventist author and evangelist.

Pastor A. W. Anderson
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As one seeks to solve the mystery of the present world crisis and understand its meaning, pondering meanwhile the solemn warnings of some of its greatest sons, voices from the dim, distant past call across the centuries, illuminating the present darkness and throwing welcome rays of light into the shrouded future.

“Cries one: ‘There shall be a time of trouble, such as never was since there was nation even to that same time.’ Dan. 12.1

“Amazing words! ‘A time of trouble such as never was!’ Do we not see at least the beginnings of it surrounding us today?”

In those graphic sentences Pastor A. S. Maxwell, the editor of “Present Truth,” London, sets before the readers of his recent book, “This Mighty Hour,” the opinion that we are now seeing the beginnings of the “time of trouble such as never was.”

With this idea we are in hearty agreement. The conditions facing the world are unprecedented. As Pastor Maxwell, in the opening paragraph of his book, says: “We face today the greatest crisis in the history of mankind. All the past pales before the stupendous issues of this mighty hour.’ In the words of Scripture we are experiencing ‘a time of trouble such as never was.’”

Throughout our denominational history we have been looking forward to a time such as this, and of us it can be truly said, “Blessed are your eyes, for they see; and your ears for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” Matt. 13:16, 17.

Eighty-eight years ago, when our work was in its infancy, Mrs. E. G. White had a vision in which she said, ‘At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.’ That this ‘time of trouble’ is the one referred to in Dan. 12:1 there can be no question whatever, as anyone may see by reading the vision as it is related in ‘Early Writings,’ page 27. In that vision Mrs. White described the actual scenes preceding and associated with the coming of Christ; and Daniel in his prophecy does likewise.

After relating this vision, Mrs. White at a later date made some further comments upon this ‘time of trouble,’ in which she explained that ‘the commencement of the time of trouble . . . does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nation will be angry, yet held in check so as not to prevent the work of the third angel.’ – ‘Early Writings,’ p. 85.

This instruction is timely today, for some people seem to think that the ‘time of trouble’ spoken of in the book of Daniel will not make its appearance till the end of probation, or after Michael shall stand up. It is easy for us to understand how such a mistake could be made, for in the Scripture the statements concerning the ‘time of trouble’ follow the prediction that Michael shall stand up.

PROPHECY NOT ALWAYS WRITTEN IN THE EXACT ORDER IN WHICH THE EVENTS WILL OCCUR But in other prophecies we find that the order in which the predicted events will occur are not set forth in an exact chronological sequence. An illustration of this may be seen by referring to the events set forth under the seventh trumpet. (See Rev_ 11:14-19.) By referring to that scripture it will be seen that the first event mentioned by the apostle which is to occur under the sounding of the seventh trumpet, is the overturning of all the kingdoms of this world, and the establishment of the kingdom of our Lord and Saviour, Jesus Christ, who will thenceforward 'reign forever and ever.' This, the greatest event in all human history since the fall of man, is noted first in the outline of events which will come to pass after the passing of the second woe; not because it will be the first to take place in point of time, however, but because it is the principal event of all which will happen after the sounding of the seventh trumpet. Seven great events are enumerated by the apostle as occurring during this period:

1. The kingdoms of this world become the kingdoms of Christ.
2. The anger of the nations.
3. The wrath of God (the seven last plagues; see Rev. 16:1).
4. The judgment of the dead.
5. The dispensing of rewards to the redeemed.
6. The destruction of the wicked.
7. The opening of the temple of God in heaven.

It should be evident at a glance to any intelligent Bible student, that this list of events, although set out in the order enumerated in the scripture under consideration, will not occur in that exact order. For instance, it must be apparent that when the kingdoms of this world have become the kingdoms of Christ, there will be no angry nations. The anger of the nations, and their continual warfare which they have waged one upon another, are generated and promoted by Satan, the prince of this world, who is the source of all evil. It must be self-evident that when Christ takes the reins of government into His own hands, and He is crowned Lord of all, there will be no more angry nations. Therefore we may assume that event number two in the above list will occur before number one.

The outpouring of the seven last plagues, which is also called the 'wrath of God,' will also precede the second advent, for it is not until after the outpouring of the sixth plague that Christ says, 'Behold, I come as a thief. Blessed is he that watcheth.' Hence the third event *in* the list will also precede the first in the time of its occurrence.

The judgment of the dead must necessarily precede the second advent of Christ, for we are definitely instructed that when Jesus comes, He will bring the rewards for His people with Him. 'Behold, I come quickly,' says Christ, 'and My reward is with Me, to give every man according as his work shall be.' Rev. 22:12. Furthermore, Paul tells us that Christ 'will render to every man according to his deeds;' and 'to them who by patient continuance in well-doing seek for glory and honour and immortality,' He will render 'eternal life.' Rom. 2:6, 7. But, as he tells us in another place, that gift of immortality is to be conferred 'in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' It must therefore be obvious that the investigations concerning 'the patient continuance in well-doing,' and the earnestness in seeking for 'glory and honour and immortality,' must necessarily be made BEFORE the sounding of the last trump, at which the change from mortality and corruption to immortality and incorruption takes place 'in a moment, in the twinkling of an eye.' 1 Cor. 15:52. Therefore number four in the list will also take place before number one; while the same line of reasoning proves that number five will synchronise with number one, for we have already shown that when Jesus returns He will bring His rewards with Him.

The destruction of the wicked will not occur until after the kingdoms of this world are become the kingdom of Christ. One of the causes of distress and remorse on the part of those who despise God's grace, will be to 'see Abraham, and Isaac and Jacob, and all the prophets, in the kingdom of God,' and themselves 'thrust out.' Luke 13:28. Evidently the sixth event mentioned in the list will be the last to occur.

The opening of the temple of God in heaven, although mentioned last in the series, must be one of the first to happen in this series of seven events. It certainly must precede the outpouring of the wrath of God, for we are told in a later chapter that the seven angels, having the seven golden vials full of the wrath of God, 'came out of the temple of the tabernacle of the testimony in heaven' after it 'was opened.' It is evident also that the opening of this temple must precede the judgment of the dead, the dispensing of the rewards to the righteous, and the second advent of Christ.

In like manner, in the prophecy of Daniel, a similar order is followed. The first event mentioned as following the predicted

overthrow of the Ottoman power is the standing up of Michael. In the book of Revelation the first event mentioned, after the passing of the second woe, which almost all Biblical expositors agree in applying to the Ottoman power, is the setting up of Christ's eternal kingdom. This event, as we have already stated, is mentioned first, not because it will be the first to take place in point of time, after the passing of the Ottoman Empire, but because it is first in importance. It is indeed, the greatest event in all history since the fall of man.

Now it will be readily admitted by those who are acquainted with the prophecies that none of the other great lines of prophecy give such a definite event to mark the introduction of the time of trouble as we find in Daniel 11:45 and Rev. 11:14. In Daniel 11:45 we read of a power which will come to its end; and in Revelation 11:14 we read of a 'woe' which has passed away. That 'woe,' as we have already intimated, nearly all Biblical interpreters apply to the Ottoman power; and while there is some difference of opinion among theologians concerning the power alluded to in Dan. 11:45, yet this denomination has always held to the view in its official literature that the power which should come to its end is the Ottoman power, which became the 'king of the north' by reason of its occupancy of the territory of the ancient 'king of the north.'

In his 'Thoughts on Daniel and Revelation,' Uriah Smith has defined how we should interpret the phrase, 'king of the north.' He says: 'Whatever power at any time should occupy the territory which at FIRST constituted the kingdom of the north, that power, so long as it occupied that territory would be the king of the north.' – Page 225.

In the 40th verse of the 11th chapter of Daniel we are told that "at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and horsemen, and with many ships." This triangular conflict has reference to the war between France and the Ottoman Empire. At that time the territories which are here designated 'north' and 'south' formed part of the Ottoman Empire. We are not left to speculate concerning the location of the territory called the 'south,' because in verses 7 and 8 of the same chapter it is made very clear that the 'king of the south' is Egypt. It is generally admitted that the wars predicted as taking place between the king of the south and the king of the north, in verses 5 to 15, have reference to the wars between the Grecian kings of Egypt and Syria, the Ptolemies and the Seleucids. The first of these kings which is referred to in Daniel 11 as 'king of the north,' is Antiochus Theos, the grandson of Selucus Nicator; therefore, in order to ascertain what 'FIRST constituted the kingdom of the north,' all that is necessary is to inquire what countries were comprised within the kingdom of Antiochus Theos. One thing is certain, his kingdom did not comprise the territories of Thrace and Macedonia, as some have supposed, for his father, Antiochus Soter, had renounced all rights to the European territories which his grandfather, Selucus Nicator, had conquered from Lysimachus. Moreover, as the provinces of Asia Minor, Pergamos, Bithynia, Cappadocia, Pontus, Armenia, and Galatia, were at that time all independent kingdoms, it is therefore evident that we must look south of Asia Minor for the kingdom of Antiochus Theos, the first king who is designated 'king of the north' in this prophecy.

It will be readily recognised that the term 'king of the north' does not necessarily refer to the northern regions of the world as some suppose, for the term 'north' may be applied to a region in Antarctica. New Zealand, for instance, lies in the South Pacific Ocean, but there is a north island, and a South island. The term 'north' and 'south' in this prophecy should be applied to territories which would be regarded in Palestine as 'north' and 'south'—such as Syria and Egypt.

At 'the time of the end' (1798) France made war upon Egypt, which was at that time part of the Ottoman Empire. Hence the Ottoman Government defended its Egyptian territories against France, and thus fulfilled that part of the prophecy contained in the 40th verse. In the next five verses is given a brief description of , the rise and fall of the Ottoman power; and the events predicted therein have been fulfilled to the letter. The Ottoman power did enter 'the glorious land,' Palestine; he did 'stretch forth his hand also upon the countries,' including Egypt. He did 'go forth with great fury to destroy.' (Historians tell us that the Ottomans were 'the most barbarous of all conquerors.' Ottoman means 'breaker of limbs.') He did 'plant the tabernacles of his palace between the seas in the glorious holy mountain.' (Two palatial mosques, beautified at tremendous cost by the Ottomans, adorn Mount Moriah, 'the glorious holy mountain.') Yet in spite of possessing these mosques, which occupy such a strategic position, and which are so highly venerated by the whole Moslem world, the Ottoman power did come to his end, for there is now no Ottoman Sultanate nor Caliphate. Both of these powerful offices have passed away. On May 5, 1922, the Angora Government informed the Allied High Commissioners in Constantinople that 'the government of the Sultan had ceased to exist,' and 'there passed out of existence forever,' as one historian says, 'the age-long Ottoman dynasty with all its signal triumphs and all its terrible excesses.'

While it is a fact that the Ottoman Government has ceased to exist, and no one can deny it, yet it may be asked whether the Turkish Republic should not be considered now as the power referred to in the prophecy. To this suggestion we would say, No; Turkey is not now the power alluded to, because the prophecy is dealing with a power designated as 'king of the north,' and with no other power. The definition of the term 'king of the north,' as laid down by Uriah Smith, is that

‘whatever power at any time should occupy territory which at FIRST constituted the kingdom of the north, that power, SO LONG AS IT OCCUPIED THAT TERRITORY, would be king of the north.’ (Capital letters ours.) Very well; while the Ottoman power occupied the territory of the king of the north, that power was the king of the north; but when it ceased to occupy that territory, obviously it ceased to be the king of the north. The Ottoman power was driven out of the territory of the king of the north in 1917: therefore the Ottoman power then ceased to be ‘king of the north,’ and five years later it ceased to exist – he came to his end, as the prophecy predicted he would do.

Following the overthrow of the Ottoman Government there burst upon the world ‘a time of trouble, such as never was.’ The year 1923 is known as ‘the earthquake year,’ for the most terrible earthquakes ever recorded, occurred that year. These disasters were followed by the greatest flood in China since the deluge which destroyed the world in the days of Noah. This was followed by the greatest financial disaster ever experienced, accompanied with the greatest amount of unemployment this world has ever known.

Addressing an immense concourse of young people in *the* Royal Albert Hall, London, the Prince of Wales said: ‘We have before us today a world sick with fearful doubt, weary with repeated disappointments, a world of troubled nations whose vital need is courageous faith in each other. It is an era of potential plenty, when confidence should be supreme, yet we see in almost every land widespread distress and perplexity.’ In this speech his Royal Highness was uttering the very words used by Jesus concerning this very time. (See Luke 21:25.)

One journalist in America publicly recognised that we are now living at that time when the prophecy of Jesus in Luke 21:25-27 is being fulfilled; and he published his opinion in the ‘American Mercury,’ April, 1932. We cull the following interesting statements from this article : ‘It is seldom, indeed, that the American people have to face a great calamity without theological support. But now they are strangely silent. What this So forcefully points out is most unfortunately true Eminent men of all lands are measuring for us the awfulness of the calamity. ‘I note one exception, and come to my point. The Seventh-day Adventist brethren alone among the divines of the country, have something to say officially about the depression, and what they have to say is singularly clear and simple. They laugh at all the current diagnosis as so much honey, and eject every projected cure as vain and preposterous. It is not Hoover who must be blamed, they say, nor is it the tariff war now going on everywhere in the world, nor is it the French the Japanese, nor is it over-production. nor is it the foreign bond swindle, nor is it the war debts, nor is it sun-spots or witchcraft or marital and spiritual infidelity or any of the other things that have been accused. It is simply the fact that the world is coming to an end. It is the fact that all of the signs and portents listed in Luke 21:25-27 are now visible. . . All of the premonitory symptoms, as set forth not only in Luke, but also in countless other passages of infallible Scripture, are now clearly visible. ‘The distress of nations, with perplexity,’ ‘men’s hearts failing them for fear.’ millions turned ‘ lovers of their own selves, covetous, boastful, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure, more than lovers of God. . . If any reader of these lines can think of a sufficient answer to the Seventh-day Adventist proofs, I’ll be glad to print it in this place. But how could it be put together without rejecting the whole canon of Holy Writ ? How could it be squared with the infallibility of Luke, James, and Paul ?’

It is practically universally admitted that the present world crisis is unprecedented, therefore it is most accurately described in Scripture as ‘a time of trouble SUCH AS NEVER WAS.’ As we have been permitted to live to see the fulfilment of this wonderful prophecy of Daniel 11, we should therefore recognise that the time is fully come when we should be ready to meet our Lord when He returns for His people.

Twenty-six years ago Mrs. E. G. White wrote these striking words :

‘We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. . The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. . . Great changes are soon to take place in our world, and the final movements will be rapid ones. . . The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfilment. Soon the scenes of trouble spoken of in the prophecies will take place.’ – ‘Testimonies,’ Vol. 9, pp. 11,14.

If the eleventh chapter of Daniel had ‘nearly reached its complete fulfilment’ twenty-six years ago, is it unreasonable to suppose that by this time it has actually reached its complete fulfilment ?

That the hour of midnight approaches who can doubt ? During this closing period of the world’s history the number eleven seems to make itself very prominent in world affairs. For instance, seventeen years ago, at ELEVEN o’clock, on the

ELEVENTH day of the ELEVENTH month the Great War ceased. It is rather significant that this happy event occurred just ELEVEN months after Lord Allenby entered Jerusalem on the ELEVENTH day of December, 1917; and that the Armistice was signed by the Allies with Germany and Austria just ELEVEN days after the signing of the Armistice with Turkey. On the ELEVENTH day of February in the ELEVENTH year after the Armistice was signed, Pope Pius the ELEVENTH was crowned as king. That same year, the ELEVENTH after the Great War terminated, the financial world crashed. Last year King Peter of Yugoslavia was proclaimed king at ELEVEN years of age on October ELEVEN. It is also a matter of interest that the overthrow of the Ottoman power is referred to in the ELEVENTH chapter of Daniel, and also in the ELEVENTH chapter of Revelation. Surely all these elevens are not mere coincidences; we are inclined to read in them a warning that we are actually in the ELEVENTH hour of this world's history, and that soon the midnight hour will strike.

Nearly fifty years ago Dr. H. Grattan Guinness in 'The Approaching End of the Age' said: 'When the Moslems, now driven out of Bulgaria, shall be driven also out of Syria, when the nations of Europe, actuated, it may be, by mutual mistrust and political jealousy, or it may be by higher motives, shall conspire to reinstate the Jews in the land of their forefathers, – then the last warning bell will have rung. . . The destruction of the power and independence of the Ottoman Empire . . . should be as a trumpet blast to Christendom, proclaiming that the day of Christ is at hand.'

In November (the eleventh month), 1917, Lord Balfour, on behalf of the British Government, notified Lord Rothschild that 'his Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object.' The following month (December, 1917) Lord Allenby marched into Jerusalem, and the Turks were driven out of Syria, and thus ceased to occupy the territory of the king of the north. Nearly forty years before it occurred Dr. Grattan Guinness referred to this event as 'the last warning bell.'

Let us meditate carefully upon the meaning of this time of crisis in *the* world. These events are unmistakable indications that we have entered the 'time of trouble such as never was,' and that we are nearing the end of this era of the world's history. It is time therefore that we should 'BE READY,' 'for in such an hour as ye think not the Son of man cometh.' Matt. 24:44." *Australian Record, November 11, 1935*