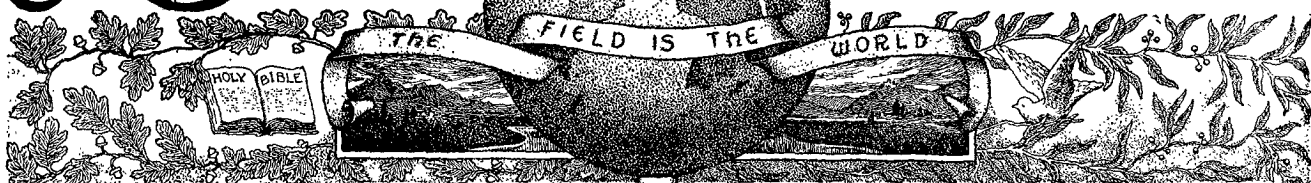


The Advent Review and Sabbath Herald



Vol. 102

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No. 9

THE GOSPEL TO ALL NATIONS

ISAIAH

ROMANS

My Saviour

I. H. EVANS

My Saviour loves me truly,
Unworthy though I be;
I feel His presence sometimes
As if He lived in me.
When I am tempted sorely,
He shields me in His love;
His mighty arm upholds me,
Gives strength from heaven above.

I've grieved Him oft by sinning;
So oft He's wept alone,
As He beheld me falling,
And knew my heart was stone.
I've slept while He was wrestling
In tears and groans for me;
My life has been His sorrow,
Each day Gethsemane.

I've sinned while He stood waiting
Outside my poor heart's door
To press me to His bosom
And help me sin no more.
I've left Him in the garden,
Have left Him for the throng;
But He has never left me
In all my journey long.

I love Him in my weakness,
I love Him though in sin;
I trust Him for completeness,
For righteousness within.
He's all my earthly portion,
My hope of heaven is He:
My life and my salvation,
My full eternity.

THE IN
AND OF THE
ESTIMON

LIVED BY HIS
GRACE

Fundamentalism or Modernism — Which?

MILTON C. WILCOX

Fundamental V. Resurrection and Ascension

WHY reject the bodily resurrection of Jesus because it was miraculous? It is natural law, as sinful, mortal man knows natural law, for man to die, decay, return to dust. We are in constant evidence of it. But it is contrary to all that men know about nature or natural law to have one rise from the dead, the same body, the same flesh, the same person. And yet if the Bible stands as God's Word, if it is a story of facts and truth, Jesus Christ who was crucified and laid in Joseph's tomb rose from the dead on the third day after He fell under the power of Rome and the Jewish Sanhedrin.

Witnesses of His Rising Again

There were witnesses of the risen Christ:

1. The devoted women early at the sepulcher, expecting to find their dead Leader, found white-robed messengers of God, who declared that Jesus had risen. A little later He appeared to some of these. Devoted as was Mary of Magdala, she did not expect to find a living Lord.

Sometime on this day He appeared to Peter, yet sorrowing for the denial of his Lord.

He appeared to two of His lesser disciples on their way to Emmaus, and indubitably convinced them of His identity.

The leading disciples were skeptical, believing not the report of the women. Jesus appeared to them, and they were convinced. Thomas was absent. At the next meeting that is recorded, Thomas was present, and unbelieving, and Jesus appeared and convinced him.

Afterward He appeared to more than five hundred, the most of whom were alive twenty-five years later, when Paul wrote his first epistle to the Corinthians. 1 Cor. 15:3-7. During the forty days He must have appeared many times. (See the last chapters of the four Gospels and Acts 1:3-11.) These appearances were accompanied, says Luke the doctor, by many proofs, fixed, clear, indubitable proofs.

Why should we question the testimony of these who knew Jesus so well?

Then, too, the very ones who saw Him, heard Him, listened to Him, and sat at table with Him, also saw Him "taken up" into heaven, losing sight of Him as He entered the cloud. There they received the promise that He would come again "in like manner." Acts 1:1-3, 9-11.

Uncontradicted

These declarations of His resurrection were freely, emphatically made and repeated by His disciples. The only thing against this multiplied evidence was the concocted lie that His disciples had stolen Him away while the Roman guard slept — an incredible story on the face of it.

A Vital Part of the Gospel

Further, all the gospel messages of the New Testament from that time forward were based on the authority of a risen, living Christ, He who had been crucified and buried had risen from the dead. Nay, more, that mighty chapter, the fifteenth of 1 Corinthians, declares that all hopes in Christ are futile, of holy dead or holy living, if Jesus Christ be not risen from the dead. "If Christ hath not been raised, then is our preaching vain, your faith also is vain."

"Then they also that are fallen asleep in Christ have perished." (See 1 Cor. 15:12-23.)

The instruction of the messenger of God to the apostles was, "Go ye, and stand and speak in the temple to the people all the words of this life." Acts 5:20. Read Romans 6:1-9; Ephesians 1:18-21; Philippians 3:10, 11; Colossians 2:12; 3:1-3; 1 Thessalonians 4:13-18; 1 Timothy 3:16; Revelation 1:18. They tell the same story of the risen Christ and His power to save.

The New Testament from the Acts onward rings with the triumph of the resurrection, of righteousness, and of life dominant over sin and death.

Righteousness and Life

It is God's great law that in righteousness is life. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. That is why the grave could not hold Jesus. He died for the sins of others. He had none of His own. He was sinless, absolutely righteous in His own character. Death could not bind Him; "it was not possible that He should be holden of it." Acts 2:24. Therefore having met the penalty of sin for others, His own character entitled Him to life forevermore. The resurrection to life eternal made effective His sacrifice for sin for others.

It were folly to hope in a dead Saviour; it is highest reason and reasonable faith to believe in a living one who has triumphed over death. Therefore the mighty message that He sends back from the other side of the grave through the beloved apostle, who fainted under the glory of his Lord: "He laid His right hand upon me, saying, Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of hades." Rev. 1:17.

Upon this great fact is based the wonderful message of the Revelation; for our Lord continues: "Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." Rev. 1:19. The opening and outcome of all the ages rested with the slain and risen Lamb of God. Rev. 5:6-10.

His resurrection is the hope of the sinful, who have found hopelessness in all other schemes of self and men. God's Word assures the believing ones, however

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A Divine Forecast of World History

Imminence of God's Kingdom Indicated in the Prophecies of Daniel 2 and 7

TITUS KURTICHANOV

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THE prophecies of Scripture illuminate the future with a revelation, in broad outline, of the plans of God and their fulfilment. By them the children of God are fortified so they may face every gloomy outlook with intelligence, readiness, courage, and hope. Called into existence by a study of prophecy, Seventh-day Adventists, perhaps more than any other people, find in the divine forecasts a solution to the perplexities which vex our generation. They are characteristically a people who look forward and upward, awaiting the consummation of all things declared by the Spirit of God through holy men of old. They see not as the world sees, but to them all present earthly conditions and events are tinted with a light that streams from the sacred pages, and lies along the darkness of the world to the very entrance of the kingdom of God, soon to be revealed as the culmination of world history.

Pointing to world events and to explicit prophecies, Adventists proclaim, as did Jesus, "*This day is this scripture fulfilled in your ears.*" Luke 4: 21. They realize that this time is a time of dark and treacherous unbelief, that the lamp of faith burns with but dim and flickering light. They know that in such a time their refuge is in the word of prophecy, for it is a light that shineth in a dark place. So their minds and hearts are fixed upon this word for guidance, inspiration, and assurance of final triumph.

There is hardly any major line of prophecy, therefore, which is not familiar ground to most Seventh-day Adventists. Nevertheless we cannot draw courage and certainty too often from these divine answers to the questioning human heart. They grow in interest and force each time they are reviewed. The love of God becomes clearer to us as we continue to walk in the light He has caused to burn in this dark world, rather than turn away to sparks of our own kindling. It is with a thankful sense of the love of God

that we direct our thoughts for a little while to the dream of Nebuchadnezzar found in the second chapter of Daniel, and to Daniel's vision found in the seventh chapter.

In the following study of these two familiar prophecies, it should be noted that, as a method of procedure, (1) the visions of chapter 2 and 7 are treated together, and parallel rather than separately and consecutively; (2) each vision, with its general features and details, is first sketched, followed by an interpretation covering each point in order; (3) symbols are then interpreted by direct statements from the Bible, as far as possible; and where historical data are involved, brief but select and typical extracts are quoted, and references cited. The comments of recognized Bible scholars are given on vital points, so that the reader may feel assured that the intention has been to present truth, and not simply to support an accepted tenet of faith.

The Visions

Nebuchadnezzar's Vision (Dan. 2: 1, 31-35)

"In the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." Dan. 2: 1.

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

The great king, having conquered the world, and now enjoying the repose of a prosperous reign, is troubled about the future. He has seen mighty Assyria decline and crumble to dust, and has erected his own glorious empire upon the ruins of other nations. Now he wonders what will be the future of this great dominion he has built. Doubtless he could only wish that she might stand and rule forever, for he has put his whole life into the building



"Thou, O king, sawest, and behold a great image."

up of Babylon. He is not concerned for the kingdom of Jehovah, nor for Babylon's relation to it. His heart bears little burden for the promotion of the moral character of his people as a safeguard and guaranty of power and stability. His interests and ideals are materialistic. He bases his plan for Babylon's future on wealth, armies, and fortified cities. He is a typical worldly man.

Nebuchadnezzar's viewpoint on life and world history is common to most men today. To answer the king's question about the future of his kingdom, God gave him a dream, and His answer to the king is likewise His answer to every other man who would build monuments to selfish greatness from the things of time and sense, and question whether the fruit of his labor shall endure.

In his dream the king saw (1) a great *human* image, in which the parts were made of different metals: (a) The head was of gold; (b) the breast and arms of silver; (c) the belly and thighs of brass; (d) the legs of iron; (e) the feet of iron and clay mixed, but not fused.

Further he saw (2) a great stone, (a) cut out of a mountain *without hands*, (b) which smote the image upon its feet, and ground it to pieces, then (c) grew and filled the whole earth.

Daniel's Vision (Daniel 7:1-14)

Daniel, too, was in Babylon when he saw his vision; for he was carried there as a captive by Nebuchadnezzar when Jerusalem fell, and the princes of Judah were taken to serve in the palace of the Chaldean monarch. At the time of this vision Daniel had lived in the land of exile for nearly seventy years, and served his captors with skill and loyalty.

But Daniel never for a moment forgot God. Every day he retired from his duties of state, entered into his chambers, opened his windows westward toward Jerusalem, and three times prayed for her restoration. Dan. 6:10. Unlike the king, he was wholly concerned for the kingdom of God. With sad heart he saw the city of God prostrate and desolate because of her sins. He saw that righteousness and truth were the only sure foundation for national tranquillity and prosperity.

During the years of his sojourn in Babylon, Daniel had seen the sterner elements of character disappear, and luxury, vice, and effeminacy take their place. No one was in a better position than he to know the corruption of Chaldean life. He was familiar with the prophecies of the Babylonian overthrow, and recalled the dream of the mighty Nebuchadnezzar many years before. No doubt he sensed that the time was near when the great Babylonian Empire would be gathered to the dust of her Mesopotamian predecessors.

As he looked more and more to the future, away from a present that was already fading into past, he tried to see what would be the fate of God's people in the shattering experience of war, and scattered he knew not how widely, through hostile heathen nations. Daily he searched the prophetic word, eagerly looking for some ray of hope. With mingled feelings of expectancy and dread, he scanned the world's horizon, and watched for the rise of a nation that would be more friendly to his people, or, alas, more antagonistic.

In answer to this prayerful concern of His servant for His kingdom, God blessed Daniel with a vision in which He revealed to him the history of world empires in their relation to the kingdom of God. This vision is God's answer and promise, likewise, to every true

Christian regarding the past and future of the church as it is involved in the history of the nations of the world.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:2-10.

In his vision Daniel stood by a great sea, and saw its waters tossing, surging, lashed under the power of a mighty storm, and out of the troubled waters he saw four beasts emerge.

1. The first was like a lion with (a) eagle's wings, (b) that were later plucked, and the lion became as helpless as a man.

2. The second beast was like a bear, (a) standing higher on one side, (b) and having three ribs in his mouth.

3. The third beast appeared like a leopard with (a) four heads and (b) four wings.

4. The fourth beast was unnamed, but terrible. It had (a) feet of iron and nails of brass, (b) and ten horns. (c) Among the ten horns another, a little horn, arose with eyes like the eyes of a man, and a mouth speaking great things. This horn destroyed three of the ten horns, wore out the saints, and thought to change times and laws.

5. He saw the heavenly court in session, which passed sentence upon the little horn, and gave the kingdom and dominion to the saints.

THE INTERPRETATION OF THE DREAMS

Babylon, the First Kingdom of the Prophecy

The Head of Gold (Daniel 2)

The dream of Nebuchadnezzar brought terror to his heart. What it meant he could not tell, nor could he even remember it, only he felt a strange premonition of impending evil. In this hour of torturing uncertainty he frantically sought for some one to tell him his strange and ominous dream and its meaning. Every other interest was laid aside for the moment, and neither royal feasts nor duties of state could divert his troubled mind. It was God who had spoken to him, but the king knew not His voice,—he had formed no acquaintance with God. In all his plans and ambitions he had not taken God into account, so now, in his hour of extremity, he sought not God, but summoned the help of men, only to be disappointed. Dan. 2:1-13.

While the king did not know how to appeal to God for a revelation of the secret, there was in his palace a slave, Daniel, who knew God and prayed in the king's behalf. To him God revealed the dream and its meaning. Dan. 2:14-23. Before the king he stood—the slave—in princely majesty before the trembling monarch, and unfalteringly, yet humbly, declared to him the divine message. Dan. 2:24, 25.

Calling attention to the golden head of the image, God's spokesman declared: "Thou art this head of gold." Verse 28. The Babylonian Empire was here

symbolized.¹ This great empire had just risen and taken its place as mistress over all the world. For many years Babylon had been a province of Assyria, but in 625 B. C. she revolted and gained her independence under Nabopolassar, father of Nebuchadnezzar. She captured and destroyed Nineveh, the capital of Assyria, in 606 B. C. Rapidly she advanced to the conquest of surrounding nations, overrunning Syria, Palestine, and all the west lands as far as Egypt, decisively defeating the Egyptians in battle at Carchemish in 605 B. C. Nebuchadnezzar began his independent reign in 604, and reigned till his death in 562 or 561 B. C. Babylon is fittingly symbolized by gold, for she is characterized by historians as a nation of unequalled wealth, splendor, and magnificence. Her massive walls, her magnificent temples, and her hanging gardens are numbered among the wonders of the world.

The Lion of Daniel's Vision (Daniel 7:4)

In his dream, it will be recalled, Daniel stood by the seaside, and saw its waters in great agitation under the fury of violent winds. Great waters in symbolic language are often and naturally used to denote great bodies of people or nations. Isa. 8:7, 8; 17:12, 13; Jer. 46:7, 8; 47:2, 3; Rev. 17:15. Stormy winds signify political or social agitation and commotion, strife and war. Jer. 4:13; 25:32, 33; 49:36, 37. As out of the troubled sea there came, one by one, four ferocious beasts, each behaving itself according to its own peculiar nature, and especially as the fourth beast began making war with the saints, the sight made a deep impression upon Daniel, for he saw the people of God vitally involved. At once he sought the meaning of the vision, not from men, as the king had done, but directly from a heavenly messenger who stood by. Dan. 7:15, 16.

How different was Daniel's behavior in such an hour from that of Nebuchadnezzar. He was not a stranger to God, for he had served Him devotedly heretofore. It is the daily life that determines how we shall meet the crises and extraordinary moments of life.

The meaning of the vision was told by the angel in the simple words: "These great beasts, which are four, are four kings [kingdoms, verse 23], which shall arise out of the earth." Dan. 7:17. The obvious design of the vision, then, is to present a certain period of world history, covered by the reign of four consecutive empires, reaching from Daniel's time till the end of the world, when the kingdom of God will be set up on earth.

The first beast, the lion, would then be a symbol of Babylon,² which at that time ruled the world. In the

¹ "The head of gold seen in the image represents thee [Nebuchadnezzar] as the sovereign of a vast empire."—*Notes on Daniel*, by Dr. Albert Barnes, p. 137. Leavitt and Allen, New York, 1859.

² "The Babylonian therefore was the first of these kingdoms, and it was fitly represented by the head of fine gold, on account of its great riches."—*Dissertations on the Prophecies*, by Thomas Newton, Vol. I, p. 234. Crissey & Morkley, London.

³ "Alluding to the riches of Babylon, called the golden city."—*Critical and Explanatory Commentary*, S. S. Scranton Co., Hartford.

⁴ "The beast like a lion is the kingdom of the Babylonians."—*Clarke's Commentary*, Dr. Adam Clarke.

⁵ "The first kingdom is represented by a beast. . . . This is the kingdom of the Babylonians."—*Dissertations on the Prophecies*, Vol. I, p. 255.

⁶ "Now in regard to the application of this symbol, there can be but little difficulty, and there is almost no difference of opinion among expositors. All, or nearly all, agree that it refers to the kingdom of Babylon."—*Notes on Daniel*, Dr. Barnes, p. 230.

⁷ "This chapter treats of the same subject as the second chapter."—*Critical and Explanatory Commentary*.

second chapter, Babylon was represented by a metal which stood at the head of the minerals as far as value was concerned. Here she is represented by the "king" of beasts,—the lion,—for the lion is to the kingdom of beasts what gold is to other metals.

The great wings upon his back would logically signify the rapidity and the extensiveness of the conquests carried on by Babylon, for her conquests are distinguished by both speed and extent.

But the wings were later plucked, and the lion stood erect as a man and behaved as a man. Dan. 7:4. This accurately delineates the latter phase of Babylonian history; for soon after the death of Nebuchadnezzar, his empire rapidly declined in strength and vitality till there was hardly a trace of its former power left. In less than twenty-five years after the death of Nebuchadnezzar, his mighty kingdom had fallen forever.

Medo-Persia, the Second Empire

The Breast and Arms of Silver (Daniel 2:39)

As Daniel in few but powerful terms pictured the greatness and glory of Nebuchadnezzar's kingdom, we can only imagine with what feelings of interest, of hope and dread, the king must have awaited the further word that should speak evil or good for him. Would the heavenly oracle be an assurance of tranquillity or of doom? "After thee," said Daniel, continuing the divine message, "shall arise another kingdom." The breast and arms of silver stood for a kingdom that would subdue and succeed Babylon in the rôle of world empire. The symbol can point only to Medo-Persia, by which Babylon was conquered.³

The Bear (Daniel 7:5)

The bear of Daniel's vision also symbolizes Medo-Persia,⁴ for it followed Babylon. Just as the lion among beasts fitly represented Babylon among the nations, so the bear by nature reveals the character of Medo-Persia. The bear is known to be cunning, fierce, greedy, and cruel. The Persians are characterized by historians as cruel, bloodthirsty, revengeful, and destructive. The slight circumstance in the symbol, that the bear stood higher on one side, points to the historical fact that the Persians, who were at first inferior, soon became the superior and dominating element in the dual monarchy of Medo-Persia.

The three ribs in the mouth of the bear, seen in reality, would be a sure sign that a prey had been devoured. The symbol may, in general, signify the fact that the Persians devoured, as prey, all that stood in the way of their complete supremacy; but in partic-



³ "Thy kingdom is divided, and given to the Medes and the Persians." Dan. 5:28.

⁴ "With the fall of Babylon, the seat of empire, which for two or three thousand years had been in the valley of the Tigris and Euphrates, was transferred to Persepolis, the Persian capital."—*Ancient History*, by P. Van N. Myers, pp. 99, 101, edition 1888. Ginn & Co.

⁵ "Cyrus defeated Croesus, king of Lydia, and captured him and his capital, Sardis (546 B. C.). Babylon was then attacked, and yielded to him in 539 B. C."—*History of the Ancient World*, by G. S. Goodspeed, p. 57. Scribners.

⁶ "The breast and arms of silver." The Medo-Persian Empire.—Dr. Adam Clarke.

⁷ "The kingdom here referred to was undoubtedly the Medo-Persian, established by Cyrus in the conquest of Babylon."—Dr. Albert Barnes, p. 140.

⁸ "It is very well known that the kingdom which arose after the Babylonian, was the Medo-Persian."—*Dissertations on the Prophecies*, Vol. I, p. 236.

⁹ "This was the Medo-Persian Empire, represented here under the symbol of the bear."—Dr. Adam Clarke.

¹⁰ "This is the kingdom of the Medes and Persians."—*Dissertations on the Prophecies*, Vol. I, p. 257.

¹¹ "Symbolizing the austere life of the Persians, . . . also their cruelty."—*Critical and Explanatory Commentary*.

ular it shows the utter subjugation of Babylon, Lydia, and Egypt, Persia's chief enemies.

Grecia, "A Third Kingdom"

The Belly and Thighs of Brass (Daniel 2: 39)

Following the principle of regarding these symbols as indicating successive world empires, we easily find the application of this figure in the empire of Grecia.⁵ It was Grecia, under Alexander the Great, that overthrew the Persians in the decisive battle of Arbela, 331 B. C. This interpretation is clearly indicated also by the statement that we have here a "third kingdom" (Dan. 2: 39), and the intimation that Grecia was to be the successor of Medo-Persia (Dan. 8: 20, 21).

The Leopard Beast (Daniel 7: 6)

The third monarchy was represented to Daniel by a leopard with four heads and four wings.



What peculiar historical facts does divine wisdom mean to convey by the use of these symbols? There must be some correspondence between the natural traits of the leopard and the characteristics of Grecia.⁶ The most striking thing about a leopard is its swiftness and cunning. The four wings upon a swift beast seem still further to emphasize celerity of movement as a characteristic feature of Grecian history. And Grecia did attack her foes with incredible boldness, and press her conquests with amazing and fearful swiftness.

See Alexander, a mere youth of twenty-two, at the head of an army of only thirty-five thousand men, as he, in 334 B. C., crossed the Hellespont, met and defeated a large Persian army at the river Granicus, marched on and cut to pieces a Persian army of 600,000 men on the fields of Issus, in 333 B. C.; then wheeled south, subjugating the Mediterranean coast lands and Egypt; then turned and bounded north to meet the Persians in final stand at Arbela near Nineveh, pounced upon them, and decisively crushed them in 331 B. C. In the following six years he marched over deserts and mountains, before regarded impassable, conquering all the lands as far east as the river Indus in India, then returned to Babylon, where he died in 323 B. C. Thus in less than twelve years he brought the world prostrate to his feet. How appropriate, then, that Grecia should be symbolized by a flying leopard.

Following the untimely death of Alexander, his empire fell into many pieces. After a period of about twenty years of war among the various claimants to a share in the empire, the vast dominion was finally divided among four generals as follows: (1) Cassander ruled in Macedonia and Greece, in the West; (2) Lysimachus took Thrace and western Asia Minor in

the North; (3) Seleucus took Syria and all the country eastward to the Indus River; (4) and Ptolemy ruled Egypt.⁷ This division of Alexander's empire into four parts is represented by the four heads of the leopard.

Rome the Iron Kingdom

The Legs of Iron (Daniel 2: 33, 40)

In the interpretation of the symbols so far considered, we have been guided by the principle that each vision, as a whole, symbolized the world empires which consecutively ruled the world from Babylon to the present time. Logically, the same principle would compel us to apply the fourth symbol of each vision to the fourth world empire,—Rome. Any other application would be illogical, evasive, and untrue. Yet we do encounter at this point our first serious disagreement between Bible expositors. The most popular contrary interpretation applies the symbols to a later phase of Grecian history,—that period following Alexander the Great till the Roman conquest. Against this view and in favor of the former we need only to submit the following considerations:

1. The very purpose of the prophecies is to reveal by successive symbols, distinct empires which should rule the world successively, and not individual kings or dynasties. Thus the first symbols pointed to Babylon, and not to its king. So also the fourth symbol indicates the fourth empire, which is Rome.

2. The iron symbol follows the brass. Iron is stronger than brass. If Grecia under Alexander is represented by brass, then Grecia after his death, broken into warring fragments, could not fitly be represented by iron. But Rome in her invincible power is properly so symbolized. Everywhere she was victorious in war, never retreating, and never ceasing her aggressions till Europe as far west as Britain and as far north as the Rhine and the Danube, Asia as far east as the Euphrates, and Northern Africa were all conquered and assimilated by her.

3. The kingdom symbolized by iron and the fourth beast continues until destroyed by the establishment of the kingdom of God. But Grecia in no form or phase and in no sense continued that long, for Rome ruled the world for more than a century before even the first appearance of Christ.

Iron strength is just as dominating a trait of Roman history as wealth was of Babylon. And only Rome could answer to history's call for the fourth world empire. Therefore we unhesitatingly affirm that Rome is indicated by the iron of Daniel 2 and the great and terrible beast of Daniel 7.

The Feet of Iron and Clay (Daniel 2: 33, 42, 43)

According to this prophecy, Rome would not always retain her iron strength and wonderful organic unity. The feet were part of iron and part of clay,—mixed, but not fused. This mixture predicts of Rome what historians have crowded into volumes. The meaning is declared in the words, "The kingdom shall be divided" (verse 41), and "the kingdom shall be partly strong, and partly broken" (verse 42).

Had these words been read in the days of the Cæsars and of Trajan, when Rome attained her greatest territorial magnitude, and been understood as a prediction of Rome's decline and fall, how impossible and absurd they would have seemed! But the days came when mighty Rome did decay and crumble into many fragments. Every historical treatment of

⁵ "Alexander, the son of Philip of Macedon, was the destined destroyer. In the year 334 B. C. the conqueror led a small army of 35,000 Greeks across the Hellespont. The three great battles of Granicus, Issus, and Arbela decided the fate of the Persian empire."—*"Ancient History,"* by Myers, p. 143.

"At Arbela the crown of Cyrus passed to the Macedonian."—*"Ancient Monarchies,"* by Rawlinson, Vol. III, p. 538.

"There can be no reasonable doubt that by this third kingdom is denoted the empire founded by Alexander the Great."—*Dr. Albert Barnes, p. 143.*

"It is universally known that Alexander the Great subverted the Persian Empire. The kingdom therefore that succeeded to the Persian was the Macedonian."—*"Dissertations on the Prophecies,"* Vol. I, p. 287.

"Greece—Macedonia,—the belly and thighs of brass."—*"Critical and Explanatory Commentary."*

⁶ "The leopard, small, swift, cruel, springing suddenly on its prey. So Alexander, a small king of a small kingdom, Macedonia, attacked Darius at the head of a vast empire reaching from the Aegean Sea to the Indies. In twelve years he subjugated part of Europe and all of Asia from Illyricum and the Adriatic to the Ganges."—*"Critical and Explanatory Commentary."*

⁷ See "General History," by Myers, pp. 170, 171, edition 1892; "History of the Ancient World," by George W. Botsford, p. 296 Macmillan Co., New York, 1911.

Rome, whether made in a brief essay or in volumes, takes account of this fact. Gibbon entitles his work of five volumes, "The Decline and Fall of the Roman Empire," naming the set for the most striking fact of Roman history. James Harvey Robinson, in his "History of Western Europe," has the title for chapter III, "The German Invasions and the Break-up of the Roman Empire." A "History of Medieval Europe," by Lynn Thorndike, treats the same fact in chapter IV, entitled, "The Decline of the Roman Empire." Rome's history could not be written without making conspicuous the stupendous fact of her peculiar dismemberment.

The Barbarian Invasions

The weakness of Rome was discovered and demonstrated when barbarian peoples, long held in check at the borders by Roman legions, began to break over and to establish themselves within the empire. In 378 A. D. the Visigoths met the Romans in battle at Adrianople, and inflicted upon them a crushing defeat.⁸ The Roman emperor himself was slain. In 406-407 the Vandals and Suevi crossed the Rhine and in 409 advanced as far as Italy and Spain. Twenty years later the Vandals invaded and took possession of Northern Africa, which was Roman territory. These invaders were soon followed by the Alemanni, Franks, Burgundians, and still others. The city of Rome itself was taken and plundered,—by the Goths in 410 and again by the Vandals in 455 A. D. For a few years more, Rome fought desperately to beat back the barbarian hordes, but in 476 A. D. her defense broke down completely, the emperor was removed, and Odoacer the German leader demanded and won the right to rule Western Rome, and Rome in the West was no more. The divine prediction made over a thousand years before, was most remarkably fulfilled, thus winning for prophecy credentials of the highest sort.

"Believest thou the prophets? I know that thou believest." Acts 26:27.

These barbarian invasions and conquests resulted in the establishment of independent nations in Western Europe, the territory of the empire. Some of these nations soon passed away, but others, with certain modifications, exist to the present day. Germany, for instance, is a survival of the Alemanni of that time, France of the Franks, and Britain of the Angles and the Saxons.

The Iron and Clay Mixture

Speaking with reference to these various European nations which grew out of the fall of Rome, symbolized by the feet and toes of the image, the prophecy further declares: "They shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43. God declared boldly, through this symbol, that the fragments of Rome would never again be reunited

as a single empire, notwithstanding the dreams and purposes of men to accomplish this end. Desperate and determined as have been the efforts to restore European unity, none have succeeded in bringing about what God foretold would not be. Wars of subjugation have been waged, shrewd diplomatic confederations negotiated, and royal families united by matrimonial alliances,—all for the purpose of bringing the racial fragments to a state of political cohesion, but without avail. The mere names of Charlemagne, Charles the Fifth, and Napoleon stand as successive epitaphs to this unfulfilled dream. In this respect, as in every other, the divine prophecy concerning Rome has been literally and accurately fulfilled; not a specification has failed. There can be no doubt as to the power set forth in Daniel 2 as the kingdom of iron.⁹

Daniel's Vision of the Roman Power

The Terrible Beast (Daniel 7: 7, 8, 19-27)

In harmony with the principle that Daniel's vision corresponds to Nebuchadnezzar's dream in showing a series of successive world empires,—a principle maintained by all expositors,—we have already shown that this fourth beast also symbolizes Rome. Now it remains for us to consider, in order, certain additional facts of Roman history, as symbolized by the description of the beast.



1. The Ten Horns (Daniel 7: 7, 20)

The meaning of this was given by the angel in the statement that "the ten horns are ten kings that shall arise" out of this kingdom. Verse 24. In our study of Rome as symbolized by iron, and again by iron mixed with clay, we showed that Rome was broken up, and many independent nations arose upon her territory. We did not then specify the number of such nations, though it was implied by the ten toes of the image. But in Daniel's vision it is stated, not implicitly, but explicitly, that within the prophetic scope just ten kingdoms appeared. That such a ten-fold division did occur is a fact recognized and noted by historians. We do not mean to say that at a given date the ten nations arose simultaneously and continued intact to the present time; but we do mean that during the limited period just preceding the rise of the Papacy, ten were in the historic field, and it is further of interest to note that notwithstanding the uprooting of three kings, one commentator asserts that amid the fluctuations of European history, ten has continued to be dominantly the number of independent nations in Western Europe.¹⁰

⁹ "Indeed no kingdom [but Rome] has ever existed to which this title [iron kingdom] could with more justice be applied."—Dr. Albert Barnes, p. 148.

"This vision sets forth the character of the Roman power."—"Critical and Explanatory Commentary."

"The Romans succeeded next to the Macedonians, and therefore in course were next to be mentioned. . . . The Roman Empire was at length divided into ten lesser kingdoms, answering to the ten toes of the image. . . . The Roman Empire therefore is represented in a double state, first with the strength of iron, conquering all before it, 'his legs of iron'; and then weakened and divided by the mixture of barbarous nations, 'his feet part of iron, and part of clay.'"—"Dissertations on the Prophecies," Vol. I, pp. 240, 241.

¹⁰ "One thing is certain, that there never has been a case in which an empire of vast power has been broken up into small sovereignties, to which this description would so well apply as to the rise of the numerous dynasties in the breaking up of the vast Roman power."—Dr. Albert Barnes, p. 323.

"We must therefore look for the ten kings or kingdoms where only they can be found, amid the broken pieces of the Roman Empire."—"Dissertations on the Prophecies," Vol. I, p. 265.

"It had ten horns." The ten kingdoms into which the Roman Empire was afterward divided."—Dr. Adam Clarke.

"Amidst unceasing and almost countless fluctuations, the kingdoms of modern Europe have from their birth to the present day averaged ten in number."—"The Divine Programme of the World's History," by Mr. and Mrs. H. Grattan Guinness, p. 320.

⁸ "The battle of Adrianople may, therefore, be said to mark the beginning of the conquest of the western part of the empire by the Germans."—"History of Western Europe," by James Harvey Robinson, p. 25. Ginn & Co.

"The year 476 has commonly been taken as the date of the 'fall' of the Western Empire."—Id., p. 27.

"Therefore it has long been the custom to date the beginning of successful barbarian invasions or migrations of the peoples from the battle of Adrianople in 378."—"History of Medieval Europe," Lynn Thorndike, p. 76. Houghton Mifflin Co., New York.

"From 476 to 800 there was no other Roman emperor than the one reigning at Constantinople. . . . It is legitimate to speak of the Roman Empire as now at an end."—Id., p. 86.

"Province after province had thus been stripped from the empire, and had become the seat of a barbarian kingdom. The capital itself had been at the mercy of Goth, of Hun, and of Vandal. The sovereignty now remaining to the once proud city was but a name. That name even was fated to pass away."—"History of the Roman People," Seignebos, translated by Fairly, p. 429. Henry Holt Co., New York.

2. The Little Horn (Daniel 7: 8, 20, 24-27)

We now come to a consideration of a second phenomenon that distinguishes the fourth beast. Besides the ten horns just considered, Daniel saw another, a "little horn." The following facts make up the description of this symbol:

- (a) It arose after the ten horns. Verses 8, 24.
- (b) It arose among the ten, and destroyed three of them. Verses 8, 24.
- (c) It had eyes like the eyes of a man. (d) It spoke great words against God.
- (e) It persecuted the saints. (f) It presumed to change the times and the laws of the Most High.
- (g) It had dominion for a definite period of time. Verse 25.
- (h) It would continue till the judgment day, and then be tried and condemned to destruction. Verse 26.

Before we undertake to find in the broad field of history an object that meets all the specifications of this prophetic symbol, we may deduce from the foregoing characteristics certain facts that will serve, both to bar the way against a wrong application and to guide in a correct interpretation.

a. The object of this symbol is bounded by time. It must be a power that arose after the development of the ten divisions of Rome, symbolized by the ten horns; for it is distinctly stated that it rose *after* them (verse 24), and it must continue till the judgment day, or till the end (verse 26).

b. The object of the symbol is limited territorially; for it arose among the ten horns, which, as we have seen, denote the ten divisions of Western Rome — Western Europe.

c. A third identifying mark is provided us in its implied character. Character is always a distinctive mark. But what is its character? It is said to be different from the ten, but what constitutes the difference? The ten horns were kingdoms in the usual sense of the term — civil principalities. The little horn was chiefly religious or ecclesiastical; for it persecuted the saints for a period covering the whole of the Middle Ages, and history witnesses that during that time religious persecutions were conducted by so-called Christian forces and instigated if not executed by the church. And it presumed to change the laws of God. Observe that the prophecy does not say he would seek to *destroy* the laws, but to *change* them. A change might be made by addition, by subtraction, or by substitution of parts; and not necessarily in a manner openly hostile, but conceivably in the name of God; even as the Jews made void the law of Jehovah by their traditions, and were therefore denounced by Jesus. Matt. 15: 1-6.

The little horn therefore symbolizes a power that arose within the territory of Western Rome; began its career after the dismemberment of Rome in 476 A. D., and was to continue until the end; and it was a religious power that asserted itself even to the extent of overthrowing kingdoms.

With these facts to guide us, there rises up before us, towering high above every other object in the field of consideration, a single historical power that meets every specification of this symbol. *Nothing but the Papacy can be here indicated.* For the Papacy has been by far the greatest, the most conspicuous, the most influential power in the history of Europe from the fall of Rome till the present time. And in historical treatment, the rise of the Papacy is as closely associated with the fall of Rome and the rise of the nations of modern Europe as the little horn

is intimately related to the beast and the ten horns of this symbol.

As George Burton Adams states:

"Upon the foundation offered by the simple and scarcely organized society of the Pentecostal days was gradually constructed, by the operation of causes far different from any contained in the four Gospels, the *most permanent and most powerful organization of history*—the Roman church." — *Civilization During the Middle Ages*, pp. 106, 107. Charles Scribner's Sons, New York (Revised).

And James Harvey Robinson adds:

"While the Franks were slowly developing the strength which Charlemagne employed to found the most extensive realm that has existed in Europe since the Roman Empire, another government, whose power was far greater, whose organization was far more perfect, and whose vitality was infinitely superior to that of the Frankish empire, namely, the Christian [Roman] Church, was steadily extending its sway and establishing the foundations of its later supremacy." — *History of Western Europe*, p. 44.

We believe these preliminary considerations, necessarily brief, are sufficient to show the reader that God designs, by this prophecy, to give us a picture of the Papacy and its work. And as we proceed with our study of other facts of the symbol, this conclusion will be strengthened.

The Rise of the Papacy

The Little Horn Uproots Three Horns (Daniel 7: 8, 20, 24)

The rise of the little horn was accompanied by the fall of three of the ten horns. Their fall seemed to be necessary to its rise, as if the one could not stand together with the three. This symbol predicts that three of the ten barbarian nations established upon the ruins of old Rome would be destroyed to make way for the papal power.

In order to look intelligently for a fulfilment of this prophecy, we must have a clear and correct conception of what constitutes the Papacy, as represented by the little horn. For the sake of extreme brevity, we believe it is sufficient to submit the following as principles inherent in and essential to the constitution of the Papacy:

1. The primacy of the bishops of Rome.
2. The dogma that the church is above the state, and, therefore, its head is superior to and has dominion over kings, the heads of civil states.

"In tracing the growth of the Papacy, there are two things to be kept clearly separate: the one is the development of the bishop of Rome as head of the whole church, and the other is the growth of his power as temporal sovereign." — *Europe in the Middle Ages*, Thatcher and Schwill, p. 232. Charles Scribner's Sons, New York.

The development of these two principles led to the establishment of the Papacy in all its power. Some writers have wrongly supposed that the possession of temporal dominion was necessary to the full constitution of the Papacy — that there was no Papacy till the bishop of Rome became a ruler of civil states. Against this view we need only to observe that today the Papacy exists as a commanding world power, though stripped of all her temporal dominions.

Ruler Over Bishops and Kings

We will now proceed to point out, very briefly, the manner in which the Papacy developed along the lines of the two principles just submitted above.

First, during the first three centuries we find little or no historical indication that the bishop of Rome ever claimed or received any recognition of superiority over the bishops of other cities. But gradually, through the working of various forces, the bishop of Rome came to be regarded as head over all bishops and over all the church.

"With the accession of Leo the Great (440-461) the history of the Papacy may, in one sense, be said to have begun. At his instance, Valentinian III, the emperor of the West, issued a decree in 445 declaring the power of the bishop of Rome supreme, by reason of Peter's merits and apostolic headship, and by reason of the majesty of the city of Rome."—*"History of Western Europe,"* by Robinson, p. 51.

This supremacy assigned by imperial decree was later emphasized in numerous ways till soon, within the Catholic Church, the bishop of Rome was elevated to absolute supremacy in religious authority.

Second, we will show the development of the claim that the head of the church is superior to the kings over civil states. This claim was asserted by Pope Gelasius I in 496 in the words:

"Two powers govern the world, the priestly and the kingly. The first is indisputably superior, for the priest is responsible to God for the conduct of even the emperors themselves."—*"History of Western Europe,"* by Robinson, pp. 47, 48.

When the empire in the West fell, it went into the hands of the barbarian Arians, and also into the hands of the church, for the Catholics did not recognize the sovereignty of their heretical conquerors; for while the empire fell, the church remained and was regarded as the rightful ruler of the land. (See Robinson's *"History of Western Europe,"* pp. 47, 48.) With no empire in the West, the church found in the Arian Germanic conquerors formidable obstacles to their complete establishment as rulers in faith and in civil matters.

The Vandals in Africa, being Arian, bitterly persecuted the Catholics, and Odoacer, as king of the Heruli, also an Arian, in 483 directed and controlled the election of a new pope. (See Bower's *"History of the Popes,"* Vol. I, p. 271.) Theodoric, king of the Ostrogoths, in 523 summoned Pope John, and sent him to the emperor Justin to secure from him a revocation of an edict against Arian Christians. This demand was enforced by a threat to retaliate with a like decree against Catholics if the Arians were not granted full liberty. The Pope was forbidden to return to Italy unless he came with a revocation from the emperor. (Bower's *"History of the Popes,"* Vol. I, p. 325.) This shows to what extent the Papacy was obstructed by the Arian kings, and how impossible her temporal development would have been with an Odoacer or a Theodoric established at the seat of her activity.

But one by one these Arian powers were reconquered. In 493 the Herulian kingdom established by Odoacer, was completely crushed by Theodoric under commission of the emperor Zeno. (See *"Civilization of the Middle Ages,"* by George Burton Adams, p. 72, revised.) In 527 Justinian came to the throne in Constantinople. He made it his first task "to end the schism with the Papacy and to maintain ecclesiastical unity and orthodoxy, and to reconquer the lost possessions of the empire in the West, and restore the ancient Roman Empire 'to the limits of the two oceans.'"—*"History of Medieval Europe,"* by Lynn Thorndike, p. 131.

In pursuance of this policy, Justinian launched an attack against the Vandals in Africa. Then he crushed in battle in 534 A. D. He next subjugated the Ostrogoths in Italy by the campaign of 534-538 A. D. Thus the three Arian kingdoms were destroyed, and their hindrance of the complete development of the Papacy was removed.

Character of the Papal Power

"Eyes Like the Eyes of Man" (Daniel 7: 8, 20)

Eyes are indicative of intelligence, insight, and shrewdness. This strikingly symbolizes the diplomatic skill and shrewdness, the keen insight and accurate foresight of the Papacy in promoting her interests.¹¹

"A Mouth Speaking Great Things" (Daniel 7: 8, 20, 25)

The Papacy, having triumphed over her enemies, continued to grow in power until she was able to enforce her claim of supremacy over the kings of the earth. Simultaneously she exalted herself to heaven, and assumed divine prerogatives. The popes not only received and welcomed honors which belong only to God, but asserted divinity of character in the titles they assumed, as the following statements will show

"We hold upon this earth the place of God Almighty."—*Pope Leo XIII. in an encyclical letter, June 20, 1894.*

"The pope is of so great authority and power that he can modify, explain, or interpret even divine laws." "The pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God." "The pope is as it were God earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom."—*Extracts from "Ferraris' Ecclesiastical Dictionary" (R. C.), art. "Pope."*

Many similar titles and claims of papal power could be added, but these are sufficient to show how accurately the Papacy fulfils the part assigned to the little horn symbol.

"He Shall Wear Out the Saints of the Most High" (Daniel 7: 21, 25)

Nothing is more conspicuous in papal history than her treatment of non-Catholic Christians. Her program toward heretics was always to win, to coerce, or to exterminate them. And in pursuance of this program, Europe was drenched in blood, and the darkness of those ages was made ghastly and lurid by the fires of martyrdom. In the records of papal wars against Protestants, of massacres of whole communities of Christians, and in the terrible work of the Inquisition, with its murder of hundreds of thousands, we read history's answer to the prophetic prediction, "He shall wear out the saints of the Most High."

He Shall "Think to Change Times and Laws" (Daniel 7: 25)

Having assumed divine prerogatives, it is but natural that the little-horn power should put them into practice. This statement predicts that the Papacy would presume to change God's law. The divine law is an expression of man's full moral obligation. It directs man in his service to God, and regulates his conduct toward his fellow men. But we find, in prescriptions by the Catholic Church, a mass of obligations which rest solely upon the authority of the church. Fasts and feasts, prayers and penances, ceremonies and rituals, are imposed which God never required. The fourth commandment of the decalogue requires the observance of the seventh day as the Sabbath, and that command was respected till the power here symbolized tore the commandment from the very heart of the law, and substituted for it her own invention, the observance of the first day of the week. This is not an accusation; it is a fact which the Papacy boasts of and displays as a proof of her power.

"Question.—Which is the Sabbath day?

"Answer.—Saturday is the Sabbath day.

¹¹ "To denote his cunning and foresight, his looking out and watching all opportunities to promote his own interests; and the policy of the Roman hierarchy hath almost passed into a proverb; the pope is properly an *overlooker* or *overseer*."—*"Dissertations on the Prophecies,"* Vol. I, p. 280.

"Ques.—Why do we observe Sunday instead of Saturday?"

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."—*"The Convert's Catechism of Catholic Doctrine,"* Rev. Peter Geiermann, O. S. R., p. 50, 2d edition, 1910. (This work received the "apostolic blessing" of Pope Pius X, Jan. 25, 1910.)

"Question.—Have you any other way of proving that the church has power to institute festivals of precept?"

"Answer.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—*"A Doctrinal Catechism,"* Rev. Stephen Keenan; approved by the Most Reverend John Hughes, D. D., Archbishop of New York, p. 174. New York: Edward Dunigan & Brother, 1851.

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*The Catholic Mirror* (Baltimore), Sept. 23, 1893.

"It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] church."—*"Plain Talk About the Protestantism of Today,"* by Mgr. Segur, p. 213. Boston: Thomas B. Noonan & Co., 1868.

Many other similar statements from Catholic authorities could be cited, but these are sufficient to show that the papal power has fulfilled this prophecy also.

"They [the saints] shall be given into his hand until a time and times and half a time" (Daniel 7:25, A. R. V.)

As Daniel saw God's people in conflict with the little horn power and everywhere the victims of its cruelty, his heart must have cried out, "How long, O Lord?" The answer is furnished in the words, "Until a time and times and half a time." The unusual wording of this sentence is well understood to be symbolic language. We are dealing with symbolic prophecy, so we need not be surprised that the time element is expressed in symbolic units. A "time" in symbolic language is granted to mean a year. The whole expression would be a sum of three and one-half years. A year of ancient Jewish time contained 360 days. Three and one-half years would be 1260 days. A day of symbolic time stands for a year of literal time, so the period here designated is 1260 actual, literal years.¹²

The best proof of the validity of this interpretation is found in the Bible itself. In the twelfth chapter of Revelation the same period of time is expressed in two different ways. In verse 14 it is called "a time, and times, and half a time." But that same period is designated in the sixth verse as "a thousand two hundred and threescore days."

This language constitutes a prophecy that the Papacy would have dominion over the saints and law of God for a period of 1260 years. This period of supremacy began when the bishop of Rome was made corrector of all heretics and head over all bishops. The bishop of Rome did receive such an appointment

by decree from Emperor Justinian in 533 A. D.¹³ That decree was made effective five years later by the armies of Belisarius, which broke the power of the hindering Arian intruders. The 1260 years began in 538 with the overthrow of the Ostrogoths and the rise of the Papacy, and thus terminated in 1798. In that very year a significant tragedy befell the Papacy, when the French general Berthier, under orders from the Directory, entered Rome and took the pope prisoner. Coming as this event did after the blows dealt the Papacy by the Renaissance, the Reformation, and the later political upheaval, culminating in the French Revolution, this wound was nigh unto death. What a contrast to the events of 538! The spell of papal power was broken, and never since has she enjoyed the same respect from earthly powers.

The Judgment

"The Judgment Was Set, and the Books Were Opened" (Daniel 7:9-12)

The prophet Daniel intently watched the activities of the "little horn," and saw it rise from obscurity into a prominence that overshadowed and dominated all else under heaven. But he looked on, beyond the long years of her triumph, till the Most High, the Supreme Judge Himself, called the heavenly court into session. The little horn is summoned to judgment, to give account of all her lawless deeds. She who made herself the judge of the consciences and hearts of men; she who invented and operated the rumbling machinery of the Inquisition; she, herself, is now judged before the Eternal One. What a dreadful account to answer! The verdict is "Guilty," rendered on the long record of arrogant blasphemy and endless crimes against God and His children. In pure justice the sentence can be none other. She who destroyed others without justice or mercy must now be destroyed by her favorite instrument,—the flame. Verse 26. Thus ends the career of the power symbolized by the "little horn."

The Fifth World Monarchy

The Kingdom Given to the Saints (Daniel 7:25)

The same heavenly court which assigns the little horn power to destruction, delivers the kingdom and eternal dominion to the people of God. The little horn greedily sought after world dominion, and destroyed the world in getting it. But the people of God lived under the dominion of earthly kingdoms as loyal citizens, and never sought dominion for themselves. They recognized God as the true Sovereign over all, and counted it their greatest glory to be subjects of His kingdom. For that kingdom they devoted their lives in prayer and labor and sacrifice. Their lives expressed the prayer, "Thine is the kingdom. . . . Thy kingdom come." They demonstrated their fitness for the divine kingdom, therefore it is given over to them.

The Great Stone (Daniel 2:34, 35, 44, 45)

The stone symbol is the climax of the vision. It indicates the climax of world history. It follows other symbols, but beyond it there is none. The meaning of the symbol is told in language so simple, so clear, that it cannot be misunderstood: "In the

¹² "Accordingly we are informed by the unerring testimony of history, that an act of the secular government of the empire was issued in the reign of Justinian, whereby the Roman Pontiff was solemnly acknowledged to be head of the church. . . .

"From the date of the imperial epistle of Justinian to Pope John, in March, 533, the saints, and times, and laws of the church, may therefore be considered to have been formally delivered into the hand of the Papacy, and this is consequently the true era of the 1260 years."—*"A Dissertation on the Seals and Trumpets of the Apocalypse,"* by William Cuninghame, p. 186, 4th edition. London: Thomas Cadell, 1833.

¹³ "A 'time,' then, 'and times, and half a time' are three years and a half: . . . and consequently 1260 days are 1260 years."—*"Dissertations on the Prophecies,"* Vol. I, p. 281.

"The word 'time' may be viewed as denoting a year; I mean a year rather than a week, a month, or any other period."—Dr. Albert Barnes, p. 315.

days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Dan. 2:44. The great stone symbolized the kingdom of God, which is yet to be set up when the King Himself shall come in His regal glory, destroy all earthly kingdoms, and dwell forever with His people, the redeemed of all ages. It cannot symbolize Christ and His church in His first advent, as some have insisted, for the following reasons:

1. The other four symbols pointed to kingdoms, and not to individual kings. Thus the head of gold represented Babylon, not Nebuchadnezzar. The fifth symbol, the stone, points to the kingdom of God, not to its king.

2. The other symbols alluded to successive world empires. When Medo-Persia appeared in the field of history, Babylon retired and disappeared. So when the kingdom of God comes, it will displace and destroy all other kingdoms. It will not stand among or together with other nations, but in place of them. Dan. 2:45; Rev. 11:15. But the church has lived among the nations for nineteen centuries, not as mistress over them, but for the most part buffeted, distressed, on trial, condemned, and slain, even as her Lord and Head.

3. The stone smote the image upon the feet, which, as we have already shown, symbolize Rome after the tenfold division. Rome was not weak and divided in the days of Christ. This weakness did not come till four centuries later. Therefore the stone's smiting the image does not represent the work of the church in its evangelizing effort.

4. Jesus frequently spoke of the kingdom in which He would appear in majesty as still future. Only a few days before His death He told His disciples of His return, and pointed to that as the time when this kingdom would be established on earth. He said, "When the Son of man shall come in His glory, . . . then shall He sit upon the throne of His glory." Matt. 25:31. When He stood on trial before Pilate, He declared, "My kingdom is not of this world." John 18:36. That is equivalent to saying that He was not in the world as its ruler, and that as long as the kingdoms of men exist, the kingdom of Christ is still absent from earth. On the very day of His ascension, the disciples came to Jesus, and anxiously inquired if this were the time for the kingdom to be set up. It had not yet appeared. And the reply of Jesus intimated that the time was not even near. Acts 1:6, 7. Long after Jesus had gone to His Father and the disciples had scattered abroad in all lands to preach the glad tidings everywhere, they understood more clearly that the kingdom would come when Jesus, their King, should return. 1 Cor. 15:24; 2 Tim. 4:1.

"Cut Out Without Hands" (Daniel 2:34, 45)

The stone appeared to be cut from the mountain without hands. All earthly kingdoms were set up by human effort. They are the work of men's hands. But Christ alone, by His omnipotent power, will destroy His foes and establish His kingdom. 2 Thess. 1:7-10; 2:8, 9; Rev. 14:14-16; 19:7-10.

"Smote the Image Upon His Feet That Were of Iron and Clay, and Brake Them to Pieces" (Daniel 2:34)

The contact of the kingdom of God with the kingdoms of earth is not gentle and gradual, but abrupt and swift. It comes as a crushing blow, not as a reforming or transforming process. In no sense can it be said that the church has so smitten the nations of earth. Christ Himself and His church were smitten by them. But when Jesus comes as "King of kings,"

then He will smite and utterly destroy all the kingdoms of the world. Ps. 2:7-9; Rev. 19:11-16. So fully will they be destroyed that no trace of them will remain.

This is less an act of vengeance than of deliverance, of divine and perfect justice. By a probation of thousands of years of experimentation, the world has demonstrated its failure to produce a social state that is worthy of preservation. Man has destroyed himself seeking his own happiness. His efforts at transforming the world have been a failure. With all they could do for the betterment of mankind, those who loved righteousness and hated iniquity have been bowed in spirit by the wretchedness and evil of the world. Yet the eyes of hope have

looked away to a time of fulfilment which the soul has earnestly craved, but never found in this earth. God does not disappoint this expectation. The King of heaven comes to destroy the wreckage of sin, and to set up a kingdom that meets the highest ideals of earth's noblest men.

The Stone Filled the Whole Earth (Daniel 2:35)

By the smiting of the nations, just considered, the earth is to be purged of sin and all its consequences. Every element that is inherently hurtful, destructive, and discordant will be destroyed. Only the good, the true, the noble, and the pure will remain as material for a new world. Isa. 13:9; Rev. 11:15-19; Matt. 5:5, 8. The world thus renovated will be the "new earth" long promised and long hoped for. 2 Peter 3. The nations of earth, no matter how great in extent, were confined within limits they could not pass. But the kingdom of God knows no boundary lines. The whole earth is hers.

The Kingdom Stands Forever (Daniel 2:44)

Just as the kingdom of God fills all the earth, so also it fills all eternity, and will see no limitation of time. Other kingdoms stood for centuries, but in time their glory faded and they vanished away, leaving



"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

only their dismal ruins to be unearthed to the astonishment of later generations. In this kingdom there will be no element to produce degeneracy or decay. Righteousness will fill the earth. Love will be the ruling spirit and principle of every heart, and "love never faileth." 1 Corinthians 13. The glorious fruits of love will make up the atmosphere and environment of those who dwell there. Peace, so long sought and fought for, but in vain, where sin reigned, will come to stay and reign forever where love dwells. "Of the increase of His government and peace there shall be no end." Isa. 9:7.

Life will have banished death forever, and pain will never be known in that land; for "the inhabitant shall not say, I am sick." Isa. 33:24. (See also 1 Cor. 15:51-55; Rev. 21:1-5.) No voice will ever be heard in sighs and weeping, but every feeling of the heart will be expressed in tones of joyful song. All else that human heart could wish of all that is good, nay, a thousand times more, will be there. How beautiful and inspiring to contemplate this as the climax and culmination of earth's present gloom and sorrow and disappointment.

And the time of the kingdom is at hand. There can be no escape from this solemn yet joyous conviction as we read the promise written in every symbol of the visions. The kingdoms of gold and silver, of brass and iron, have gone. The four great empires that rent and ravaged and tore the earth like ravenous beasts, have themselves in turn been made a prey. For fifteen hundred years the hostile nations that occupy the broken territory of the Cæsars, as successors to the fourth world monarchy, have leagued and fought, and combined and fallen apart, and bound themselves together and dashed at one another in angry wars, as the prophecy indicated they would. For almost as long has the mysterious power known as the Papacy, the half-state, half church, that is a nation within the nations, stood among these discordant principalities, working the identical work of persecution, ecclesiastical arrogation, and political connivance, predicted of the little horn.

Of all that was foretold by the prophet, nothing has failed in the slightest particular. All has come to pass up to the point that the human race has now reached in this unfolding drama. Can there be any better ground for assurance that the next great event in this series of marvelously accurate predictions will surely come? Are not the whole past and present of nations given in surety that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed"? Dan. 2:44.

With Babylon gone, Medo-Persia only a memory, Greece broken and well-nigh forgotten, Rome divided, and the Papacy lingering one hundred twenty-seven years past the time of her dominion, we cannot but be near the end of human kingdoms and the beginning of the glorious kingdom which the God of heaven shall set up "without hands," by His own power and the revelation of His majesty, which shall fill the whole earth and continue forever.

"Down in the feet of iron and of clay,
Weak and divided, soon to pass away;
What will the next great, glorious drama be?
Christ and His coming, and eternity."

Jesus came once to call men to repentance and establish His kingdom of grace in human hearts. He is coming again, in person, "in like manner" as He went to set up His kingdom of glory, which shall never pass away. John 14:1-3; Acts 1:11. "When the Son of man shall come in His glory, and all the

holy angels with Him, then shall He sit upon the throne of His glory" (Matt. 25:31), declared Jesus with regard to that coming and kingdom. It is the next great, universal event.

Christ's kingdom is the fifth mighty world empire, — the stone that struck the image upon the feet, and dashed it to pieces, so that the wind carried it away like chaff from a summer threshing floor. It is the stone which if a man fall not on it and be broken, it will fall on him and grind him to powder. It is the revelation of Christ in power and glory, even as He was once revealed as the entreating, pitying seeker of the lost. It is the exaltation to regal majesty of Him who humbled Himself, and for our sakes became poor, that we through His poverty might be rich. And it is just before us. "Surely," said Jesus, "I come quickly." Rev. 22:20.

Will not every one who "loves His appearing," whose heart, transformed by His grace, longs for the manifestation of His glory, pray as Jesus taught His disciples to pray, "Thy kingdom come"? And will not every true child of God exclaim with the beloved John, "Even so, come, Lord Jesus"?

Fundamentalism or Modernism — Which?

(Concluded from page 2)

sinful, that He will take the poor works of humanity, and make them "to the praise of the glory of His grace," to "the praise of His glory." Eph. 1:6, 12, 14. This is "the purpose of Him who worketh all things after the counsel of His will." Verse 11. But the power which works the marvelous transformation is "that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:19-21.

And God's great memorial of the crowning event in the work of Christ for us is not a day once a year nor once a week; it is the witness-bearing of regenerated sinners, who by that resurrection power are walking in newness of life. Rom. 6:4-6, 12-14.

The resurrection of Jesus is a living fact of history. The resurrection of Jesus is a present, living, regenerating, keeping power in believing Christians.

* * *

"WHO among us can dwell with the devouring fire? who among us can dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high; his place of defense shall be the munitions of rocks; his bread shall be given him; his waters shall be sure.

"Thine eyes shall see the King in His beauty: they shall behold a land that reacheth afar."

"Jehovah is our judge, Jehovah is our lawgiver; Jehovah is our king; He will save us. Thy tacklings are loosed; they could not strengthen the foot of their mast, they could not spread the sail: then was the prey of a great spoil divided; the lame took the prey. And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:14-17, 22-24, A. R. V.

EDITORIAL

"Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

"Unto You, Young Men"

A Word to Young Men and Women in Our Schools

WHEN the Bible writers use the word "men," as a general term, it usually means women as well. "There is no difference" when it comes to the call to dedication of life and service to the cause of God. When the apostle John the Aged made his plea, "Unto you, young men," he had in mind the youth of the church,—the consecrated youth who had definitely given their hearts to God, to spend their lives in Christ's service. "I write unto you, young men," he says, "because ye have overcome the wicked one." 1 John 2: 13.

With personal acceptance of overcoming grace comes the call to service. In behalf of the great world field in these closing days of the message, let me speak a word to the young people in our academies and colleges about the workers needed. We say academies advisedly, for our academies are filling with strong young people who are forming their purposes in life, and who are beginning to study with definite lines of service in view. With the definite purpose fixed in the earlier years, the greater will be the advantages of the succeeding years of study in pushing on with college work.

Inevitably, many of our young people will turn to various occupations and lines of business. Even so, we ever pray that the influence of the school years may keep the purpose true and loyal to God's cause, so that whatever business may be engaged in shall be a business operated for God and for the hastening of the message to the world. No Seventh-day Adventist has any business in business that is not being operated for God; and we do thank God for the thousands of our brethren and sisters engaged in what the apostle Paul called "honest trades" (Titus 3: 14, margin), earning the means with which to sustain the advancing work of God. They, too, are "laborers together with God."

But the young people who are going through our schools must ever bear in mind that the Lord is calling today for an army of youth to dedicate their lives to direct and soul-winning evangelism. The field is forever calling, and the need is never supplied.

Teachers are needed — young men and young women as educators in the homelands and abroad. What a glorious incentive inspires the life of the teacher who is set for the saving and training of the children and youth of the Lord's great family! And every teacher is to be an evangelist. In mission fields especially is it essential that the preacher should be a teacher and the teacher a preacher — teaching the word of God, and bearing the warm and winning witness that brings souls to a decision.

The field calls for doctors. Conferences at the home base rejoice to have them in the midst of the work, located in centers of influence where the work of the medical missionary is a blessing to the church and to the people round about. Conference sanitariums are also calling every now and then for new recruits from among the young people graduating in medicine.

Here the medical worker is a part of the educational and training work which makes our conference sanitariums real educational institutions, preparing workers for the fields. When these agencies in God's work call for help, no consecrated young man or woman in private practice can safely turn the deaf ear. The needs of God's cause outweigh every other interest. But it is the sentiment in this work of ours that the Christian physician in private business, who is aggressively and actively lifting up this third angel's message before men, is a blessed factor in our message. As our work develops in the mission fields, the calls will come more and more insistently for medical missionaries to go out to the dark places of the earth, where the need is greatest of all.

The field of the world's need calls for nurses. At the last Autumn Council, study was given to the necessity of more careful shepherding of the little army of nurses who are going out from our institutions. The conferences want to keep in closer touch with these workers, so that Christian nurses may understand that even when out in private work among the sick and the needy, they are counted as a part of the aggressive army of workers. And more and more the conferences will be using nurses in general health service for schools and churches. There is a great field of service here. We appeal to our nurses to keep in touch with the conferences, and to know that they are being counted on to keep the light of faith shining brightly as they mingle with the people. With these we class the treatment-room operators, health food producers, and health café workers.

Everywhere the doors are open for the evangelistic colporteur; and no workers in our cause are having more blessed experiences in working for souls. It is a high and holy calling, in which many thousands more will surely be engaged in the wide world field before the work is done. This work stands with the ministry in fruitfulness in soul-winning.

Bible workers, secretary-treasurers, stenographers, office workers, business managers, industrial department leaders,—all these must go out from our schools to fill the vacancies in the conferences, and to be passed on to posts of service in needy mission fields. And these workers in business departments need the same spiritual equipment that the evangelist needs.

But the loudest cry of all comes to us for ministers to preach the word. That is the agency that builds up the work in every land. Preachers of the word are wanted, evangelists to go with the open Bible to the multitudes of people, and carry the message that convicts of sin and brings souls to Christ and His truth. God has ordained that preaching the word shall be the chief agency in the carrying forward of His work. We pray God to lay it upon the hearts of our young men in the academies and in our colleges to be ready to respond as they hear the cry of the fields for evangelists.

We need all kinds of workers, but of a truth the advancing work in all the world calls for consecrated evangelists,—young people of sound education and

practical training, who are willing to begin in a small way and battle through to success as ministers of the gospel.

Think of it, young men in the academies! Stir into flame the soul-winning spirit where you are, and hold to it through the college years. Keep the light of Christ's love burning in your soul. No studies, no training, no natural gifts, can take the place of this; but with this love of souls and a vision of the great field, study with all your mind and heart and soul to secure quickly the preparation needed, and get into the service.

The call comes "unto you, young men," many of you, to shape your plans for evangelistic ministry. Many will be called to other departments of service; but we say to every young brother in our schools, Listen with prayerful concern to the call of God in the Scriptures, in the spirit of prophecy, in the messages from the great world field,—listen, we plead, to the insistent call for soul-winning evangelists, and settle it in communion with God and in counsel with your teachers and brethren, if you are not one whom the Lord would send forth into the ministerial field. If so, shape your studies for it, and seek to make use of all the many avenues of service in school life which constitute a part of the preparation for the ministry.

W. A. S.

* * *

Fair Dealing With God

WHY should men act toward religion as if to spend any time with it confers a favor on God? Why should they throw the tag ends of their time, the shabbiest and shoddiest of their thoughts, the fragments of their means, the shallowest and least sincere of their affections, into their religious life, like a prince showering small coin among beggars? By what right does any man assume such pretensions before God?

The God of heaven is not an object of charity. He did not humble Himself and go begging through the world because of any advantage to be gained to Himself. It was in mercy, not in necessity, that He became a homeless suppliant from door to door of human hearts. We are in no position to assume the attitude of possessors favoring Him with our munificence. We cannot deal charitably with Him. The most we can attempt is to be just in the account He has with us. In surrendering everything we have and are, we only act in harmony with the fact of His ownership. We can *give* Him nothing. We can only avoid being thieves by not withholding what is not ours.

In view of these truths, what conceivable grounds can men have for walking haughtily before God? How dare they parade in the garments of pride and self-sufficiency? When God comes with invitation and entreaty, how can they justify themselves in making Him wait upon their caprice or convenience, as if they were benefactors, and He the object of generous and benign condescension?

Heaven must stand amazed at the stupid, disproportioned, fraudulent relation which unregenerate men try to sustain toward God. What will such men do in the day of accounting? When they come to see clearly, wherewith will they have to cover their shame? Surely it becomes us to walk humbly with God, and to pray Him to save us from the supreme folly of the haughty heart.

It is only because the spiritual world lacks reality to unconverted men, that they assign God an inferior

place in their reckoning. The gigantic struggle of invisible powers, the glorious triumphs and the terrible tragedies taking place in the souls of men, are dimly perceived by them, and God scarcely at all. And because they cannot see, they become vain in their imaginations, and their foolish hearts are darkened. Pride and carnal-mindedness close the avenues of the soul, and despite is done to the Spirit of grace. Dull of sense, they feel secure, even superior to men of keener spiritual sensibility. The very limitations which dwarf their souls they take as occasion for self-congratulation. Could their eyes be opened, they would shudder at the stubborn folly of their ways.

It is with the humble and contrite, and such as are of a broken spirit, that God dwells and establishes His covenant of peace. It is the man who humbles himself that shall be exalted. No other kind of man can see clearly enough to walk safely in high places. It takes feet shod with a preparation of the gospel to stride surely upon the mountains. The same mind that was in Christ Jesus must guide the steps if they are not to stumble. How beautiful upon the mountains are such feet! They do not crush and bruise and trample down, but their touch is healing and their ministry is peace. They could be trusted in heaven, and it is because of this that they are one day to be taken up to walk there.

But what of the others, the proud feet, the mailed feet, the dancing feet, the busy feet that haven't time to find the mountain path, nor patience to follow it? Would they feel at home on the golden streets? When God reveals Himself and men are ranged about the throne as they have fitted themselves to endure His presence, will these press close up, knowing they have dealt honestly with God and their own souls?

God will not hold men to Him in His kingdom of glory whose hearts would seek flight as they have sought it here from His kingdom of grace. If we are assuming an attitude toward God that will make us ashamed in His presence, there is something here worth thinking about.

C. A. H.

* * *

My Saviour

C. P. BOLLMAN

My Saviour's more than mortal man.
He's not alone a teacher wise,
But He is Lord of heaven itself;
His word adorned the lofty skies.

He rules the blazing suns on high,
The stars are creatures of His hand,
And on the earth He's Lord of all,
Both ocean wave and fruitful land.

He light from darkness caused to shine;
His word gives life and breath to all;
And as Creator He has power
To ransom man from Adam's fall.

The holiest man who ever lived
Cannot himself a ransom give,
Only the blessed Son of God,
Can bid repentant sinners live.

Only my God can recreate,
He only can new life impart;
He only can my sin remove,
And give to me a new, clean heart.

O Lord, to Thee I give my heart,
Poor and unholy though it be;
O cleanse Thou me from every sin,
That I Thy blessed face may see.

IN MISSION LANDS

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"As Thou hast sent Me into the world, even so have I also sent them into the world."

Just as God Leads

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So as He leads, my path I make.
And step by step I gladly take,
A child in Him confiding.

Just as God leads, I am content;
I rest me calmly in His hands;
That which He has decreed and sent —
That which His will for me commands —
I would that He should all fulfil,
That I should do His gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which His love ordained as right
Before He brought me to the light
My all to Him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side —
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing —
The best in kindness sending.

Just as God leads, I onward go,
Out amid thorns and briers seen;
God does not yet His guidance show.
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, He leads me still.
My trembling hand He's holding.

— From the German.

* * *

"Epistles Known and Read"

W. K. ISING

WHEN I was conversing recently with a lady, she made the remark that there was something about the general deportment and the features of Adventists that made them easily recognizable as such. The following rather amusing incident, experienced on our trip to Russia, seems to illustrate this statement:

From Balzer on the Volga River in the republic of the Volga Germans, 500 miles southeast of Moscow, we set out in a springless farm wagon to visit Frank, which is about fifty miles west on the borderline of the republic, the birthplace of Elder H. J. Loeb sack.

When passing through Dönhof, we met a man on the main road. We stopped to inquire who lived in a certain respectable-looking house which Brother Loeb sack remembered from his childhood days. The man made no reply at first, evidently suspecting that we were some government commission. Only reluctantly, after we had dissipated all his doubts, did he reveal the fact that he happened to be the owner of the

house. He was not acquainted with Adventists.

As we traveled on, we came to a place called Neumesser, where we knew some of our people lived. Turning into the broad thoroughfare of the large village, we noticed three girls between seventeen and twenty years of age, clad in their Sunday dress and talking in front of one of the farmhouses. We halted in the middle of the road to make inquiry of them as to where we could find the Adventists. After listening for a moment, they appeared greatly frightened, and hurried away through the court straight into the house, without waiting to hear our reassuring words. We were amused and yet concerned at this failure.

An older colonist, who had been watching us from some distance, now came up to help us out. When we asked him about the Adventists, he pointed to a wagon that was just passing, dragging a plow behind. He said, "There goes Mr. Heidenreich. He is just coming from the field." Farmers here usually live together in villages, for safety, while their fields are often far away.

In view of these two experiences, we agreed among ourselves to play a little joke on our friends, who did not know our faces and had no knowledge of our coming. Immediately we followed the wagon, which turned into the open courtyard, where members of the family and some friends were standing in readiness to unharness the horses. As we drove in, they looked at us with some surprise. In a stern, commanding voice Brother Loeb sack inquired:

"How is it that we find you plowing on Sunday? Don't you know that this is prohibited in Holy Russia? Did you secure permission to do so from the authorities at Balzer, and have you not been punished for this so far?"

Rather dejectedly came this response from Mr. Heidenreich: "We have been plowing on Sundays at different times of late, and have never been punished for it. Since the Revolution, this has not been taken so seriously."

"Well, we shall see whether it is as easy as you think. This thing must stop," was the reply from our side.

At this point Mrs. Heidenreich came to the rescue of her husband, having listened to the conversation from the door of the house. Similar questions were put to her, though she did not appear greatly perplexed. To cut the discussion short, we demanded:

"Have you paper, pen, and ink? Go, bring them here, so that we can put the matter in writing on the spot!"

She hesitated.

"Well, are you not afraid?" we inquired.

Then, eying us sharply, but with a pleasant smile, she answered in the peculiar German dialect spoken here: "No, I really believe you are brethren, and even Adventists. Are you not?"

The little joke was disclosed, and it was a most happy meeting. We then introduced ourselves: H. J. Loeb sack, president of their All-Russian Union; L. R.

Conradi, the veteran pioneer; and the writer,— names which were, of course, very familiar to them. Great was their surprise to find us way out there in a little village of the Volga Republic. From the journey overland we were all so dusty that we even laughed at one another, and Brother Loeb sack jokingly remarked that I now looked like a real Arab.

Sister Heidenreich rushed into the house to heat the stove built of stone and prepare food for us. She made a kind of doughnut fried in sunflower oil in the large kettle—a treat afforded only on great occasions.

It was very touching to see the joy of these isolated believers, and to note their effort to receive us with all the hospitality possible to them, especially as we learned in casual conversation that they had suffered severely from crop failure, and had gone through similar experiences in previous years. Brother Heidenreich had reaped only 80 pounds of bad quality wheat from the 240 pounds sown, while another brother had harvested even less from 360 pounds.

Yet our brethren were not dismayed. They were accustomed to such hardship and stringent economy, and they expressed their determination to toil on, trusting that God would again turn the tide in their favor. They were glad to learn that their brethren in more favorably situated countries were not un-mindful of their lot.

* * *

Notes of Cheer from South America

P. E. BRODERSEN

SPEAKING of the work among the Indians in the Peruvian Mission, Brother J. W. Cole, secretary-treasurer of the mission, writes:

"We have seen a marked advance this year in the matter of tithes, offerings to missions, and baptized members. It is gratifying to note the liberality of these native people, especially in co-operating with our plans for offerings to missions, which amount to even a little more than the total tithe received."

Brother M. V. Tucker, manager of the Brazil Publishing House, writes:

"You will be interested to know that our publishing house sales for the first nine months of 1924 exceeded those for the entire year of 1923 by \$5,000 gold."

From Brother T. L. Oswald:

"News has come from Collana, Bolivia, that our property has been destroyed. I am leaving this morning for Collana to see what I can do. A large number were beaten up severely, and some are reported to be killed. From reports brought by Brethren Beans and Schneider, they must be having a regular slaughter."

From Elder N. P. Neilsen:

"The college people have already raised about 4:500\$000 of their 5:000\$000 goal in the Ingathering. Others are doing well. I have hopes that we shall succeed in reaching our goal, in spite of the revolution and drouth. The papers state that Santa Maria, a railroad center in the Rio Grande do Sul, was in the hands of the revolutionists from Oct. 29 to Nov. 10, 1924. This is doubtless the reason why I could not get down to that state to meet my appointments. I have not yet heard from Elder Harder, the president of the conference."

Goyaz is one of the large states of Brazil. Word has just reached us of the first Sabbath keepers in that state. Brother Neilsen writes that they have asked Elder J. Berger Johnson, editor of the Portuguese *Signs of the Times*, to take a trip into Goyaz, and baptize these Sabbath keepers. He adds: "This will be our first entrance into that great state, so far as I know. Thus the work is extending."

The annual camp-meeting of the Alto Paraná Mission has just closed. Elder R. T. Baer, president of

the Austral Union, sends us this encouraging message from that meeting:

"We had a very good meeting at the Alto Paraná Mission. The last Sabbath morning, while the revival service was in progress, a very well educated Spanish lady arose to speak. This lady was born in Spain. Some years ago she had received special permission from the pope of Rome to read the Bible with a view of opposing the work of Protestants. Several years ago, while Pastor Rojas was conducting a series of meetings in Villa Rica, Paraguay, she opposed him with strong determination to overthrow the work of the Adventists."

"This woman chanced into one of our evening meetings during the Alto Paraná camp-meeting. She came again and again, and on this last Sabbath she arose with tears in her eyes, and told of how she had worked against our movement. And she added that now she was exceedingly sorry for what she had done; for during this camp-meeting she had learned that the Adventists have the truth on their side. Her previous study of the Bible enabled her to understand this readily. She publicly asked pardon for her evil work. However, she said that, like the apostle Paul, she really thought she was doing God a service. She spoke twice in that Sabbath revival meeting, asking us that we pray for her, that God might give her grace to be true to her new-found faith to the end. She attended the afternoon service, and again took part in the meeting. She was also present the last Sunday of our meeting."

As a result of the camp-meeting in Bompland, a Sabbath school of eighteen members was organized.

One of our churches in the Alto Paraná Mission had become somewhat disaffected because of literature sent there by one of the would-be reformers. Two of our laborers visited the church, and spent a few days with them, holding some good spiritual meetings. The Spirit of the Lord came in in a very remarkable manner, and the entire membership of the church declared that no new message is needed, but only true loyalty and devotion to the threefold message of Revelation fourteen. At the close of the meeting, brethren who had been delinquent in paying tithes gave 800 pesos tithe. They thank God for victory in the Lord Jesus Christ.

* * *

The Quechua Work in the Lake Titicaca Mission

H. U. STEVENS

CONDORCUYO is a community in the province of Azangaro, nearly a day's ride by horse from the Laro station on the Puno to Cuzco Railroad. Laro was our first station established among the Quechua Indians some four years ago. Since then the work has grown beyond all bounds, and it is taxing our forces to the limit to keep abreast of the calls.

Strong opposition from the enemies of the truth was encountered at the beginning; but this is disappearing as the pacific nature of the evangelist mission is understood and its wholesome effect on the Indian is realized. The Indian readily responds to the loving ministry of the missionary, and makes surprising progress in mental and moral development when he is given a chance. Condoreuyo is typical of the openings we find in many places.

It was in the month of May, 1924, that we visited this community. Eleven hundred Indians gathered to welcome the missionaries. Buildings for church, school, and living quarters had been constructed for a mission station, and the people were pleading for a foreign pastor to settle among them. Many petitions were presented, asking for help in the surrounding communities. The governor with his attendants was present to spend the day with us. Great enthusiasm was manifested.

How our hearts go out to this needy people as we hear them plead for help.

THE HOME CIRCLE

"Be it ever so humble, there's no place like home."

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144: 12.

Daddy's Partner

MRS. E. A. MOREY

SOME time ago I was in a home where the father had taken his fourteen-year-old boy as his partner. They planned together, played together. The father would take the boy with him out to dinners, for walks, for automobile rides. They sang together and worked together. The boy knew his father's income, and what he spent. They were chums, and their interests were one, because the boy was his father's partner.

The father co-operates with the boy's ideas, and does not ignore his boyish judgment, but considers it as honest. The boy in turn confides in the father because the father confides in him.

It may take extra time and sometimes extra money, but it will pay. We had better have less in material things, and chum with our boys and girls, for if we don't, some one else will.

I wonder if the reason why some of our boys and girls leave home so young to care for themselves, and finally leave the truth, is because they feel that they are not partners in the home. Let us make our children feel that they are a part of the home firm, the father and mother being at the head of this firm, and the children being junior partners in it.

God took His Son as His partner when He created the world. Is the plan not worth trying?

Brookfield, Ill.

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An Allegory

Picturing the Feelings of the Guardian Angels Attending the Children of God

(Based Upon True Incidents)

STELLA PARKER PETERSON

THE angel went about from home to home, and it seemed that wherever he went the whole family bowed down to the god of fashion. In home after home he found the family fitting the description given years ago by the spirit of prophecy:

"The children . . . hear more of dress than of their Saviour. They see their mothers consulting the fashion plates more earnestly than the Bible. The display of dress is treated as of greater importance than the development of character."—"The Ministry of Healing," p. 291.

"Many a woman, forced to prepare for herself or her children the stylish costumes demanded by fashion, is doomed to ceaseless drudgery. Many a mother with throbbing nerves and trembling fingers toils far into the night to add to her children's clothing ornamentation that contributes nothing to healthfulness, comfort, or real beauty."—*Id.*, p. 290.

The angel was sad as he saw these homes where, for the sake of the latest thing in styles, the mother "sacrifices health, and that calmness of spirit so essential to the right guidance of her children."—*Ibid.*

And he heard one mother say, "I don't consider it a sin for my four girls to dress in up-to-date, stylish clothes. I make them all myself, so there is no sacrifice of money."

But that mother might have heard the angel say, "Perhaps no sacrifice of money, but how about the

sacrifice of your health, and the sacrifice of your time, that might be given to worthier work; and the sacrifice of your mother's place in the home. You are sacrificing the inner adorning of your daughters for the outer adorning."

Then one day he came to a home that was like an oasis in a desert of flurried households. The mother of four lively youngsters was cheerful, sparkling-eyed, and the angel noted how simply and healthfully and daintily the whole family were attired. Instead of spending every available moment in endless sewing, the mother had time to read and keep her mind alert for stimulating conversation. She made the evenings happy fireside seasons, when all the family drew together after the day's activities. She had time to be a companion to her husband, and to accompany the children on hikes. And she had time for her devotions—always, without fail. She put her frills and furbelows on the minds and hearts of her family, and let the dresses be plain.

A little girl came to play. "My dress is prettier than yours," she boasted, pluming her hand-embroidered ruffles very much as a peacock spreads his gorgeous feathers. And shocked though the mother was at her own child's quick retort, it must have touched a very tender place in her heart: "I don't care if it is. Your mother's always sewing, and never has any time for picnics and stories like ours does. I'd rather my mother would be a mother than a dressmaker all the time."

Much longer the angel would have lingered, for he loved to be in this home where the standards of God were honored, but he must be about his Master's business. As he went his way, he might have spoken the words so often heard from the pulpit:

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart." 1 Peter 3: 3, 4.

* * *

Spoiling a Meal

AN easy way to spoil a meal is for each member to tell the sad tale of all that has recently gone wrong. To mention the disappointments and vexations, to tell the slights that were endured and the offenses that were given, and to lament over the results of this infelicitous combination of affairs, is enough to counteract the refreshing effect of all the good things with which the most generous and skilful housewife can load the table. Better put this complaining off till some other time. What is the best time for it, it is hard to say. Perhaps an indefinite postponement would be a happy thing for all concerned. Half the things that we groan over today will right themselves before this time tomorrow, if we let them alone.—*Selected.*

* * *

No artist work is so high, so noble, so grand, so enduring, so important for all time, as the making of character in a child.—*C. Cushman.*

THE WORLD-WIDE FIELD

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

ORGANIZATION OF THE CROATIAN CHURCH IN AMERICA

Two isolated Sabbath keepers in Crestline, Ohio, Sister Bloodheart and Brother Fisher, prayed that the Lord might somehow lead souls to obey the truth in that vicinity, so that they would not be obliged to worship the Lord alone. The Lord moved upon the heart of a Croatian brother, who had accepted the truth in Barberton, to come to Crestline. This brother, Alois Stauback by name, was willing to dispose of his prosperous business in Barberton to come to Crestline and labor among his countrymen there. After he had become established, he ordered a good supply of literature.

Brother Stauback started out on a search for his countrymen, but was told that there were no Croatians. Not relying upon the information given, he proceeded to visit the people, going from door to door, and succeeded in finding all the Croatian-speaking people in the city.

This faithful work did not yield results until the end of the first year, when several families took their stand for the truth. Soon others followed. A Sabbath school was organized, which became a strong factor in the establishment of the work.

Soon Brother Ilija Belich, the Serbian minister from Barberton, arrived to assist in the work. When Brother Belich was called away by the Michigan Conference, the work was left to Brother Stauback alone, who bore the brunt of the battle. The company grew stronger, and in the winter of 1924 a request was handed in for the organization of the first Croatian church in the United States.

On Jan. 3, 1925, Elder J. F. Huenergardt, superintendent of the miscellaneous languages department, assisted by Paul Matula, effected the organization. The church was organized with fifteen members, including the above-named English members residing in Crestline, who rejoice in having their prayers answered.

An interest has also developed among the Bohemians, and as a result, one family has taken a stand for the truth. The work is steadily progressing, and we are confident that this beginning will develop into a strong church among the foreigners, which will include the Croatians, Slovaks, and Bohemians. The brethren are also planning to begin work among the hundreds of Italians who live in the vicinity.

We are glad to report that in the Ohio Conference the work is progressing in the German, Hungarian, Ruma-

nian, Croatian, Serbian, Slovakian, and Bohemian nationalities. The work in Cleveland deserves special mention, where Elders Polinkas, Klepe, and the writer are doing evangelistic work among the Rumanians, Hungarians, Slovaks, and Bohemians. We ask our dear brethren all over the field to remember the work among the foreigners.

PAUL MATULA.

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IMPROVED CONDITIONS IN NORTH DAKOTA

In an article in the *Literary Digest* during the month of January, 1924, describing financial conditions, North Dakota was marked as the blackest spot in this country. We really had what business people call "hard times." Bank failures occurred almost daily, and thousands of farmers lost their homes. People were leaving the State in large numbers, and many of the farmers who remained felt downhearted and discouraged. Our conference finances were low, and in order not to increase the indebtedness the force of workers was reduced as much as possible.

During the first days of February we had our annual committee meeting, and laid plans for the carrying on of the work as well as we knew how. On coming to the office the following day, the first news that greeted me was that the bank in which we had our conference funds was closing. This stripped us almost to the last dollar.

The work, however, did not stop, nor even slow down. We had our winter efforts just as had been planned. During the summer we had three tent companies in the field, and all were really successful in bringing in souls. At the end of each month we went to the very bottom of our treasury, but every worker was paid promptly.

During the latter part of the year, however, things changed remarkably. The God of heaven sent rain and sunshine at the proper season, and the harvest was such as the people have not had for years. Not all, but many of our people remembered the Giver, and brought a faithful tithe, so that we have an increase for 1924 of \$14,194.70 over the preceding year. Three years ago the conference had an indebtedness of more than \$20,000; it was being reduced to some degree right along, but at this date we are glad to state that it is fully covered, and we still have a neat surplus in cash on hand.

Our mission offerings had dwindled down to such a figure that we hardly dared to look at a financial report.

During the latter part of 1924 a pleasing change came also in this respect. Many old pledges which had been in the office for years, were paid; and while we unfortunately did not reach our goal, we had an increase of several hundred dollars over the preceding year.

As the offerings to missions do not usually come in large sums, but rather in weekly contributions, we hope to get a good start this year, and with the Lord's help reach the goal.

But what makes us rejoice still more, is the harvest of souls. Work was started in several new places, and we shall have a number of new churches by next camp-meeting time. In all, 197 new members were gained, 147 by baptism and 50 by vote. We certainly welcome these blood-bought souls among us, and hope and pray that all may continue faithful until we reach the better land.

Many calls are coming from all over the State where interests have sprung up. We are glad indeed that our finances permit the taking on of a number of new workers. We have planned for ten new efforts during the winter months, and next summer we want to do a stronger aggressive work than we have done for years. We thank the Lord for the harmony that prevails.

H. MEYER.

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FIRST FRUITS IN GOYAZ, BRAZIL

For some time insistent calls have come to the officers of the South Brazil Union Conference for some one to come to the state of Goyaz to baptize several persons there who have become acquainted with our truth through the reading of our missionary magazine, *O Atalaia*.

The workers here are so few, and the calls of this kind are so frequent in all parts of the union, that it has been impossible until now to send any one to answer their request. The latter part of November, however, it was arranged that I should answer the call. This meant a journey of more than 1,100 kilometers.

On Sabbath, Nov. 29, 1924, after some studies and visiting together over the points of the message, two brethren were baptized in a small stream close to the station of Pires do Rio. These two constitute the nucleus of our work in that large state. As far as is known, no Seventh-day Adventist preacher has ever entered this state before, and these brethren are the only Seventh-day Adventists in that territory.

There are several others who manifest a deep interest in the message.

They have been labored with by these brethren who were baptized. I had the privilege of preaching two sermons in the home of one of these interested ones. A number of friends and relatives were invited in, and all enjoyed the studies from the Bible.

I secured a number of subscriptions from these interested ones for *O Atlatla*. We confidently expect that in the near future several of those who now manifest such an interest will become additional lights in that state.

And so another great territory has its lighthouse shedding its rays to the thousands in Goyaz. One of the brethren who was baptized will work with our magazine and books in that territory, and thus will be actively engaged in the spreading of the light which he holds precious. Pray for the work in this great continent of opportunity.

J. BERGER JOHNSON.

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INDIANS OF MEXICO

ONE of the most significant and perhaps the most far-reaching in its results, of all the plans which were inaugurated by the Aztec Union Mission in its annual session held at San Pedro, Honduras, was the plan for medical missionary work among the Indians. It seemed to all present that the time had come when a work should be done in our territory similar to that which has been carried on with such good results among the Inca race in South America.

It seems that the Lord is leading out in an extensive work for this neglected field, and no doubt in the near future, through God's leading, the work will extend from the Rio Grande through the many tribes of Mexico, located mostly upon the highlands of the Sierra Madre Mountains, to the isthmus of Tehuantepec, and on through Guatemala to Central America. The greater portion of the population is of Indian descent, and in some places the exception is to see those of other races.

Some of the Indian races are in a comparatively high state of civilization; others inhabit the mountainous regions, where they live in the same wild state as for hundreds of years, killing game with their bows and arrows, and fishing in the most primitive style.

The Tehuanas of the isthmus are a good example of the former class, and are a wonderful people, living as they do practically surrounded by another race, and yet preserving their customs and language. They say that these people bathe every day, and in dress and habits are far superior in cleanliness to other tribes. They are much addicted to the wearing of gold jewelry (preferably American \$20 gold pieces), and a barefooted *houari* may be seen wearing a necklace worth thousands of dollars.

Many of the women smoke, and some of the children are almost weaned on tobacco fumes. The women nurse their

children as do other Indian people, until they are three or four years old, and it is said that a child will get down from its mother's knee, after a lacteal repast, and light a cigarette. We would not vouch for this last statement, but we did witness babies scarcely able to toddle chewing on a cigar stump.

It seems providential at this time, while plans are being laid for the evangelization of the Indian races, that the Mexican government should put forth as its principal program the education and civilization of the native races. The way seems to be opening up for the entrance of this world-wide message, and we see a great change taking place among the different tribes.

As I passed through the Yaqui valley on a recent trip, I noticed that the young men are learning to speak Spanish, and there are already several government schools among this warlike tribe, whose very name brings to memory the awful atrocities of a few years ago. But this gospel is to be preached to every nation, tribe, and people, so there is no doubt that many of these Yaqui people will finally accept the message as well as the Coras, the Seris, and many other tribes in this region. As we plan soon to enter this difficult field with the medical missionary work, we ask for the prayers of God's people, that the way may be opened up as we push forward until the light shines into many darkened hearts.

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AMONG THE COLORED PEOPLE OF GREATER BOSTON

WE are very grateful to the Lord for the blessings that have come from Him during the year 1924. We have seen the work of His Holy Spirit manifested in our efforts, in bringing souls to a knowledge of the message for this time.

As the result of our tent effort, twenty-two believers have embraced the truth, and have taken hold of the work of giving the message to others. One of them, a bright, consecrated young man, has entered the colporteur work, and is now placing the third angel's message in the homes of the honest seekers after truth. Thousands of colored people are becoming acquainted with the message for this time, through the reading of *Present Truth* and the *Signs of the Times*, these being circulated by our home missionary society, while many are attending our Sabbath and Sunday evening services. More than five thousand copies of *Present Truth* as well as many hundred books have been distributed.

We are pleased to say that the blessing of God is resting upon our church in a financial way. More than \$6,000 was received in tithes and offerings during 1924. Of this amount \$776 was solicited during our Harvest Ingathering campaign.

Our greatest need is a neat building to accommodate our growing congregation. At this writing we are worship-

ing in a hall, as our church building is too small to seat comfortably even our members. Our Sunday evening meetings are well attended by a good class of people. With a membership of nearly a hundred, our attendance on Sunday evenings averages from three to five hundred.

We are of good courage in the Lord. We ask all to unite in prayer for the continued blessings of God to rest upon the work in Greater Boston, and that our efforts during 1925 may be crowned with greater success.

H. D. GREENE

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WEEK OF PRAYER AT UNION COLLEGE

THE Week of Prayer was held at Union College during the regular period set apart, Dec. 6-13, 1924. In order that there might be ample time for the meetings, the regular daily program was changed, cutting short the recitation periods, and making provision for a daily chapel period of an hour and a half.

Two meetings were held each day one at the morning chapel hour and the other in the evening at seven-thirty. The student body was divided into prayer groups, with suitable leaders in charge. These bands met at the close of the morning meeting, if so desired by the one conducting the service.

Early in the school year, personal work and prayer bands were organized in the dormitories. These proved to be a great help among both young men and young women. In the ladies' home practically every girl had been won to Christ before the Week of Prayer began. From the very first meeting, the week was one of praise as well as prayer for the girls of North Hall.

Elders Daniells and MacGuire came early in the week, and remained until the close. Their candid and timely instruction provided abundant material for thought, and as the week progressed there was marked evidence that students and teachers were deeply stirred, though there was no excitement or demonstration.

The line dividing the two groups those who were rejoicing in new victories and blessings and those who appeared indifferent and unconcerned became very marked. That definite decisions were being made was evident to all. Small prayer groups sprang up voluntarily among the students. Wonderful experiences and blessings came to members of these groups. A number of young men joined in a definite organization, pledging themselves to help one another in any and every way possible in the Christian life. This is still an active organization among the young men, and some have definitely yielded to Christ in these meetings. We trust that this work may grow.

The work of revival seemed just begun as the week closed. However, the teachers and leaders among the stu-

dents do not expect that the work of revival will stop. Definite plans for personal work and further revival efforts have been outlined, and are already in operation in the school. We are encouraged to believe that, as the year progresses, we shall see much fruit of the revival begun during the Week of Prayer. G. C. GEORGE.

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EVERY AMERICAN SEVENTH-DAY ADVENTIST A FOREIGN MISSIONARY

PROBABLY no people are more devoted to the cause of foreign missions than Seventh-day Adventists. This is not to be wondered at, in view of the fact that the consummation of our most cherished hope is contingent upon the gospel's being preached in all the world for a witness unto all nations. Every Sabbath attention is drawn to some mission field, and an offering taken in its behalf. The financial urge of missions is ever with us.

Many of our churches have furnished recruits for the fields beyond. With all these strong pulls on our interest and our heartstrings, we could hardly be otherwise than stalwart supporters of the foreign mission idea.

The writer has often heard elderly believers say, "If I were young again, I would volunteer for service in the mission field." They seem quite oblivious of the fact that the opportunity for which they sigh is still knocking at their door.

In the providence of God, great sections of the foreign field have been transported to our land, and foreign peoples by the millions are here waiting for our ministrations. The same methods used by the missionaries will succeed in these home-foreign fields. We have literature in thirty foreign tongues within our reach, and this literature is eagerly read by the foreigners into whose hands it falls. Those who have interested themselves in these people report most interesting experiences. Those who would like to be missionaries to China may find Chinese in their own town. Why not start in with them? We have a series of twenty-four illustrated sheets, 11 x 12 inches, printed in Chinese, and they are accepted with gladness. These papers are called "Broadsides," and the twenty-four numbers cost but a few cents. Take one each week to the Chinese in your community, and see what the results will be.

From 1,000 to 1,200 foreigners in America are accepting the truth each year. They respond to any kindly attention shown them. Literature can now be secured through the tract societies in the following languages: Arabic (Syrian), Armenian, Bohemian, Chinese, Croatian, Danish-Norwegian, Dutch (Holland), Estonian, Finnish, French, German, Greek, Hungarian, Icelandic, Italian, Japanese, Lettonian, Lithuanian, Polish, Portuguese, Ruma-

nian, Russian, Serbian, Slovakian, Spanish, Swedish, Syriac, Ukrainian (Ruthenian), Welsh, and Yiddish. Thus an opportunity is afforded to every Sabbath keeper in North America to be a missionary to some foreign nationality.

The true foreign mission spirit will lead us to labor and pray as earnestly in behalf of the foreigner here in America as we would in behalf of the same people thousands of miles away. To be enthusiastic in behalf of foreign missions and disregard these opportunities close by, is an indication of something wrong in our viewpoint. Dr. Edward Judson, son of Adoniram Judson, speaking on this point, said:

"We are greatly interested in the foreigners in their own land, so much so that we send them our best men and pay their expenses. But when the Lord puts it into the heart of these same foreigners to come to our shores, paying their own expenses, instead of rejoicing over their advent, we are inclined to turn away from them in despair. They do not look as picturesque near by. This is only the semblance of the missionary spirit—a counterfeit, not real coin."

The day of the foreigner has come. They are now flowing into our country in ever-increasing numbers. Brother, sister, dip in your net, and share in the happiness of bringing some of them to the truth. You may continue to eat at your own table, sleep in your own comfortable beds, and breathe your native air, and still be active foreign missionaries. M. N. CAMPBELL.

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PROGRESS IN THE PUNJAB

THE Punjab Mission annual meeting was held at Chichoki Mallian, Oct 22-26, 1924. There were about 125 present. The accommodation was limited, so only a few delegates were invited from the villages. The meeting was really a workers' meeting, and the time was given to Bible study and prayer. All were especially blessed, and felt that the time was well spent. Elder F. H. Loasby, the superintendent of the mission, led out in a strong way in the spiritual work. Representatives were present from the division as well as from the Northwest India Union. It was necessary to translate only one sermon, as all the workers present, with one exception, were able to use the vernacular. Our workers are getting the language very well, and this means much to the advancement of the work.

Our Indian workers were much blessed in this season together, and went back to their work full of courage. Most of them have been with us for years, and they are a loyal band. Sacrifice has characterized their work, and they are only too glad to live in the most out-of-the-way villages, where they can spread the light. We have thousands of inquirers on our lists who are being taught as rapidly as possible.

When the people express a desire to become Christians, they are enrolled

on our list of inquirers. Even this step is a long one for them. Usually then they begin to pay a tithe of their meager income, and after a time they are organized into Sabbath schools. However, it takes long and painstaking teaching before they are really able to grasp the fundamentals of Christianity. It is entirely new to them, but when they understand and their hearts are thoroughly converted, they can shame us in the sacrifices they are willing to make for the blessed light.

At this meeting an Indian brother joined us in church fellowship who has been studying the truth for a year or more. He had been a canon of the Church of England, and is very well educated. He was once a Mohammedan, and since his conversion to Christianity, many years ago, he has won many Mohammedans to Christianity. He is a very able man and very humble. This is a triumph of the truth for these last days, and we know God is working for us in opening up hearts to receive the message.

It is wonderful how God used a very small means in this case to bring the light to this brother. We had a reading-room in Lahore, and he stepped in one day to look over our papers and tracts. There he came in contact with the message, and from that was led into the fulness of the light.

God is going before us and finishing the work in this dark land. We praise Him for His love and care. We look with confidence to the future, when the work here in India will be finished and the remnant gathered out. We need more workers for this field, and we are glad for the spirit of sacrifice that has characterized the work in America, which makes possible more recruits for this field this year.

I. F. BLUE.

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NEWSPAPER WORK IN SOUTH AMERICA

Down in South America the newspaper work is growing, and it is encouraging to learn that workers are making use of the press to let the people of that country know of the message and the work Adventists as a denomination are doing.

Very interesting work has just recently come from H. B. Lundquist, secretary of the educational, young people's, and Sabbath school departments of the Austral Union, in which he tells of securing an excellent opening in one of the cities of Argentina, by having an article published on the jubilee of the denomination.

This article was sent to Brother Lundquist from the Press Bureau, and after it had been translated, copies were sent to practically all the workers in the Austral Union. He says:

"It came at a very opportune time; at least in this section of the country; for we were just about to hold our annual camp-meeting of the North Argentine Conference, and incidentally dedicate a new office building. When our

tent was pitched on the vacant lot next to our new office building, there was much excitement in the quaint little city of Paraná, which, for a time, was the capital of the republic. It is a very conservative city. Then this article came to hand, was offered for publication, and printed entire. That opened the way for more articles, with the result that in all the papers of the city, save one, during the entire camp-meeting, the nightly sermon was reported; in some instances the papers devoted more than a column to it."

Surely this experience should indicate the willingness of editors to publish our message, and it is to be hoped that workers in this and other countries will accept this as another evidence of the way in which God would have them utilize the press to help in finishing the work and cutting it short in righteousness.

W. L. BURGAN.

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TENT-MEETINGS IN SANTA ROSA, CALIF.

A SERIES of tent-meetings was held in Santa Rosa, Calif., toward the close of 1924. The interest was very good throughout the effort, and as the result twenty persons were baptized and added to the church.

This effort was held within one block of the first Seventh-day Adventist church west of the Rocky Mountains. At present we have a new church building, the old church being used for a blacksmith shop. We borrowed a sledge hammer from this blacksmith shop to drive the stakes for our tent effort.

We are finding many precious souls in the territory where the message was first preached, and are reaping the fruit of other men's labors.

M. B. BUTTERFIELD.

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WEEK OF PRAYER AT SAM YUK MIDDLE SCHOOL, CHINA

THE recent Week of Prayer brought many blessings to our Canton school. It was indeed a season of refreshing. The class work was lightened so that both students and teachers could have additional time for prayer, meditation, and Bible study. Special prayer bands were organized in both dormitories. Almost all the students entered these bands, and the work was carried on in good spirit under the leadership of students. We believe that great blessings came to us in response to the prayers of these bands and the teachers' prayer band.

It was arranged to have the Week of Prayer readings read in the dormitories in the evening at the worship hour, this period being lengthened so as to give time not only for the reading, but also for a prayer service. The readings, translations of the ones used at home, were greatly enjoyed, and were very profitable. The time of the chapel period was also extended, and at this hour special studies were given, followed by a devotional service.

These studies were along the lines of thought presented in "Steps to Christ." A deep interest was manifested in these meetings, and the response was prompt and encouraging.

At the first Sabbath meeting all but three or four students responded to the call to consecration given at the close of Elder Spicer's article. Two of these have since responded, and are now looking forward to baptism.

At the close of the week a baptismal class was opened. Nine students have entered this class, and we hope these will be ready for baptism before long. Some of them had been in our school in previous years, but others are attending for the first time.

Wednesday of the Week of Prayer was set apart for Harvest Ingathering. A special study and consecration service was held early in the morning. Following breakfast another meeting was held to give instructions regarding the work of the day and to arouse interest and courage. Territory had been given for the school to work, and this was divided among twenty bands, each band having a leader and four or five members. This was the first time Harvest Ingathering work had been carried on as in America,—soliciting money for general missionary work,—and we "foreigners" were much interested in the campaign. A goal of \$100 was set for the school. We thought that was high, considering the political conditions in Canton, and we doubted the possibility of reaching it. But the students went out with their papers, almost 100 per cent strong, and in good courage.

In the evening, after the Week of Prayer reading, an experience meeting was held. No one knew up to this time how much had been harvested in the day's effort, and we were all very anxious to learn the results. After the reading the leader of the young people's society called for the leaders of bands to report the amount solicited by each band. It was with growing interest that we listened to these reports, for it was soon evident that the goal had been reached and passed. The amounts were placed on the chapel board, and added up. Our hearts were full of praise as the total showed \$192 received in cash, and pledges enough to bring the total to over \$200; and all but \$7 solicited by the Chinese teachers and students.

We stood and sang, "Praise God, from whom all blessings flow," and those Chinese students sang it heartily, too. Surely the Lord blessed the efforts of these teachers and students, for this money was solicited in a city soldier ridden, a city taxed almost to poverty, and a part of it only recently pillaged and burned. This Harvest Ingathering experience added to the blessings of the Week of Prayer.

We are very grateful for the blessings the Lord showered upon us during this special season of prayer and seeking of God. The good interest and

spirit continue, and we expect to see the final results in the kingdom of God. We earnestly request your prayers that these young people who have recently given their hearts to the Lord, may "endure unto the end," and that an army of consecrated youth may go from this school to do valiant service for the cross of Christ in this dark land.

LYLE C. WILCOX.

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THE CONSERVATION OF OUR CHILDREN AND YOUTH

DURING the six months prior to the Fall Council, my time was divided equally between the Northern and Central Union Conferences, attending camp-meetings, and visiting churches and schools. The time and effort were devoted to the one end,—the conservation of our children and youth by means of Christian education. The response by our people, both at the camp-meetings and in the churches, was very encouraging. Some had not given serious study to the educational program that God gave to us as a people more than half a century ago, and expressed their surprise and joy upon learning that this plan was so clearly revealed in the Bible and in the spirit of prophecy.

As a result of this special effort, in more than a thousand homes this important question is being carefully studied by those who procured educational literature. Ministers, educators, and other conference workers seemed to catch a new vision of the educational phase of the third angel's message, and pledged themselves to greater diligence in urging our churches to provide schools for our children, and also to do their utmost to influence our youth to attend our academies, colleges, and seminaries. Diligent efforts to interest parents in the right education of their children, and earnest entreaties to our youth to enroll in our schools and gain a preparation for the Lord's service, are missionary work of the highest order.

The conservation, as well as the conversion, of the children and youth, should be a matter of great interest in each church. Conversion should result in conservation. We want our children saved by grace, that they may be saved to God's cause, to help in the work of saving others. "Saved to serve" includes both the conversion and the conservation of the younger members of the Lord's family.

As a result of the educational effort in the Northern and Central Union Conferences, more church schools have been established, and a larger number of students have enrolled in our advanced schools. While visiting the advanced schools in the Central Union, found that Union College had an increased enrolment of nearly one hundred students; Clinton Theological Seminary, twelve (with several more soon to enter, having been delayed by late harvests); Enterprise Academy,

twenty; Campion Academy, twenty-five. Shelton Academy held its own, with no increased enrolment, partly because of close proximity to Union College.

An excellent spirit prevailed in these schools, and also a strong determination that the present year shall be the best in the history of these institutions. The students seemed anxious to prepare quickly for the Master's service, and the teachers seemed strongly desirous that the work of education and training should bear the impress of the Master Teacher.

I have had no opportunity to visit the schools of the Northern Union Conference this year, but last spring I visited all the advanced schools except Sheyenne River Academy. The spring Week of Prayer was shifted so that it was possible to be at Oak Park, Maplewood, and Plainview Academies during this important season. The Lord greatly blessed, and the students and teachers received a spiritual uplift. A visit at the Hutchinson Theological Seminary during the closing week, emphasized the good work being done by this seminary in behalf of the Danish and Norwegian people, and other foreign peoples to whom a number of the students have gone as missionaries.

It was my privilege recently to spend a few days in the Atlantic Union Conference. While in New York City I visited the Greater New York Academy and Harlem Academy (colored). Both of these schools have increased enrolment in the academic grades, and a good spirit pervades the schools.

Nearly four years had passed since I visited our college at South Lancaster, under its new name, "Atlantic Union College." This institution has made marked advancement in many ways. The most quickly noticeable advance is the much-improved appearance of the school plant. The dining-room and kitchen presented a very neat, attractive, homelike appearance. The new quarters for the school library, provided with a large, well-lighted room, sufficient shelving for books, periodicals, and magazines, commodious reading tables, and a well-classified card index, make the library one of the greatest assets of the college. Another asset is the science building, a few yards removed from the main college building. There are well-equipped laboratories for teaching biology, physics, chemistry, and other sciences. The well-lighted and fully equipped basement of the science building provides opportunity for the teaching of woodwork and carpentry.

While these material improvements were quickly noticeable, one could also observe that the spiritual interests of the school were receiving consideration. The faculty had been giving earnest, prayerful attention to this from the opening day of the school, instead of leaving it for later consideration—about the time of the Week of Prayer. As a result, several had already been baptized, and others were to be bap-

tized soon. A serious, earnest spirit permeated the school.

While the enrolment has not increased, yet the faculty feel there is an increase of spiritual power, and that this is the only sure indication of true prosperity and advancement. If this spirit continues, its influence will draw and attract many more of our youth, and the college will be filled to overflowing.

Atlantic Union College is an institution worthy of the support and confidence of the entire constituency of the Atlantic Union Conference. May parents realize how great and valuable is this opportunity for their children to receive an education under the influence of godly Christian teachers; and may the youth in turn co-operate with their parents, and firmly decide to make a supreme effort, if necessary, to secure a Christian education, preparing themselves for service in the fast-closing work of God in the earth.

MARION E. CADY.

Appointments and Notices

ADDRESS WANTED

Mrs. M. Agnes Heinze, 704 Emrin St., Ravenna, Ohio, desires to obtain the address of Mrs. Willis Meeker, formerly Miss Bertha Anderson, of Findlay, Ohio.

* * *

CHANGE OF ADDRESS

The address of Elder Herbert J. Edmed is now Seventh-day Adventist Mission, St. John's, Antigua, British West Indies.

* * *

PUBLICATIONS WANTED

Mrs. J. F. Woods, 822 S. Detroit St., Warsaw, Ind. Continuous supply of denominational literature for distribution.

Mrs. C. M. High, 1240 Charleston St., Charleston, W. Va. Continuous supply of Watchman, Signs of the Times, Our Little Friend, Youth's Instructor, tracts, and if the Review is sent, the date should not be more than one month earlier than the time of sending.

* * *

REQUESTS FOR PRAYER

A sister in Georgia desires prayer for the conversion of her husband, mother, father, sisters, and brothers.

Another request comes from New York from an aged sister that she may be healed, and that her husband, four children, and other relatives may be converted.

An earnest request for prayer has come from New York State, that a sister who is going blind may have her eyesight restored; that another sister, who is very ill and in trouble financially, may rest her case in the Lord's hands and trust Him; and also for a young man who has studied to help give this message to the world, but has left it to make money, that he may work for Jesus before it is too late.

OBITUARIES

Hardy.—Doris Lillian Hardy, daughter of Orlen and Fannie Hardy, was born in Raymond, Calif., Jan. 12, 1915; and died at Independence, Oreg., Sept. 2, 1924. Her parents, two sisters, and one brother mourn their loss.
Fannie Hardy.

Reynolds.—Mrs. Audrey B. Dennis Reynolds was born at Echo, Oreg., Aug. 10, 1885; and died at Los Angeles, Calif., Jan. 18, 1925. She was baptized when thirteen years of age. Her early childhood was spent in Idaho, but later her parents moved to College Place, Wash., that she might receive an education in our schools. In 1904 she was married to Ben W. Reynolds. Her husband, two daughters, one son, her mother, two sisters, and five brothers survive.

A. J. Breed.

Livermore.—Ernest N. Livermore died at his home in Vancouver, Wash., Jan. 12, 1925, at the age of sixty-two years. Brother Livermore started to live the Christian life when but a young man, identifying himself with the Baptist denomination, of which he remained a member until a few months before his death, when he united with the Seventh-day Adventist Church. He is survived by his wife, two sons, two daughters, and one brother.

G. M. Thorp.

Booth.—Lee Booth, of Moline, Ill., died at the Fox River Academy, in Sheridan, Ill., Jan. 19, 1925. This is the first death that has occurred among the students while school was in session since the opening of the school twenty-five years ago. The young man lacked one day of being nineteen years of age. He had been a member of the church for about four years. His parents, other relatives, and friends mourn his death.

H. O. Butler.

McKay.—Albert McKay was born in Ohio, June 12, 1858; and died in Vancouver, Wash., Jan. 19, 1925. At the age of twenty-two he accepted the third angel's message, since which time he has served almost continuously as deacon or elder in the church. He leaves to mourn, his wife, six daughters, and three sons. Two sons and four daughters were present at the funeral service.

G. M. Thorp.

Smith.—M. W. Smith was born in Smithville, Ontario, Canada, April 21, 1853; and died at his home in Decatur, Mich., Jan. 25, 1925. He accepted the truth and joined the Seventh-day Adventist Church about three years ago. Brother Smith leaves his wife and an adopted daughter to mourn their loss.

J. F. Piper.

Yeager.—Mrs. Harriett Yeager was born in Mannsville, Ohio, Nov. 14, 1837; and died at the James White Memorial Home at Plainwell, Mich., Feb. 2, 1925. Sister Yeager was a member of the Seventh-day Adventist Church for many years. She was the mother of six children, three of whom survive her.

J. F. Piper.

Hallock.—Mrs. Mary Jane Champlin Hallock was born at Center Moreland, Pa., June 11, 1848; and died at her home in Ontario, Oreg., Jan. 31, 1925. Her son, Jason Hallock, survives her. Sister Hallock was a faithful member of the Seventh-day Adventist Church for years prior to her death.

H. G. Thurston.

Williams.—Mrs. Dora Williams was born at New Bern, N. C., March 7, 1875; and died at Asbury Park, N. J., Jan. 24, 1925. She was a member of the Seventh-day Adventist Church for many years. A sister, brother, niece, and friends mourn their loss.

N. J. Grant.

Lord.—Miss Gertrude Lord, a member of the Temple church in New York City, died at St. Luke's Hospital on February 3. Sister Lord is survived by her mother, three sisters, and two brothers, all of whom reside in Ipswich, England.

Louis K. Dickson.

Peterson.—Ernest V. Peterson was born in St. Thomas, British West Indies; and died at Camden, N. J., Sept. 7, 1924. Brother Peterson came to this country about twenty years ago, shortly after he accepted the truth. His wife survives him.

N. J. Grant.

Schwartz.—Irene Schwartz was born Aug. 28, 1907; and died at her home in Green Bay, Wis., Jan. 25, 1925. She is survived by her parents, two brothers, and four sisters.

W. H. Westermeyer.

CORRECTION

In the obituary notice of Mrs. Jennie De Young, in the Review of February 5, the place of her death should have read Grand Rapids, Mich., instead of Fremont, Mich.

Small Publications

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The Sure Word of Prophecy. A comprehensive study of the prophecies of Daniel. Price, 15 cents.

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REVIEW AND HERALD PUBLISHING ASSOCIATION
 Takoma Park, Washington, D. C.



WASHINGTON, D. C., FEBRUARY 26, 1925

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This paper does not pay for articles, and because of the large number of articles constantly received for publication, we cannot undertake either to acknowledge the receipt of, or to return, manuscript not specially solicited. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor Review and Herald, Takoma Park, Washington, D. C.

We wish that every one of our readers could have manifested the same interest in the REVIEW which Elder E. W. Farnsworth took in the recent campaign. This earnest worker, although in his seventy-seventh year, visited brethren and sisters in his neighborhood, and secured eight new subscriptions for our church paper. Here is a splendid example for some of our younger men, and sisters as well. What Brother Farnsworth did in his church, could be done by scores of others if they possessed the same disposition.

* *

SINCE the Autumn Council at Des Moines, Iowa, Elder A. G. Daniells, part of the time in association with Elder Meade MacGuire, has been holding meetings in connection with some of our Eastern centers. The meetings conducted by these brethren in the Takoma Park church were greatly blessed. Many found a new experience in God, and the whole church was greatly revived.

Since these meetings Elder Daniells has been conducting a series of meetings in the Temple church of New York City. A personal letter tells of the rich blessings of the Lord which have attended these meetings. The church has responded with a good attendance, and the spirit of earnest revival has taken hold of their hearts. We hope to receive from the pastors of these churches more extended reports for the columns of our church paper.

* *

A LETTER from Elder R. W. Parmele, of Glendale, Calif., under date of January 16, says:

"Elder D. D. Fitch and his wife and mother sailed from San Pedro, a port of Los Angeles, January 15, en route for Georgetown, British Guiana, South America, via Panama. Elder Fitch goes to assume the responsibilities of superintendent of the Guiana Mission field, comprising British, Dutch, and

French Guiana, and his wife will act as secretary and treasurer of the field. Mother Fitch, though in her eightieth year, is spry and active, and eager for the work that will fall to them. During the month of March, Elder Baxter, the union mission superintendent, and Elder Fitch plan to make an extended trip into the interior, to visit the Indians among whom Elder Davis died about fifteen years ago, and who are still longingly awaiting the visit of another 'Davis man.'"

* *

We present in this number of the REVIEW our first Bible study on the prophecies, an exposition of Daniel 2 and 7, by Elder Titus Kurtichanov, dean of the School of Theology, Broadview College and Theological Seminary. Brother Kurtichanov presents the subject in clear, concise outlines, and in his own original manner. We believe his presentation will be greatly enjoyed by all our readers. It is well for us, even though we have been long in the way, to review the evidences of our faith, and to see that we have not indeed followed cunningly devised fables, but that we have a sure hope. We believe that this number of the REVIEW would be a splendid paper to place in the hands of interested neighbors. We hope during the year to give, in the last issue of each month, Bible studies upon some of the great doctrines of the Second Advent Movement.

* *

MANY of our readers have known of the serious illness of S. N. Curtiss, for a number of years manager of the Review and Herald Publishing Association, and later manager of the International Publishing Association at Brookfield, Ill., latterly occupying the position of superintendent in the Pacific Press Publishing House in Mountain View. We learn through letters from Brother Curtiss and others that as the result of the prayers of his brethren and sisters, and the faithful work of Doctors O. G. Place and L. K. Belknap, of San Jose, Calif., he finds himself in very much better health. He is able to resume his work in the office. He feels that the Lord has greatly blessed him, and he in turn appreciates his blessings. We pray that the Lord may raise up Brother Curtiss to continue for many years to come the earnest, faithful service he has rendered this work.

* *

FIFTY YEARS OF HAPPY UNION

THE San Diego Union of January 25 presents a picture of Elder and Mrs. W. M. Healey, of that city, giving an account of their golden wedding, which was celebrated by their friends the Sunday preceding. This is surely a long period of time for two lives to be blended in this relationship. God has blessed this union through the years. Brother Healey and his wife have been used of God as most efficient workers in connection with this movement. Many souls are rejoicing in the

message as the result of their labors, and we trust that God may give them many years yet of labor for Him.

* *

THE SYSTEM, NOT INDIVIDUALS

IN the seventh chapter of Daniel there is presented a prophetic outline of the world's history. Among those dominant influences which would affect the destiny of mankind, the papal power of Rome is given prominent consideration. This is clearly shown in the study in this number on the prophecies of Daniel 2 and 7. In speaking thus clearly and pointedly regarding the papal system, the writer has no charge to bring against Catholics as individuals. He recognizes, as do we, that there are many noble men and women in the Catholic Church. Among the communicants of that church are found sincere Christians, the same as in every other denomination. But we must believe that they are Christians in spite of the system, and not because of it. The system embraces much that is wrong. It is largely a system of man glorification, of salvation by works, of self-righteousness. But in spite of all this, through all the centuries to the present time, there are men and women amid the mazes of error who have found Christ the Lord. This shows the marvels of God's grace.

Let us always, in dealing with this system, as with every other system, distinguish between men and principles. While we seek in the spirit of Christ to expose the error, let us love the erring, and let us seek to save the thousands of excellent men and women in the great Catholic Church from the error which has enmeshed them, and show them the way and the truth and the life as it is in Christ Jesus.

It is painful to every sensitive mind to read some of the scurrilous attacks which are made against Roman Catholics by anti-Catholic papers and organizations, who delight to hold up to ridicule and scoffing the cherished faith of Catholic believers. We have no sympathy with this propaganda. We do believe in preaching the gospel of the Lord Jesus Christ. We believe in proclaiming the prophecies relating to our own day and generation; and where the operations of the Catholic hierarchy are made a subject of prophecy, it is necessary for us to preach this plainly and unmistakably.

But let us always bear this in mind, that when we rebuke sin, whether found in Catholicism or Protestantism, because the great Protestant church is by no means free from cherishing unscriptural doctrines and engaging in unholy practices, let us do so with the spirit of the Master. The spirit of Christ is the spirit of love. It is a spirit which led Him to stand loyally for the truth, but a spirit which exhibited the highest love for the sinner while He endeavored to save him from the error of his way. F. M. W.