

The Symbols of BIBLE PROPHECY

Why Great Empires Were Portrayed in Cartoons Twenty-Five Centuries Ago

by TAYLOR G. BUNCH

THE first half of the book of Daniel is historic or narrative, and the second half, prophetic. While it is true that two prophetic dreams are introduced in the historic section, they were given to the king of Babylon, and the role of Daniel was secondary. He acted only as the interpreter of the visions of Nebuchadnezzar which were included in the first section because of their historic nature. With the second section begins a series of prophetic revelations to Daniel. The only narratives are those necessary to indicate the time and circumstances under which the visions were given and interpreted.

With chapter seven begins the prophetic division of the book. "In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." Daniel 7:1. This is Daniel's first recorded vision. Daniel became a prophet when he was a young man, and we have no record that he was given a prophetic vision until he was more than eighty years of age.

The prophecy of chapter seven takes us back to the first year of the regency of Belshazzar, and, therefore, if it were placed in its proper chronological setting, it would come between chapters four and five. Nabonidus was the last ruler of Babylon, and he reigned from 555 to 538 B. C. But during the closing years of his sovereignty he placed his son Belshazzar on the throne as the acting ruler while he went into retirement. This is indicated in the Septuagint translation: "While Belshazzar was reigning—acting as king—for the first

year, Daniel saw a vision beside his head upon his bed."

Daniel wrote only the "sum" or summary of what he had seen in vision. The word "sum" means "substance" or "the whole abstracted." "And writing the dream, he comprehended it in few words," is the Douay Version. The prophet could easily have written a large volume on what he saw in this one vision of the future history of the world, but he summarized and condensed it into a single chapter in his book. In his interpretation of King Nebuchadnezzar's dream covering the same history as the vision under consideration, Daniel said that he was making known "what shall be in the latter days." Daniel 2:28. He later declared that his prophecies would be studied and understood in "the time of the end." Daniel 12:4, 9. The accumulated light of previous ages focuses upon our time. The vision now being studied was recorded for our special benefit.

"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." Daniel 7:2, 3. In his vision the prophet saw a great storm break "forth upon the great sea." (R. V.) This was doubtless the Mediterranean, which because of its size and importance was known to the ancients as "the great sea." Numbers 34:6; Joshua 23:4.

The Egyptians, Assyrians, and Babylonians fought on the eastern and southern shores of the Mediterranean, the Persians ruled it with their ships, and Alexander crossed part of it and trav-

ersed its eastern shores in his campaign of world conquest. The Romans fought all over and around it and called it "our own sea," and "a vast Roman lake." This great sea witnessed much of the history unfolded from the days of Daniel to our own, and is destined to be the center of interest and importance to the end of time. The name Mediterranean means "the middle of the earth."

It is self-evident that symbols are employed in this vision. The "sea" has always been symbolic of the great sea of humanity, or the peoples and nations of earth. Isaiah 8:7, 8; Revelation 17:1, 15. This symbol is still familiar to man. The great human sea of the old world was agitated or "stirred up" by a terrible



storm. Winds or storms are appropriate symbols of war and strife among the nations. Psalm 65:7; Isaiah 17:12-14; Jeremiah 4:12, 13. This is also a familiar figure to mankind. Lloyd George called the first World War "a great hurricane." Speaking of the evidence of approaching war another writer said: "It is a dull ear indeed that cannot hear the mutterings of the coming storm." God uses language and illustrations with which we humans are familiar, that we may comprehend His word.

The picture is not of a wind blowing in one direction, but of "the four winds" that "rush out upon the Great Sea" (Fenton) in contrary directions, tossing its waves into agitated and heaving commotion. *Four* is one of the scriptural figures for universality and therefore represents universal or world war. The military strife came from the four points of the compass.

The Bible is its own interpreter, and the meaning of "the four winds from the four quarters of heaven" is explained in Jeremiah 49:35-37. In the vision of the seventh chapter of the Revelation, "four angels" are described as "holding the four winds of the earth" until the gospel work is completed.

That the four great beasts of Daniel's vision are symbolic no person can question. Such beasts as those described do not live in the sea or have their origin there. They are animals that live on the land. These symbolic beasts which came up out of the symbolic sea as the result of a symbolic storm were interpreted to Daniel by the angel of prophecy as representing universal rulerships or kingdoms. "These great beasts, which are four, are four kings, which shall arise out of the earth." Daniel 7:17. "Four kingdoms," says the Douay Version, and "four empires," the Fenton translation. In verse 23 we are told that the fourth beast is "the fourth kingdom upon earth." The ruler of a kingdom has always been identified with the kingdom itself.

The Lord employed the use of cartoons millenniums ago. Beasts and birds as symbolic of nations is a method approved by and well known to man. Assyria, Babylonia, and Persia thus represented their national existence. This has been abundantly proved by archaeological discoveries. Both Egypt and Assyria are symbolized in the Scriptures by a "dragon" or a "crooked" and "piercing serpent." See Ezekiel 29:3; Isaiah 27:1. Babylon was symbolized by a lion and, in Ezekiel 17:3, 12, by an eagle.

This is also a well-known and universal modern custom. The United



States is represented by both a man and an eagle; Great Britain by both a man and a lion; France by a rooster; Russia by a bear, and China by a dragon. Almost every nation in the world, as well as the states of the American government, is symbolized by beasts and birds. It is not at all strange, therefore, that the Lord should employ a method so well known to, and so universally used by, man.

Many wonder why the Lord employed symbols instead of using plain language which it would be impossible to misunderstand. This is easily explained. Since these great lines of prophecy reach to the end of human history and were recorded especially for the benefit of the last generation, they must be preserved



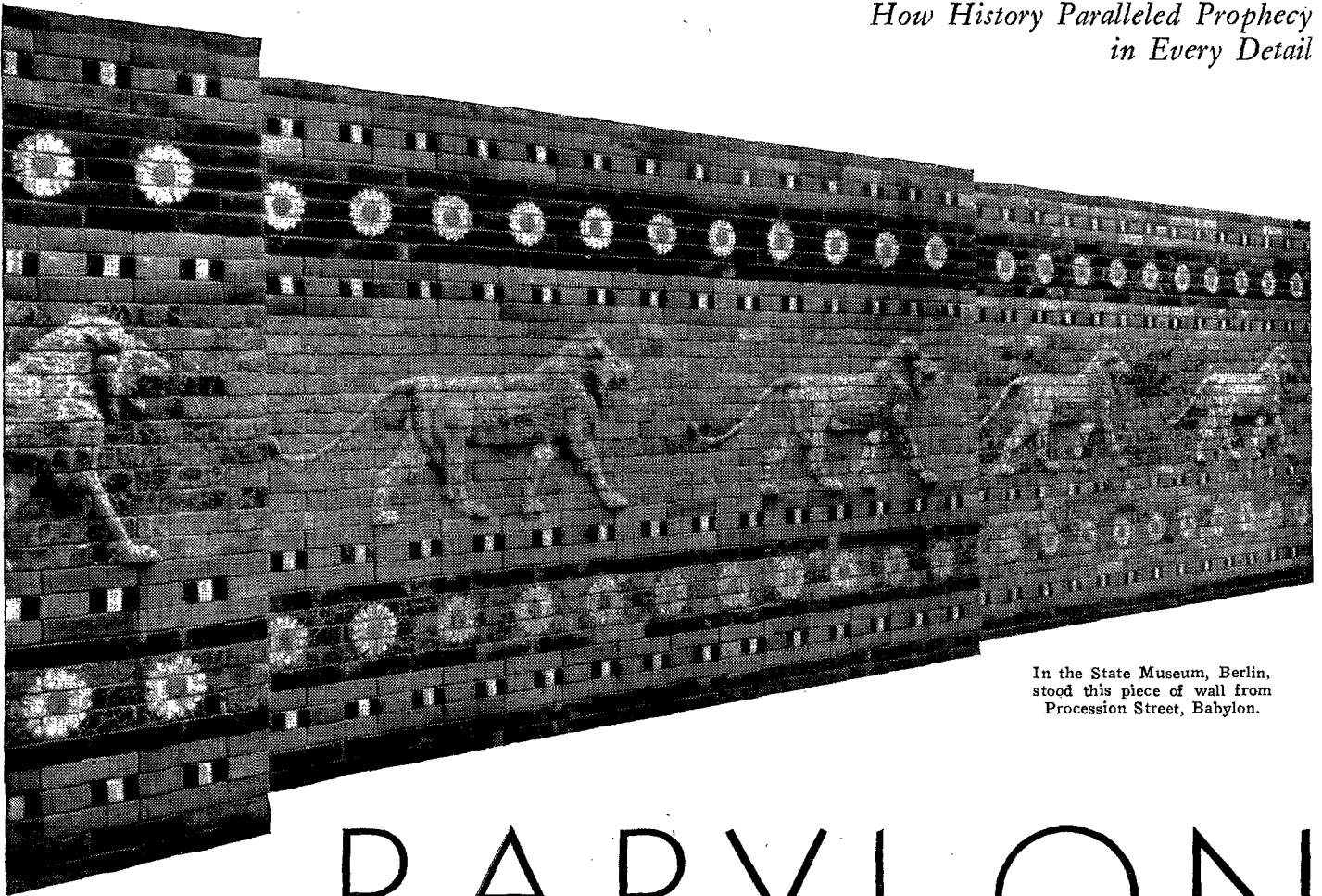
until their fulfillment is accomplished. They portray the enemies of God and of His people, with their cruel and savage warfare and persecutions against "the saints of the Most High."

The preservation of these visions demanded the use of parables or symbols to conceal the meanings from the wicked and at the same time reveal them to the righteous. Of his prophecies Daniel himself wrote: "None of the wicked shall understand; but the wise shall understand." Daniel 12:10. We owe the very existence of the books of Daniel and the Revelation to the parabolical method in which they were written which conceals the truth from the enemies of God and reveals it to His friends. It was for this same reason that Christ did so much of His preaching in parables or symbols. His enemies made this necessary.



Untamed and savage beasts of prey are the divine symbols of the godless nations of this earth under the reign of sin. The tastes, ambitions, and inclinations of their rulers and military conquerors are like those of ferocious animals.

All the great empires of this prophecy were greedy, selfish, and savage. Their universal rulerships were made possible through bloodshed and war. This is true of most of the nations of this world. Satan is the world's great war lord and has always caused the winds of strife and human passion to stir up the most savage elements in men and nations. How different is the viewpoint of God and man! With nations as with individuals "the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7.



In the State Museum, Berlin,
stood this piece of wall from
Procession Street, Babylon.

*The Prophecy of
Daniel Seven—2*

BABYLON

in Bible Prophecy

TO Nebuchadnezzar, the image-worshipping king of Babylon, was presented the human glory of earthly kingdoms in the dream of the metallic image. But to Daniel, in the vision of the seventh chapter now under consideration, the Lord pictured the true character of these empires. The king saw them from the viewpoint of a politician, and to him they were bright and glorious; but to Daniel they are revealed as they are in the estimation of heaven—wild, savage, and cruel.

The identity of the four kingdoms symbolized in these two prophecies is evident to any student of history. W. H. Thomson, in *The Great Argument*, page 294, wrote: "If one were asked to name the four empires succeeding each other in history from the days of Nebuchadnezzar, without conscious reference to prophecy, the answer would be given unhesitatingly that there had been four: the Babylonian, the Medo-Persian, the Macedonian, and the Roman. There

by TAYLOR G. BUNCH

was no room for an intermediate rule which for a moment could be considered a power to rank with them in consequence. Each represented not only the domination of a distinct race and civilization, but each, in immediate succession, marked a particular and special epoch in historical development."

Speaking of the almost universal agreement on this point, T. R. Birks wrote: "The vision of the great image and of the four beasts, in every age of the church, and with a consent almost universal, have been referred to the same four kingdoms of history—the empires of Babylon, Persia, Greece, and Rome. Here the early fathers, the writers of the Roman Church, the Protestants, all agree. . . . Mede, the most distinguished, perhaps, of Protestant interpreters, declares the consent to be so

general that he deems it 'all but an article of faith.' . . . The four empires are the same in each vision, for the last of the four in each is immediately followed by the visible kingdom of Christ."—*First Elements of Sacred Prophecy*, pages 62, 63.

The four symbolic beasts were "diverse one from another." Daniel 7:3. "Four huge beasts, all of them different," is the James Moffatt translation. The fourth is said to be "diverse" from the other three, indicating a change in form of government and administration. These four symbols represent kingdoms of different peoples, languages, laws, and customs. This is true in regard to Babylon, Medo-Persia, Greece, and Rome. Even the forms of government were different in each. Although these beasts came up out of the sea, they are not sea monsters. They are land monsters that arise out of the surging, storm-tossed sea of humanity.

The prophet said: "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." Verses 3, 4.

Daniel told Nebuchadnezzar that the head of gold of the image of his dream represented himself and the Babylonian kingdom. "Thou art this head of gold" was a thrilling announcement to the proud king. His was the head empire of the world, and he was the king of kings. The head of gold represented the unity and magnificence of the Chaldean empire under its first and greatest king. It was in Babylon that the first earthly kingdom was established after the Deluge, and there also the idea of world empire was born in the mind of Nimrod, its founder and original sovereign. Marduk was the deified Nimrod, the father of the gods, and Nebuchadnezzar claimed to be his son who ruled in his stead and by his will and favor.

The announcement of the prophet that Nebuchadnezzar and his kingdom were symbolized by the head of the image, which was composed of gold, the king of metals, doubtless filled the king with pride. But human pride is short-lived, and the king was immediately disillusioned by the prophetic decree that Babylon would be followed by

other kingdoms all of which would be temporary and transitory until the God of heaven sets up a kingdom that will be permanent and eternal.

The thoughts of Nebuchadnezzar, like those of many kings, were that his kingdom would stand forever. The history of the nations of the past had not convinced the haughty ruler that earthly kingdoms founded on human power and wisdom are of brief existence. The king was being introduced to the Most High, who "ruleth in the kingdom of men, and giveth it to whomsoever He will." No earthly sovereignty can long continue after failing to fulfill the divine plan and purpose. "To him God revealed how empire should succeed empire, each great in its day, each misusing its greatness, until, at last, a kingdom should come, not founded by human means, and so not by human means destructible."—E. B. Pusey, *Daniel the Prophet*, lecture 2, par. 4.

There can be no question but that the winged lion of chapter seven also represents Babylon. A writer in *Pulpit Commentary* said: "No modern Bible student, with but one exception, has questioned that the lion is symbolic of Babylon." Both Nebuchadnezzar and Babylon are compared in the Scriptures to a lion and an eagle. Speaking of the Babylonian invasion of Palestine, the prophet says that "the lion is come up

from his thicket" and "his horses are swifter than eagles." It is said that "he shall come up like a lion," and "he shall come up and fly as the eagle." See Jeremiah 4:7, 13; 48:40; 49:19, 22. In Ezekiel, Babylon is called: "A great eagle with great wings." Ezekiel 17:3.

Many figures of winged lions have been found in the ruins of Nineveh, Persepolis, Babylon, and other Assyrian and Babylonian cities. Babylon's war god, Nergal, was represented by a winged lion. It was doubtless the symbol of the Babylonian kingdom. Under Nebuchadnezzar, the greatest king, Babylon was as bold and dominant as a lion, the king of beasts, and as swift and far-reaching in her conquests as an eagle, the king of birds. In the symbolic image, Babylon was symbolized by gold, the king of metals.

The noblest of metals in the form of the noblest part of man, and the noblest of beasts with the wings of the noblest of birds, are the prophetic symbols of "Babylon, the glory of kingdoms." Daniel asked no questions regarding the meaning of this symbolic beast because he doubtless knew that it represented the same kingdom as the head of gold. He was familiar with the many sculptured lions with eagle's wings at the entrances to the temples and palaces of the city of Babylon, where he had served so long as an official, especially under Nebuchadnezzar.

In vision the prophet witnesses a change in the symbolic lion, which amazes him. The eagle's wings are plucked from the lion's back, and the beast stands up on its hind feet like a man, "and a man's heart was given to it." This represents a change in the history of Babylon during the latter years of the nation's career. "I watched till I saw the wings pulled off and the beast forced to rise and stand erect upon the earth, on two feet like a man; also, a human mind was given to it," is the James Moffatt translation. Fenton renders the passage: "I continued watching until it folded its wings and alighted upon the land, and stood on its feet as a man, and a human heart was given to it."

This indicates that a time would come in the history of Babylon when the nation would rest on its laurels; when aggression would flag and its career of conquest would come to a standstill. The wild, savage, and conquering nature of Babylon would become weakened and humanized. This change took place. After the death of Nebuchadnezzar, Babylon ceased to be an aggressive, conquering power which with a rod of

(Continued on page 15)



A marble, man-headed winged lion from Assyria, now in the British Museum.

the throne was slain on that dread night when the last fatal plague fell upon the land of Egypt.

After the days of Thutmosis IV the temple of the Sphinx again fell into disuse, the sand of the desert blew in, and the stele was forgotten until it was uncovered by the excavators of the pyramid area. When I saw it, the whole temple and its precincts had been cleared, and the great tablet was once more testifying to all who passed of the wonderful workings of Providence in behalf of the chosen nation.

Babylon in Prophecy

(Continued from page 9)

iron, had dominated the earth. From a nation that moved rapidly as on eagle's wings to the destruction of her foes, Babylon became as slow in movements as a man.

From a world power spreading its wings over the earth, striking terror to the hearts of men and nations, the nation's dominion dwindled until it was limited to Babylonia. Weakness took the place of strength, and cowardice supplanted courage. The lion is the symbol of courage and boldness. In 2 Samuel 17:10 we are told that the "valiant" is he "whose heart is as the heart of a lion." The courageous nature of a lion gave place to the timid and fearful nature of a man. There was no longer the lionlike courage and the eaglelike swiftness of assault and conquest that marked Babylonian history in the earlier days. The exactness with which this prophecy of the winged lion has been fulfilled is a further proof and confirmation of the authenticity of the book of Daniel and of the divine inspiration of the Scriptures.

"My Peace"

(Continued from page 7)

with undimmed brilliance through the millenniums regardless of distress and perplexity on earth, so the currents of God's everlasting love have been flowing earthward unceasingly to fill hearts with the peace nothing can disturb. Jesus, who stilled the raging storm on Galilee, stands at the door of every troubled heart, seeking admission that He may quiet its fears and fill it with "the peace of God, which passeth all understanding."

THE word of God is solid; it will stand a thousand readings; and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—James Hamilton.

Man Redeem Himself?

(Continued from page 4)

holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

"Behold, I come quickly." This is our hope through Jesus Christ. We pray that the hurricane of strife will be held back until the good news of salvation through Jesus Christ has been proclaimed to all nations. But, upon the authority of God's word, we know that enduring peace and security cannot be achieved by man in a sin-polluted world. Only the Prince of Peace can create a new earth where righteousness and justice shall prevail forever.

God keep us from "cunningly devised fables." May we "watch" and "pray always" so that the end of our civilization shall not come upon us unawares.

M. L. N.

"Signs" World Extension Fund

MANY months have elapsed since we last made reference in these columns to our World Extension Fund; and readers will be glad to learn that during 1947 no less than \$10,896.42 was subscribed to send the *Signs* to people in other lands who otherwise would be unable to obtain it. For many months more than six thousand copies have been going regularly to South Africa, for distribution by The Voice of Prophecy Bible Correspondence School in Cape Town. Other thousands have been going to India, Burma, Ceylon, Great Britain, and many a scattered English-speaking community around the world. In response we have received many scores of wonderful letters, expressing gratitude for these papers and telling of the great good that they have accomplished.

Now the time has come when many of these subscriptions are running out. Only a few weeks ago three thousand subscriptions going to South Africa had to be renewed, which involved a charge of

more than \$5,000 to our World Extension Fund. We did not have that much money in the fund at the moment, but the papers were charged just the same, in the hope and confidence that our readers would supply the necessary means.

As we write these lines, a letter has come to hand from the leader of The Voice of Prophecy Bible School in England enclosing nearly 250 names of individuals who have completed the Bible correspondence lessons there and who should receive the *Signs*. The only hope of their doing so is through the World Extension Fund. This will involve a further charge to our fund of more than \$500; and at the moment the fund is empty.

Other calls are coming to us frequently. We do not want to turn any of them down and we believe our readers will be of the same opinion. Consequently, we are publishing this reminder that the World Extension Fund is not only open, but in desperate need of assistance. We hope that a great many of our readers will respond liberally to this call. Send your donation to: *Signs* World Extension Fund, *Signs of the Times*, Pacific Press Publishing Association, Mountain View, California. A receipt will be sent for every donation, and the total published from time to time in these columns.

A. S. M.

No human hand has yet reached up to take as much as the pierced hand is reaching down to give. God is always reaching down. His hand is fuller than it will hold. His bother is to get people to get in touch and take as much as He is reaching down to give.—S. D. Gordon.

NOTICE

In harmony with our policy of publishing but fifty issues of the *Signs* annually, no paper will appear next week. The next issue, No. 26, will be dated July 6.

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MEDO-PERSIA

“**A**ND 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.” Daniel 7:5.

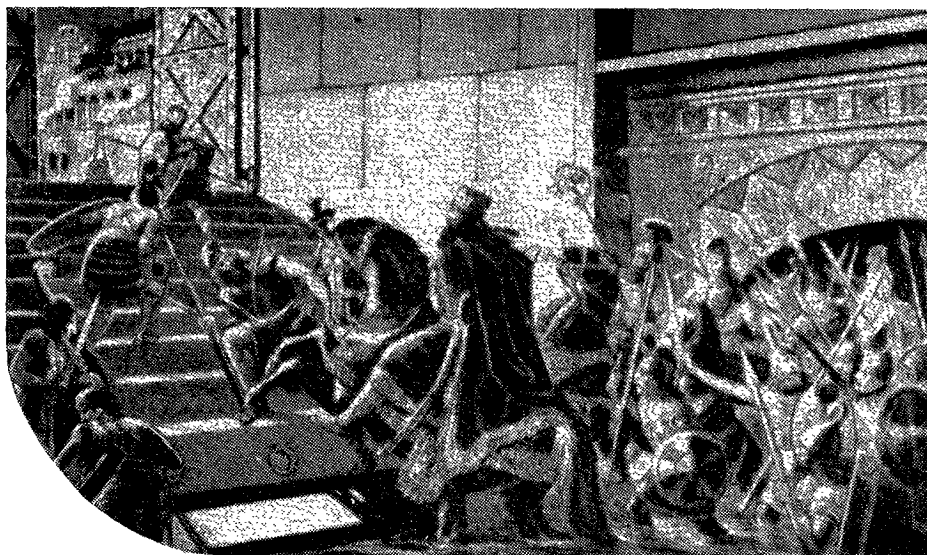
The largest species of bear in the Old World is found in the mountains of what was in Daniel's time Media. This is a rough, wooded country. The bear is a ponderous and awkward animal, and therefore slow in its movements. However, it has great strength and brute force. It is greedy, cunning, cruel, sullen, and ferocious. The bear is also noted for its persistency.

The bear is therefore an appropriate symbol of Medo-Persia whose armies never moved with the speed of the Babylonians or Grecians. The armies of the Medes and Persians were large and ponderous and moved with massive strength. Darius marched through Scythia with 700,000 men, a large army in those days. He also had a fleet of war vessels numbering six hundred, with 120,000 additional fighting men. Xerxes assembled and led the largest army of ancient times, conservatively estimated at 2,500,000 soldiers. According to Herodotus, Xerxes' army numbered 5,283,220 men.

In the vision of Daniel recorded in chapter 11, which was given “in the first year of Darius the Mede,” it is stated that three kings would follow in Persia, “and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.” Daniel 11:1, 2.

Bible students agree that this fourth king was Xerxes, the son of Darius Hystaspis, who undertook to carry out his father's military plans against Greece. Xerxes was noted for his wealth. Adam Clarke quotes Justin as saying that Xerxes “had so great an abundance of riches in his kingdom, that although rivers were dried up by his numerous armies, yet his wealth remained unexhausted.” He was more noted for his riches than his generalship.

In 480 B. C., Xerxes led his great army in an invasion of Greece. He met no re-



Long before Cyrus, conqueror of mighty Babylon, was born, Isaiah wrote under inspiration that God would “open before him the two-leaved gates; and the gates shall not be shut.”

sistance until he reached the pass of Thermopylae in northern Greece. Here three hundred Spartans and some five thousand of their allies under the leadership of Leonidas, the Spartan king, defended the pass against the hosts of Xerxes. It was an undefeated band of men until a Greek betrayed to the Persians the secret of another pass through which an army marched and attacked the Spartans from the rear. Xerxes, pressing on, captured and burned Athens. From the mainland he watched the naval battle of Salamis and saw his fleet overwhelmingly defeated and scattered by a small Greek navy. This caused his ignominious retreat from Greece.

Xerxes left Mardonius with an army of 300,000 men to carry on the war, but in the battle of Plataea in 479 he was defeated and slain, and all but 40,000 of his men were killed or captured. Thus ended the inglorious Grecian campaign that later brought such a terrible revenge at the hands of Alexander the Great. The Persian kingdom had reached the zenith of its power and had begun that fatal national decline that ended in ruin.

As a bear rises from a lying posture, one side is raised above the other, and as the symbolic bear prepared to go forth to

conquer and devour, “it raised up itself on one side.” “It raised up one dominion” is the marginal reading. The kingdom was of a dual nature, being composed of two peoples or nations—the Medes and the Persians—united in a common purpose. One of these two dominions or nations would be raised above the other in the leadership and rulership of the Medo-Persian Empire. This same characteristic of the second world empire of this prophecy is described in the next vision under the symbol of a ram with two horns: “And the two horns were high; but one was higher than the other, and the higher came up last.” Daniel 8:3.

We are not left to conjecture as to the meaning of this symbol, for the angel of prophecy interpreted the vision and named the kingdoms symbolized. He said that the ram that was seen “pushing westward, and northward, and southward; so that no beasts might stand before him” but “did according to his will, and became great,” represented “the kings of Media and Persia.” Verses 4, 20. From the place of the vision in Shushan “the palace,” which later became the capital of the kingdom, Medo-Persia's military conquests were carried



*Bible Prophecy Unfolds the Cruelty and Splendor
of an Ancient Oriental Kingdom*

Empire of Conquest

by TAYLOR G. BUNCH

westward against Lydia, Babylonia, Syria, and Asia Minor; northward against the Scythians, Armenians, and the Caspian countries, and southward against the Egyptians and Libyans. While all nations had to submit, the military aggressions of Medo-Persia were chiefly in the three directions mentioned in the prophecy.

The Persians were a pastoral people, so that this also is an appropriate symbol. Figures of rams and goats have been found by archaeologists on many Persian cylinders. In the ruins of Persepolis, the ancient capital of Persia, a plate was discovered on which was engraved a ram's head with two horns, and one was higher than the other! Media was an independent kingdom long before Persia was anything but a subject province. After Cyrus, however, Persia became the dominant power and attained the greater eminence.

The dual nature of the second kingdom of Daniel's vision is also indicated in the symbolic image of Nebuchadnezzar's dream. Here Medo-Persia was represented by the breast and arms of silver. Two nations would be bound together by one rulership, even as the shoulders bind together the two arms, one of which is usually stronger. The union of the two nations was brought about by the genius and leadership of Cyrus, one of the greatest generals and conquerors of recorded history. His character and exploits were comparable to those of Nebuchadnezzar. He was named and his conquests described in Bible prophecy long before he was born. He was declared to be God's "servant" and "shepherd." See Isaiah 44:28; 45:1-5.

The bear of the prophet's vision had in its mouth three ribs of a mutilated victim. "And three ribs gripped between its fangs; it was told to go and devour much flesh." (Moffatt.) Aristotle declared that the bear was "an all-devouring animal." The symbol is appropriate in describing the waste of human life incident to the warfare and conquests of

the Medes and Persians. See Isaiah 13:15-19.

The meaning of the three ribs has evoked much discussion. Fenton and Havernick render it "tusks" instead of "ribs." The Authorized and Revised Versions indicate that the three ribs told the bear: "Arise, devour much flesh." In the Septuagint the bear commands three ribs to do the devouring. Moffatt says that the bear "was told to go and devour much flesh." "And it was commanded to arise and devour much flesh" is another translation. According to Isaiah 44:28 and 45:1-5 it is evident that the Lord commissioned Cyrus to overthrow and destroy Babylon. Therefore the latter rendering expresses the true meaning.

It is the consensus that the three ribs represent three provinces or nations conquered by Cyrus and which later joined him in his future campaigns by furnishing him with men and supplies. Since the command to devour was given after the three ribs were already in the mouth of the bear, it is evident that they represent three of the first provinces conquered by Cyrus and cannot therefore include Egypt, which was one of the last to yield to the power of the Persian conqueror. The three provinces or nations that stood between Cyrus and world dominion were Media, Lydia, and Babylonia. As soon as these yielded to his sovereignty, his world dominion was assured. These three nations were also bound together by an alliance in which they promised to assist each other against the aggressions of Cyrus, even as the three ribs were held together by the flesh that covered them.

The triple alliance of Media, Lydia, and Babylonia against Cyrus is portrayed by the historian Ridpath. After describing the war in which Cyrus subdued Media, the writer says: "More important by far was the next campaign of Cayaxares [Cyrus], directed against the kingdom of Lydia." The historian asks the question as to why the other two of

the allied powers did not come to the relief of Media when that kingdom was being overrun by Cyrus. His answer is that while the three were bound together by an alliance, Lydia and Babylonia could not mobilize their armies and reach Media in time to render assistance.

Ridpath many times mentions these three kingdoms together, and other historians likewise indicate that these three powers constituted the military obstacle between Cyrus and world dominion. Therefore they must be the three powers symbolized by the three ribs in the mouth of the bear. As soon as Media was subdued, the Medes joined the Persians in forming a dual kingdom. As soon as they were conquered, Lydia and Babylonia also became a part of the new and growing empire, even as the flesh of the three ribs became a part of the bear after being devoured. It is interesting to note that Egypt was not conquered and added to the empire until after the death of Cyrus. It was subdued by Cambyses in 525 B. C. and therefore could not possibly be one of the three symbolic ribs.

With Sardis as the capital, Lydia was one of the richest and strongest kingdoms of the ancient world. Cyrus captured the city by strategy in 546 B. C. It is said that during the campaign of Cyrus against Lydia, Nabonidus strengthened the fortifications of Babylon and built the inner walls with their two-leaved gates of brass in preparation for the anticipated attack. Croesus, the king of Lydia, sent to Nabonidus for the help promised in the alliance; but the king of Babylon left him to his fate. The capture of Babylon, the third of the three opposing and allied powers, placed Cyrus and his uncle, Darius, at the head of the second of the four universal kingdoms of our prophecy. Thus, again history perfectly fits the prophetic mold.

—◆—
We do not repent in order that God may love us, but He reveals to us His love in order that we may repent.—
E. G. White.



Alexander, Conqueror of the World

The Prophecy of Daniel
OF
W. M. C.
TAKOMA PARK, D. C.

The Third WORLD EMPIRE

Conquests of Alexander the Great Foretold

by TAYLOR G. BUNCH

“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.” Daniel 7:6.

This quadriheaded, four-winged leopard of the prophecy symbolizes Greece, the third of the universal kingdoms. While the leopard is slight of build, it is strong, swift, and graceful. It is also fierce and cruel, noted for fleetness of foot, cunningness, and the suddenness with which it leaps upon its victim. The rapidity of the movement of the leopard was augmented by a double pair of wings. Wings have always been the symbol of swiftness. “Swifter than eagles” is a Biblical expression.

In the rapidity with which he moved his armies and conquered his enemies, Alexander the Great was unequaled in ancient history. In seven years he marched upward of 1,700 leagues, or 5,000 miles, and conquered Asia to the rivers Oxus and Indus in the east, and Africa to the cataracts of the upper Nile. The prophecy declares that “dominion was given to” this power. Speaking of Alexander and his campaigns, one writer said: “He was as impetuous and fierce in his warlike expeditions as a panther after his prey, and came on his enemies with that speed as if he flew with a double pair of wings.”

Philip, the father of Alexander, reigned from 359 to 336 B.C. His ambition was to lead the Greek forces against the Persians and revenge the invasion of his own country by Xerxes. However, he was assassinated at the marriage feast of his daughter. Alexander came to the throne at the age of twenty and reigned from 336 to 323 B.C. He had been a pupil of Aristotle for three years.

Alexander fulfilled the dream of his father and led an army against Persia. In the brief period of two years he subdued

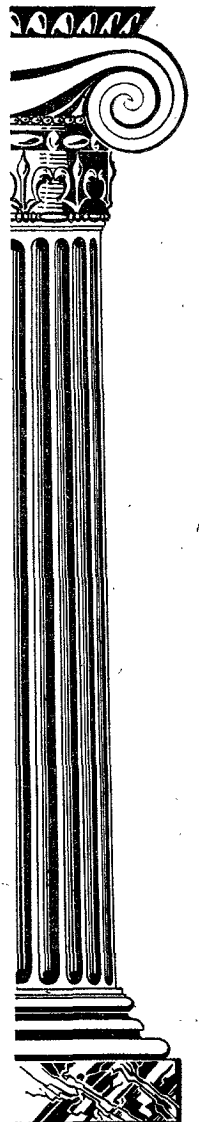
the entire Balkan Peninsula and then crossed into Asia. His first great victory over the Persians was in the Battle of Granicus on May 22, 334 B.C. This victory opened Asia Minor to him. The Battle of Issus was fought in November of the next year and laid Egypt and all Asia west of the Euphrates at his feet.

The Persian power completely crumbled as the result of the Battle of Arbela in the year 331, leaving Alexander the undisputed ruler of the world. In this last battle Alexander had but 30,000 men in his army, compared with 1,000,000 Persian soldiers under Darius.

(Continued on page 14)

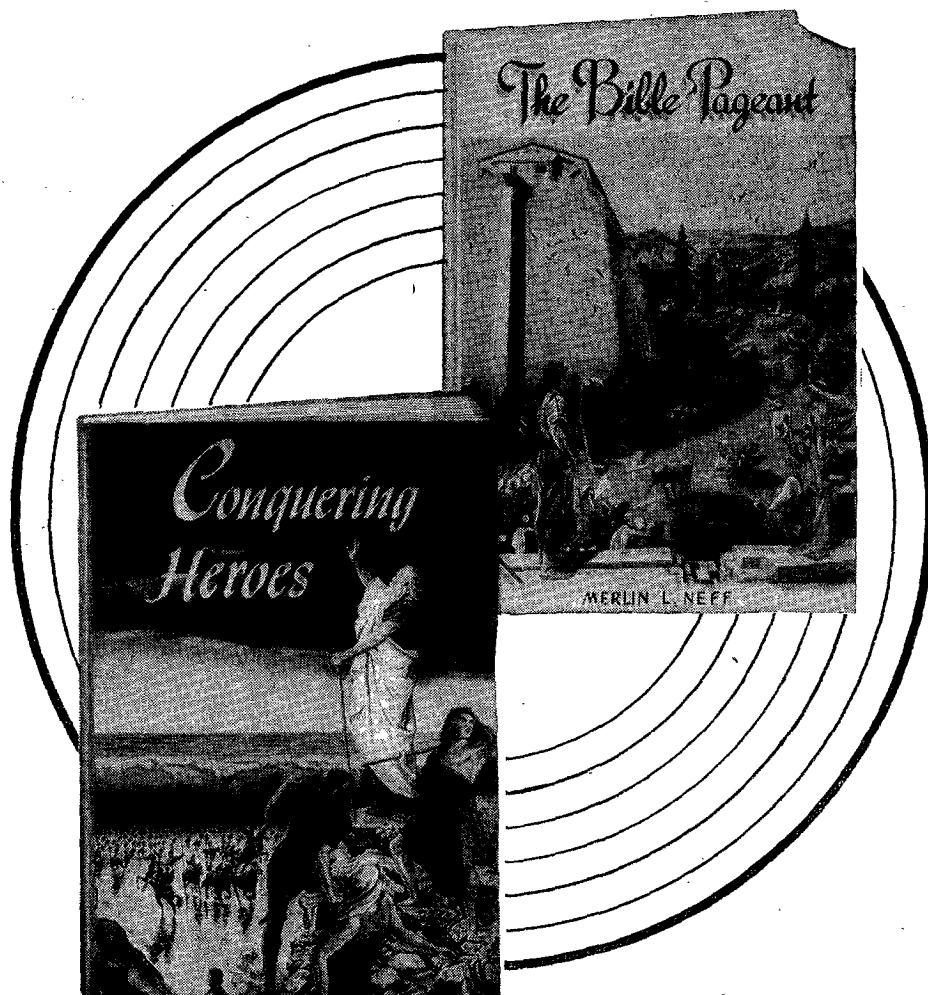


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Daniel saw represented the amazing conquests by the Greeks under Alexander. In seven years they vanquished all who opposed them, spreading even into India. But after Alexander's death the way was prepared for another power.



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They would draw attention to the fact that the terms of the declaration referred to do not contemplate that Palestine as a whole should be converted into a Jewish national home, but that such a home should be founded in Palestine."

"This statement of British policy," says the *Encyclopædia Britannica*, "was accepted by the Zionist organization, but rejected by the Arabs." King Abdullah's claims on behalf of the Arabs cannot be substantiated, nor can Dr. Silver's accusations against Great Britain. The fact is that the claims of both Jews and Arabs are irreconcilable, and their statements concerning Britain's promises are wholly without foundation. Their accusations against Britain are unjustifiable. That mistakes have been made in administering the mandate no one will question; but who would not make some mistakes in seeking to settle such irreconcilable problems as are furnished by Zionist Jews and Palestinian Arabs?

Next week we will discuss Palestine and the Bible promises concerning it. Does it rightfully belong to the Jews or to the Arabs?

(Concluded next week)

Third World Empire

(Continued from page 7)

Speaking of the conquests of Alexander, the historian Charles Rollin wrote: "From Macedonia to the Ganges, very near to which river Alexander marched, is computed at least eleven hundred leagues. Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the Battle of Issus was fought, to the temple of Jupiter Ammon in Libya; and his return from thence to Tyre, a journey of three hundred leagues at least, and as much space at least for the windings of his route in different places; we shall find that Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon."—*Ancient History*, b. 15, sec. 2.

In King Nebuchadnezzar's dream of the great image, recorded in Daniel 2, Greece is symbolized by "his belly and his thighs of brass," which was interpreted by the prophet Daniel to be the "third kingdom" which would "rule over all the earth." The Grecian age of pagan poets, painters, orators, statesmen, and historians is in God's estimation the age of brass, "an age of glare and flare, with but little real merit—and assigns to it only the briefest place in His holy records."—Joseph A. Seiss, *Voices From Babylon*. On Mars' Hill Paul spoke of

the boasted Greek culture and knowledge as "the times of this ignorance" because "the wisdom of this world is foolishness with God."

In Daniel's vision recorded in chapter 8, Greece is symbolized by a goat with "a notable horn between his eyes" which is declared to represent "the first king," under whose leadership he covered "the face of the whole earth" and traveled so rapidly that he "touched not the ground." The goat, which is said to represent Grecia, came from the west, as did Alexander with his conquering army. This was the first power to come out of the European continent to engage in military campaigns in Asia.

This, too, is an appropriate symbol of Grecia under Alexander, the first king to lead the nation to world conquest. Alexander is generally pictured on his coins with horns, and Bishop Thomas Newton declares that two hundred years before the time of Daniel the Grecians were called "the goat's people" because of the tradition that Caranus, their first king, was advised by an oracle to take goats as guides to new territory in Macedonia. Because of this tradition the Greeks made the goat the ensign on their standards and shields. Grecia abounded in goats, and many of the cities of Macedonia made this animal the symbol of their power. The goat was also pictured on many of their coins. The male goat is a swift and sure-footed animal and is a great fighter. In Daniel 11:3 Alexander is thus described: "A mighty king shall stand up, that shall rule with great dominion, and do according to his will."

The unerring prophetic forecast continues: "And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." Verse 4. This event was to come "when he shall have come to his height," according to the Douay Version. It is said that the symbolic goat "waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Daniel 8:8.

According to various translations the symbolic goat "magnified himself exceedingly," and the great horn was suddenly broken "at the height of his power," or "when at his full strength." At the very height of his power, when the world lay prostrate at his feet and ambassadors from all nations were seeking his favor and loading him with rich gifts, Alexander fell a victim to malarial

fever brought on by heavy drinking and died suddenly at the early age of thirty-three in the year 323 B.C. His death took place in the city of Babylon after a drunken revel. To celebrate his victory over the Persians, he had prepared a banquet for ten thousand guests, doubtless in the same hall where Belshazzar held his ill-fated festival 215 years before. Now another earthly empire is numbered by the chronologer of heaven, weighed in the balances of eternal justice, and found wanting by the supreme Judge of the universe:

The kingdom was to be divided "even for strangers besides these," or "for others besides his own," according to Fenton. His family had a tragic end. Within a few years his mother, wives, brother, and sons were all dead, so that the kingdom passed "not to his posterity" but to others. Alexander left more than thirty generals and governors, some of whom immediately claimed as their own the conquered territory over which they ruled. His leading generals were all ambitious to succeed him to the throne. The struggle between them for supremacy ended in the division of the empire between his four leading generals "toward the four winds of heaven," or the four points of the compass—Lysimachus in the north, Ptolemy in the south, Cassander in the west, and Seleucus in the east.

The four divisions of Alexander's kingdom are symbolized in the vision under consideration by the four heads of the leopard. Of this fourfold division Bishop Thomas Newton wrote: "The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings: and by the defeat and death of Antigonus in the battle of Ipsus, they were reduced to four, Cassander, Lysimachus, Ptolemy, and Seleucus, who parted Alexander's dominions between them, and divided and settled them into four kingdoms. These four kingdoms are the *four notable horns*, which came up in the room of the first great horn; and are the same as the *four heads of the leopard* in the former vision. . . . Thus were they divided 'toward the four winds of heaven.'"—*Dissertations on the Prophecies*, page 246.

One of the chief lessons of this prophecy is that there is no permanency in earthly governments. Alexander no more than came to the pinnacle of his power and fame than his kingdom was broken. Christ's kingdom is permanent because it is founded upon righteousness. To Him the Father said: "Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter

of Thy kingdom." Hebrews 1:8. The coming of this permanent and righteous kingdom is the chief purpose of all the visions of the book of Daniel.

World Inflation

(Continued from page 9)

pendable in time of sickness, old age, or trouble.

Many citizens of the United States feel secure in their ownership of dollars. That this, too, will prove a false security before the end of time is forecast in James 5:3: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

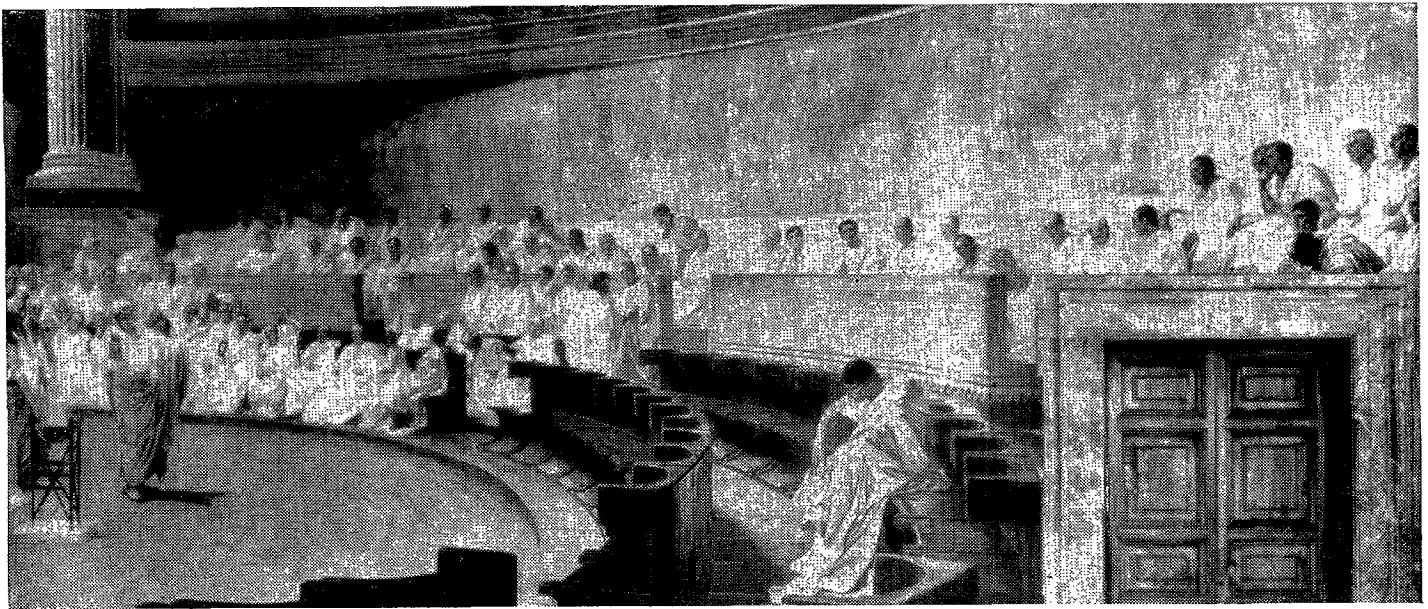
On January 31, 1934, the United States dollar was reduced by law to 59.06. During World War II, money in circulation increased 500 per cent over the total in the disaster year 1929, and the Government debt rose to \$270,000,000,000. The effect of all these inflationary forces appears in current prices. Although the situation seems under control, there can be no assurance that foreign affairs will not furnish the spark to light the fire of uncontrolled inflation in the United States.

The situation is critical enough to cause one nationally known investment counselor to send letters to his clients offering them diamonds as a more secure investment for surplus funds than savings accounts, bonds, or even cash itself.

As Christ looked forward to our time, He uttered the finest investment counsel ever given to man. Said He: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matthew 6:19, 20.

Truly the whole fabric of world currencies grows old and moth-eaten like a garment. When France and Russia recently cut the value of their money, they opened the door for another epidemic of devaluation to spread over the world, since other nations, to protect themselves, may follow suit until all currencies are brought down. They may have unwittingly set the stage for the fulfillment of the forecast by Ezekiel: "They shall cast their silver in the streets, and their gold shall be removed." Ezekiel 7:19.

Without doubt the time has come to invest our treasures in heavenly things and to set our minds upon spiritual ideals. "For where your treasure is, there will your heart be also." Matthew 6:21.



Cicero, before the Roman senate, described in no uncertain words the far-reaching extent of the empire.

ROME'S SUPREMACY PREDICTED

by TAYLOR G. BUNCH

AFTER witnessing the lion, bear, and leopard, symbolic of Babylon, Medo-Persia, and Greece, come up out of the surging sea of humanity as the result of the cyclonic winds of war, the prophet Daniel said: "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." Daniel 7:7.

Bible students are in almost universal agreement that this symbol applies to Rome. Indeed it would be difficult even to imagine any other interpretation. Rome was diverse, or different, not only from the other three universal empires, but "from all kingdoms." Verse 23. Rome was the world's first republic with a representative form of government. Even under the emperors it was different, having a constitution and a senate. It was so different from the others that no beast in nature could be found to represent adequately its character and career. It is therefore symbolized by a non-descript beast designated by the prophet as "dreadful and terrible, and strong exceedingly" and with "great iron teeth."

The Roman symbolic beast "devoured much" (Fenton). "It devoured and tore its victims to pieces" (Moffatt). Lust for blood, position, and dominion were the chief characteristics of the Romans. Of all nations, Rome alone fits the prophetic mold. The policy of the nation was to

subjugate her enemies until Roman laws, religion, language, and customs extended over the world. No man or nation dared speak or act without her consent. When a strong nation was conquered, it was literally broken to pieces, that is, divided up into small rival states. Napoleon followed the same policy with his conquered states.

Speaking of the Roman conquerors, Diodorus wrote: "When they were lords almost of the whole world, then they strengthened and confirmed themselves in their dominions; by severity, and razing towns and cities to strike a terror into their enemies. For they utterly destroyed Corinth in Achaia, Carthage in Africa, Numantia in Spain, and rooted up the kingdom of Macedonia, in the ruin of Perseus, and became a terror to many." —*Fragments Collected by Constantine, Seventh Eastern Emperor*, b. 26, ch. 83.

*How Divine Prophecy Foretold
That the Empire of the Caesars
Would Rule the World*

The prophet sought for further information concerning the meaning of the fourth beast. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet." Daniel 7:19. There seemed to be no question in Daniel's mind regarding the meaning of the first three symbolic beasts. His interest and queries centered in the fourth.

Gabriel, the angel of prophecy, gave Daniel a clear-cut answer: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." Verse 23. "Which shall be greater than all the kingdoms" (Douay). The fourth kingdom was to rule with universal sovereignty, "devouring the whole earth, crushing and shattering it" (Moffatt). Romans wrote of their nation as "the empire of the whole world."

The historian says: "The empire of the Romans filled the world, and, when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. . . . To resist was fatal, and it was impossible to fly."—Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, ch. 3, par. 37.

Speaking of the contrast with other nations and the universality of Rome's conquests, another author declared:

"The Roman conquest, on the other hand was not partial, nearly the whole inhabited world was reduced by them to obedience: and they left behind them an empire not to be paralleled in the past or rivaled in the future."—*The Histories of Polybius*, b. 1, par. 2. Rome was indeed "diverse from all kingdoms."

The Iron Monarchy

In Daniel's interpretation of the symbolic image of Nebuchadnezzar's dream he declared that the "legs of iron" represented "the fourth kingdom" which would be "strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Daniel 2:40. The strikingly similar language describing the legs of iron and the fourth beast of the vision under consideration identify them as one and the same power. The name of the fourth of the four universal kingdoms of Daniel's prophecies is nowhere mentioned in the Old Testament, because it arose after the completion of the ancient canon of the Scriptures. It is, however, identified in the New Testament as Rome. See Luke 2:1.

For five centuries, under various forms of government, Rome ruled the world with a rod of iron. It was a despotism of the worst type and is appropriately called "the iron monarchy." The historian Gibbon wrote in the first paragraph of his general observations on Chapter 38 of his great work already quoted: "The arms of the republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the *iron* monarchy of Rome."

When the Roman armies invaded the British Isles, the Scottish chieftain Galgacus said: "These ravagers of the world, after all the earth has been too narrow for their ambition, have ransacked the sea also. If their enemy is rich, they are covetous; if poor, they are ambitious. The East cannot satiate them—no more can the West. To plunder, to murder, to rob, is their delight. Violence they call dominion: and wherever they can make a dreary solitude they call it peace." Cicero said: "Wherever you are, remember that you are equally within the power of the conqueror." In Daniel 11:14 the Romans are called "the robbers of thy people," or, "the children of robbers" (margin).

They conquered, robbed, and crushed the world under their iron heel.

Not only does the Bible prophecy declare that the Roman power would be "terrible" and "exceeding dreadful," but also that it would wax "exceeding great." In Daniel's second vision it is predicted that the Roman power would come out of one of the four divisions of Alexander's dominion, symbolized by one of the four horns that arose in the head of the goat in the place of the notable horn that was broken. The prophet wrote: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Daniel 8:9.

The ram, representing Medo-Persia, became "great;" the goat, symbolic of Greece, became "very great," but the Roman power, "exceeding great." While it is called "a little horn," like the "little horn" of the previous vision, it is small only in its origin. It later "waxed exceeding great" and became "a strong horn" (Theodotion). It would become far greater than the horn out of which it arose. The four were comparatively weak, but from one of them "sprang a strong horn" (Septuagint).

The directions of conquests indicate clearly that this power, like the goat, came from the west. It is therefore not an Eastern or Asiatic power. It must come from the continent of Europe. Palestine was to be among the conquered countries, and is designated "the pleasant land," "the glorious land" (R.V.), and "the fair land of Palestine" (Moffatt). In Psalm 106:24, Palestine is called "the pleasant land," and in Jeremiah 3:19, "A pleasant land, a goodly heritage."

It seems unreasonable to question that the little horn of this vision represents Rome in its pagan phase. Rome came out of the Macedonian, or western, division of Alexander's empire and is the only power that fits the specifications of the prophecy and its further interpretations given in succeeding chapters. Rome did wax "exceeding great" southward toward Egypt and Northern Africa; eastward toward Asia Minor and Syria, and toward the Holy Land of Palestine. It was a Roman army that captured and destroyed the city of Jerusalem, together with its magnificent temple, and then dispersed the Jews among the nations of the world.

In the interpretation of the little horn the angel declared that the power symbolized would be "mighty" and would "destroy wonderfully" and would "prosper, and practice" and would "destroy the mighty and the holy people." It is

further declared that this power would "stand up against the Prince of princes," but would finally "be broken without hand." Daniel 8:24, 25. The "Prince of princes" is Christ, and it was a Roman governor who sent Him to the cross.

Rome was indeed the great destroyer. In the conquest of Palestine by Vespasian and his son Titus these prophecies were fulfilled, and the destruction of life was indiscriminate and terrible. Cities with their entire populations perished. In the siege and destruction of Jerusalem more than one million Jews were slain. Also during the second and third centuries the pagan Roman emperor destroyed many millions of Christians in a series of bloody persecutions in an effort to defend the Roman gods and religion from the ever-onward march of the soldiers of the cross who "went forth conquering, and to conquer."

The accuracy of the "more sure word of prophecy" is convincing proof of the dependability of divine revelation. It should therefore inspire increasing confidence and deepening devotion. Because the prophetic utterances of the Scriptures have never failed, we can be sure that all the "exceeding great and precious promises" in the Book of books will be translated into glorious realities.



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Upon its well-equipped soldiery Rome depended to make effective its power in every part of the world.

EUROPE'S DESTINY PREDICTED

by TAYLOR G. BUNCH

*Decline and Fall of the Roman
Empire Outlined in Prophecy*

Will the "Ten Kingdoms" Unite?

THE history of the world from Babylon to the second advent of Christ is covered in Nebuchadnezzar's dream of the metallic image. Why is it repeated in Daniel's vision of the symbolic beasts? For two important reasons. First, the king's dream pictured the glory of earthly kingdoms from a political and military viewpoint, while in the vision the prophet described the empires as heaven sees them.

The second reason for the repetition is to emphasize the importance of these symbolic prophecies as waymarks in the march of time toward the dawn of God's kingdom. In school, repetition is necessary in order to impress lessons upon the mind of the student and to enlarge his vision with added details. The child's first lesson in geography is simple, embracing but little more than a view of the world as a globe, with its continental divisions. Then in the succeeding lessons the details are added and the map filled in until all the needed lessons have been learned. The same is true of history, mathematics, music, and all other subjects. Education is the result of lessons learned through repetition and addition.

We are all children in the school of Christ, in which we learn by instruction and experience often repeated. In Daniel's vision of the four beasts not only are earthly kingdoms seen from a different standpoint, but much additional information is given. Still more details are added in future visions of Daniel and the revelator. Much new light is thrown on the history of each of these four universal kingdoms, and especially of the fourth, which continues under various forms and phases until Christ returns to establish His eternal kingdom of glory. We will now notice some interesting details in the prophetic history of Rome:

Of the fourth beast the prophet said: "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

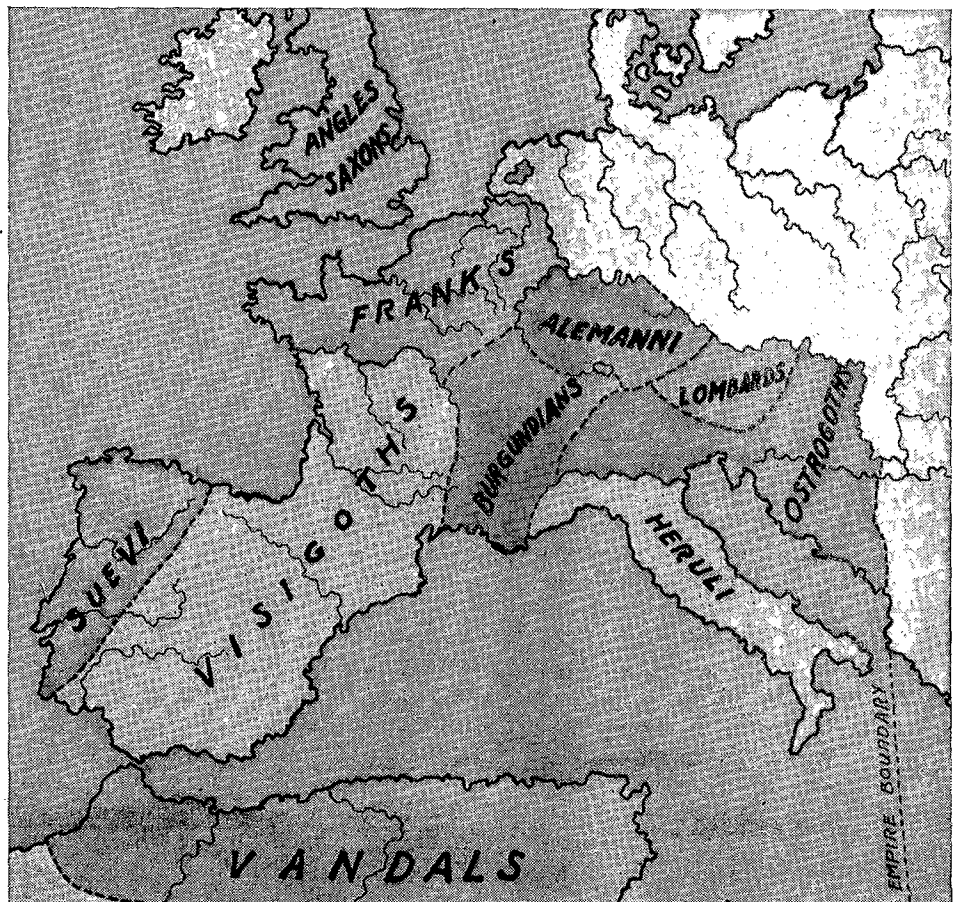
in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Daniel 7:7, 8.

The prophet's interest and attention centered in the fourth beast and its ten horns and the changes which took place among them. He asked the angel Gabriel for an explanation of their significance. "Then I would know the truth of the fourth beast, which was diverse from

all the others; . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." The answer of the angel of prophecy gave the requested information: "Thus he said, The fourth beast shall be the fourth kingdom upon earth. . . . And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings." Verses 19, 20, 23, 24.

In the dream of the image it was stated that the fourth kingdom would be di-

When the fourth kingdom would be overthrown, the empire would be divided into ten parts, said the prophecy. History proves the fulfillment of the prediction, for the division came as prophesied.





Powerful Teutonic tribes began the breakup of the Roman Empire. They threw off the Roman yoke in central Europe, and then proceeded on their conquests southward.

THREE LIONS

vided, with ten divisions as represented by the iron and clay of the feet and toes. We read: "And the fourth kingdom shall be strong as iron. . . . And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided. . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2:40-44.

The power that broke other nations in pieces was destined to be broken in pieces. This is the unchanging rule among nations and individuals. "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." Revelation 13:10. Jesus said to Peter: "All they that take the sword shall perish with the sword." Matthew 26:52. Evil visited upon others returns upon the heads of the perpetrators. We get what we give, and sometimes in more abundant measure. This was illustrated in the experience of Daniel and his enemies. While the strength of Rome was being sapped by vice, corruption, and internal strife, the barbarian hordes were marshaling their forces on the northern frontiers of the empire. During the third, fourth, and fifth centuries they broke through the Roman legions and in an irresistible avalanche of blood and destruction established themselves upon the ruins of the once impregnable empire.

Speaking of the breaking up of the iron monarchy of Rome as the result of the invasions of the northern barbarians, the historian J. C. Ridpath said: "At last the seals were loosed, and the barbaric tornado was poured out of the north.

Through the Alpine passes came the rushing cohort of warriors, each with the rage of Scythia in his stomach and the icicles of the Baltic in his beard. The great hulk of Rome tottered, fell, and lay dead on the earth, like the stump of Dagon."—*History of the World*, vol. 3, pp. 28, 29.

The Ten Kingdoms

There has not been complete agreement regarding the identity of two or three of the ten kingdoms of divided Rome. This is because of the invasion of the Huns, who returned whence they came and have sometimes mistakenly been identified with the ten. Confusion has also resulted from the short duration of the three nations uprooted by the power symbolized by the little horn. According to the most reliable authorities the ten original kingdoms were the Alamanni, Heruli, Vandals, Ostrogoths, Visigoths, Franks, Lombards, Suevi, Anglo-Saxons, and Burgundians.

However, the number "ten," like "seven," is used in the Scriptures as the symbol of completeness, and therefore it is not necessary that the ten original kingdoms be perpetuated or even accurately identified. The symbolic beasts of the Revelation are described as having ten horns, which are declared to represent "ten kings" and are symbolic of the modern nations which are several times that number. There are, however, about ten leading nations, and it may be that there will be only ten again at the close of human history.

The ten original kingdoms of divided Rome were the ancestors of the modern nations, several of which are easily iden-

tified. The Spanish have descended from the Visigoths, the French from the Franks and Burgundians, the Portuguese from the Suevi, the Germans from the Alamanni, the English from the Anglo-Saxons, and the Italians from the Lombards and others.

The modern nations, symbolized by the iron and clay of the feet of the image, are said to be "partly strong, and partly broken," or "brittle" (margin). This is true of the nations of divided Rome. The prophecy also predicts that attempts to reunite these nations into another universal kingdom would fail, and that "these kings" would still be in existence as separate nations when Christ returns to establish His universal and everlasting kingdom.

Said the prophet: "Whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Daniel 2:43. The first efforts to reunite the broken fragments of the Roman Empire were by force of arms. Charlemagne, Charles V, Louis XIV, and Napoleon tried it through military power, and they failed. The kaiser had similar ambitions, as did Mussolini and Hitler. All such efforts failed to establish another world empire, and all future efforts will likewise fail. This prophecy cannot be broken.

Another effort to bring about union has been through intermarriage. "They shall intermarry" (Moffatt). This method was used to such an extent that when the first world war broke out, the

(Continued on page 15)

atomic bombs. They doubtless will take a heavy toll of human life in the coming wars. Devastation beyond our comprehension may result from their use. But the forces that will destroy this earth will be released by God Himself in "the day of the Lord," when He comes "as a thief in the night."

Again I reiterate my opening statement, that it is a startling fact that the Bible, the word of God, clearly and unerringly describes the present world situation. The closing act in the great drama of world empire is about to begin. The nations of earth are the actors. The stage is set. God's great clock of time tolls off the hours.

It is the time when the God of heaven shall set up a kingdom that shall stand forever. It is the time when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever."

It is time when God's intervention will bring the fulfillment of Jesus' words of promise: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Jesus is the greatest of all the prophets. Unerringly He has foretold the events that are now taking place. He interprets their meaning. Amid the fear and gloom enshrouding this world He says to every believing soul: "Let not *your* heart be troubled." We are to look beyond the turbulence and confusion of these last days, and *without fear* wait for the coming of that day when Christ will appear, when sin and evil give way to righteousness, when the kingdoms of earth make way for the eternal kingdom of Christ.

He is the rightful Ruler, the King of kings, the Prince of Peace. The prophet John rapturously describes the conditions of life in that kingdom of glory in these words: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

Yes, in that coming kingdom all the things that have perplexed and distressed and grieved us here will be forever passed away. We will never be called upon to part with friends or loved ones. Famine, pestilence, or war will claim no more victims. Death will be unknown. In immortal glory all dominions will serve and obey Him.

Let us catch the inspiration of the

prophet's vision and, with hearts filled with high courage and bright hope, unite with him in praying: "Even so, come, Lord Jesus." Revelation 22:20.

Europe's Destiny

(Continued from page 9)

ruling families of Europe were all related. Queen Victoria of England was known as "The grandmother of Europe." But these family ties did not avert war. The latest attempts to weld together the broken fragments of Rome have been through arbitration, peace treaties, and leagues of nations, which have thus far likewise failed. The divine prediction is that "they shall not cleave one to another, even as iron is not mixed with clay."

As long as some of the modern nations are as strong as iron and others as weak and brittle as pottery, the strong will dominate the weak, and they will never fully unite. Daniel said to the king: "The dream is certain, and the interpretation thereof sure." The visions have thus far been fulfilled to the letter, and not one thing has failed. It is therefore certain that the remaining portions will likewise be fulfilled. The "sure word of prophecy" is as certain and dependable as God Himself, whose wisdom is infinite and whose power is omnipotent. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Daniel 4:35.

The Bible and Tradition

(Continued from page 7)

factually and spiritually very dangerous.

Jesus knew this and condemned the traditions of the Jewish leaders. He broke the Jewish traditions which made Sabbathkeeping a burden rather than a joy. Luke 4:16-39; Mark 3:1-6. The Pharisees asked Jesus why the disciples, by eating with hands unwashed, broke the traditions of the theologians. Jesus met their criticism by showing how they broke the fifth commandment by substituting a mere traditional interpretation, which robbed the commandment of its ethical vitality. Matthew 15:1-8. Then He condemned tradition in a searching statement which sweeps away forever the worth of anything not based on God's word. "In vain they do worship Me," He said, "teaching for doctrines the commandments of men." Verse 9.

Jesus condemned not only the *false teachings* that had crept in from men. He also condemned the unauthorized *customs* that had arisen. Because these led to useless, harmful, or perverse practices, He pledged that they would be destroyed. Only what God had established

is valid. "Every plant," Christ declared, "which My heavenly Father hath not planted, shall be rooted up." Matthew 15:13. And in the meantime spiritual disaster would result to those following unauthorized religious customs. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Verse 14.

The apostles were not a whit behind their Lord in condemning tradition. Peter used the word "tradition" for unauthorized and unauthentic teaching. He asked the Gentiles ("strangers," 1 Peter 1:1) of Asia Minor, now converted to Christ, to remember: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers." Rather, they were saved by Christ's shed blood. They were born anew "by the word of God" and had been purified "in obeying the truth through the Spirit." Verses 18-23. Here is a clear contrast between the injurious effect of the tradition of men and the powerful working of the true word of God.

Paul condemns yet another form of error under the head of tradition. He warned the Colossians, converted from paganism, that the "tradition of men" must not "spoil you through philosophy and vain deceit." Colossians 2:8.

Christ and the apostles thus condemned three kinds of traditions: first, wrong teachings of men claiming ecclesiastical authority (Matthew 15:9; Mark 7:7, 9; 1 Peter 1:18, 19); second, customs which had come into being without divine authority, the "plants" which the heavenly Father will root up (Matthew 15:13); third, philosophies based on men's ideas, "after the elements [margin] of the world, and not after Christ" (Colossians 2:8). It made no difference to them whether tradition functioned through a church or through a pagan philosophy. Only the pure gospel, recorded by the apostles through direct inspiration, contains the essential and testing truth of God. All customs and interpretations that do not agree with the pure gospel and with genuine apostolic practice given in the Bible must be rejected.

THE gospel doth not only represent the doctrine of Christ to be believed; but also the life of Christ to be followed: nor shall any have Him for their advocate and propitiation, but such as are willing to have Him for their pattern and example; to copy out and imitate His humility, patience, purity, benignity, and self-resignation. None shall be benefited by His death that are unwilling to live His life.—*Worthington*.

THE MYSTERY OF THE

AFTER the prophet Daniel described the fourth beast of his vision, representing the pagan Roman Empire, and the ten horns in its head, symbolizing the ten kingdoms into which Rome was divided, he said: "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 a man, and a mouth speaking great things." Daniel 7:8.

When the dreadful and terrible beast arose out of the raging sea, the prophet's attention was centered on it. The ten horns then engaged his notice, and, while he was considering them and wondering what they represented, his attention was attracted by an eleventh horn pushing its way up among the ten. It was small at first but had a rapid growth and a spectacular career. This little horn uprooted three of the ten in order to make way for its own growth and development, then completely dominated the other horns and the entire beast.

The vision of the four beasts and the ten horns, and especially of the little horn and its destroying and persecuting career, amazed and grieved the prophet. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." Verse 15. "My spirit trembled, I Daniel was affrighted at these things" is the Douay version reading. Daniel sought information of the waiting angel of prophecy. "So I approached one of the angels standing beside me, and asked him what was the truth about all this. He told me and let me know the meaning of it all." Verse 16, Moffatt.

The first interpretation of the angel was brief. He said: "These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." Verses 17, 18. But the prophet was not satisfied

and requested more information concerning the fourth beast and the ten horns, and especially the little horn that uprooted three of the ten kingdoms and had a keen vision, a mouth speaking great things, and an arrogant countenance.

Of this eleventh horn the prophet said: "I beheld, and the same horn made war with the saints and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Verses 21, 22. The angel then gave a detailed explanation. After declaring that the fourth beast was the fourth kingdom and the ten horns were ten kings or kingdoms that would arise in its place, he continued: "And another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verses 24-27.

According to this vision and its interpretation, Rome in its various phases was to dominate the world from the fall of Greece until the saints of God are given the dominion of the earth. Whether it be pagan Rome, divided Rome, or papal Rome, it is always Rome. The fourth beast in the different aspects of its career continues until sentenced and destroyed by the supreme court of the universe, which gives the dominion to the persecuted saints who have long been strangers and pilgrims in the earth.

Non-Catholic testimony is almost unanimous in applying the eleventh horn to the papacy, or ecclesiastical Rome. "In all ages of the Church from the days of Gregory the Great down to the present, men have pointed to the Papacy as the fulfillment of the prophecy [of the little horn]. That interpretation is set forth in *The Homilies* of the Church of England and by all the Reformed Churches. The interpretation, however, has been ignored or rejected by critics, for reasons which need not be specified. It can, however, stand all the tests of criticism."—C. H. H. Wright, *Daniel and His Prophecies*, London, 1906, page 168.

H. Grattan Guinness wrote: "The main points in the nature, character, and actings of this 'little horn,' which we must note in order to discover the power intended, are these:

"1. Its *place*: within the body of the fourth empire.

"2. The *period* of its origin: soon after the division of the Roman territory into ten kingdoms.

"3. Its *nature*: different from the other kingdoms, though in some respects like them. It was a horn, but with eyes and mouth. It would be a kingdom like the rest, a monarchy; but its kings would be overseers or bishops and prophets.

"4. Its *moral character*: boastful and blasphemous; great words spoken against the Most High.

"5. Its *lawlessness*: it would claim authority over times and laws.

"6. Its *opposition to the saints*: it would be a *persecuting* power, and that for so long a period that it would wear out the saints of the Most High, who would be given into its hand for a time.

"7. Its *duration*: 'time, times and a half,' or 1260 years.

"8. Its *doom*: it would suffer the loss of its *dominion* before it was itself destroyed. 'They shall take away its dominion, to consume and destroy it to the end.'

"Here are eight distinct and perfectly tangible features. If they all meet in

11th HORN

**What Power
Does It Represent?**

**Rise of a Great Religious
Tyranny Foretold**

TAYLOR G. BUNCH

one great reality, if we find them all characterizing one and the same power, can we question that *that* is the power intended? They do all meet in the Roman Papacy, whose history I have just briefly recalled, and we are therefore bold to say *it is the great and evil reality predicted.*"—*Romanism and the*

Reformation, London, 1887, pages 41-43.

On more than a dozen counts the little horn of the Roman symbolic beast is identified as the papacy. The chain of evidence is complete. Not one link is missing. According to the rule of evidence which obtains in any court in the world, the testimony of history in its fulfillment of prophecy would bring a verdict of guilt to papal Rome as the lawless and persecuting power pictured to Daniel in the eleventh horn of the fourth symbolic beast. No other organization in human history fits the prophetic mold. We will briefly consider some of these marks of identification, and we challenge anyone to produce another power that meets the test of prophetic revelation and historic investigation.

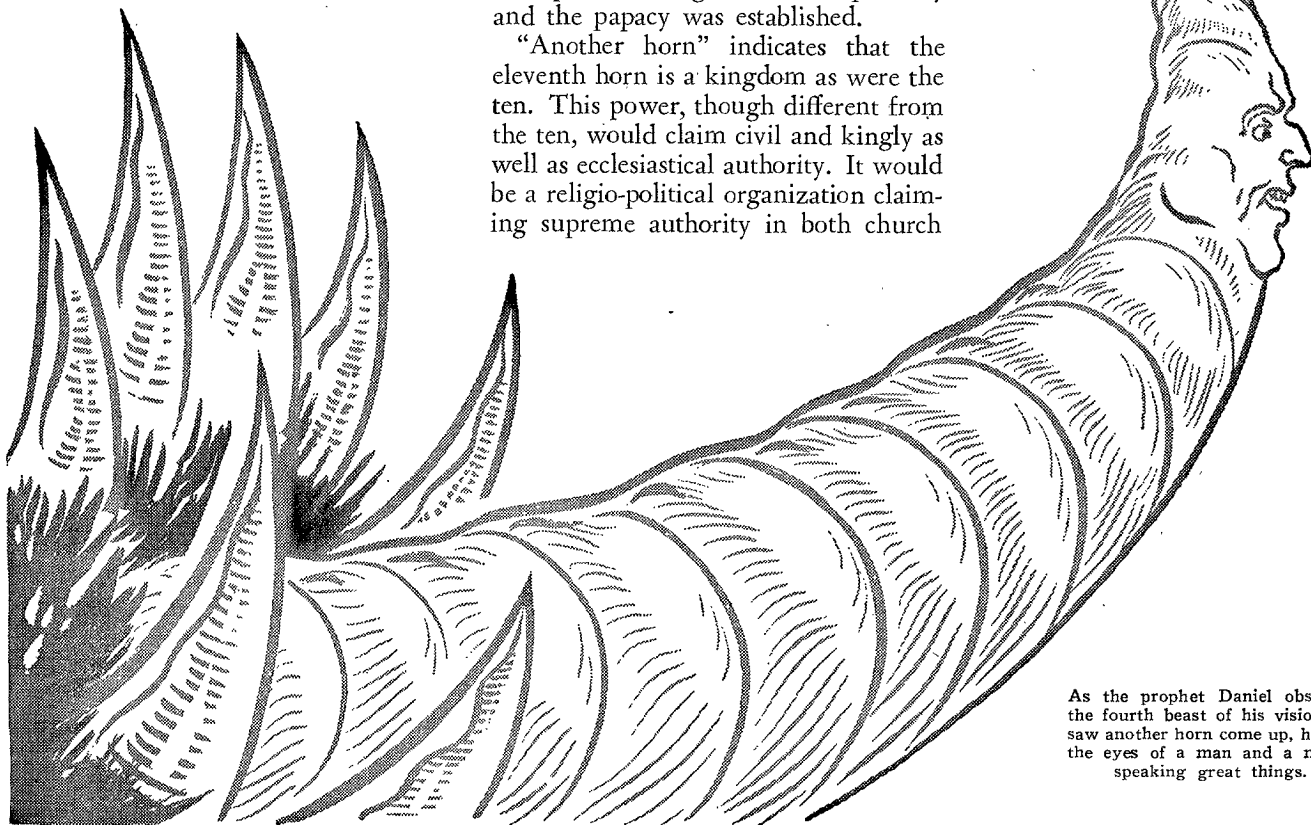
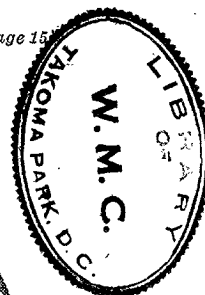
The power symbolized in the prophecy under consideration comes up as a "little horn," then gradually grows into an ecclesiastical kingdom that rules the nations of Europe and dominates the earth. The papacy had a small and humble beginning. Paul declared that this totalitarian despotism had begun to appear in his day. The first step in the establishment of the papal hierarchy was the "falling away," or apostasy from the true faith, which began with the exaltation of the bishops above the elders in rank and authority. Then followed a long and bitter rivalry between the bishops of the leading churches: Antioch, Jerusalem, Alexandria, Constantinople, and Rome. Finally the bishop of Rome gained the supremacy and the papacy was established.

"Another horn" indicates that the eleventh horn is a kingdom as were the ten. This power, though different from the ten, would claim civil and kingly as well as ecclesiastical authority. It would be a religio-political organization claiming supreme authority in both church

and state. That the rulers of the papacy claim kingly power and authority is well established by historical evidence as well as by confessions of the Catholics themselves. The pope assumes the titles, "Father of princes and kings," "Ruler of the world," "Sovereign of the State of Vatican City, gloriously reigning," and "King of kings and lord of lords." During the celebration in honor of the signing of the concordat on February 11, 1929, hundreds of priests cried out: "Long live the pope-king."

While this power is symbolized by a horn and was thus a kingdom, it was declared to be "diverse" from the others, or "different from them" (Moffatt). This new empire claimed dominion over the spirits and souls of men as well as over their bodies. It exercised its sovereign authority through popes instead of kings; through bishops rather than princes. The pope maintains a royal court where nations must be represented by ambassadors and ministers of state in the same manner as in other nations. This is not true of any other religious organization on earth. There has been nothing else like the papacy in all human history.

(Continued on page 15)



As the prophet Daniel observed the fourth beast of his vision, he saw another horn come up, having the eyes of a man and a mouth speaking great things.

ism, the church of the centuries following the apostles made a serious mistake. By following tradition, they proved no better than the Jews, whose traditions Christ repudiated and condemned. The church adopted tradition as the justification for the un-Biblical beliefs and ways they were adopting, and defended what they did by specious reasoning.

Irenaeus, the famous church leader and writer in ancient France, about the year A.D. 190, set forth a definite policy of tradition for the church. He wrote that the apostles had established orthodox churches, which orthodoxy had been passed on to their successors by tradition.

"We refer them to that tradition which originates from the apostles, which is preserved by means of the successions of presbyters in the churches."—*Against Heresies*, b. 3, ch. 2, in *Ante-Nicene Fathers*, vol. 1, p. 415.

A few years later a noted Christian writer of North Africa, named Tertullian, wrote even more plainly concerning the necessity of tradition passed down from the apostles:

"Our appeal, therefore, must not be made to the Scriptures; nor must controversy be admitted on points in which victory will either be impossible, or uncertain, or not certain enough."—*On Prescription Against Heretics*, chapter 19, in *Ante-Nicene Fathers*, vol. 3, p. 251.

In another essay Tertullian lists what Christians were believing and doing in his day, and declares that for those particular things, including special forms of baptism, particular ways of keeping Sunday, and the making of the sign of the cross, there is no authority in Scripture, but only that of custom and tradition. He says:

"If, for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from someone who has. Meanwhile you will believe that there is some reason to which submission is due."—*The Chapter*, chapter 4, in *Ante-Nicene Fathers*, vol. 3, p. 95.

Therefore by A.D. 225, according to Tertullian, the main body of Christians had already adopted a large number of beliefs and practices not warranted in Scripture, and were insisting that tradition must be accepted to justify these things. This means that any customs and traditions the church might wish to add to what it was already believing

and doing, it could include by these methods, and Scripture would be neither a standard nor a restraint. Following this road, the church could not but develop eventually into a system vastly different from that which Christ and His apostles had established. It did this very thing, and, to an astonishing degree, the visible church of history is the product of unauthorized custom and tradition. However, the plants which the "heavenly Father hath not planted" will "be rooted up." The Christian, faithfully following the Bible, will avoid all traditional counterfeits of Christianity.

The Eleventh Horn

(Continued from page 9)

The little horn came up "among" the ten, and the papacy made its appearance in the territory of imperial Rome and among the nations of divided Rome. The eleventh horn came up out of the head of the beast symbolizing pagan Rome and is therefore a continuation of the Roman religion and dominion. It occupies the same capital and is indeed a Roman power. The "Holy Roman Church" is a continuation of the "Holy Roman Empire." Barnes in his *General History*, page 321, declares that for centuries the papacy kept gaining strength until finally "a new Rome rose from the ashes of the old, far mightier than the vanquished empire, for it claimed dominion over the spirits of men."

A recent Roman Catholic writer said: "Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of the barbarous hordes, the Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Caesar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."—James P. Conroy, in the *Amer-*

ican Quarterly Review, April, 1911.

The prophecy also indicates that the little horn would not appear until after the ten were established. The papacy did not reach the position of kingly power until after Rome was divided into the ten divisions, although it had been quietly developing since apostolic days. By the close of the fifth century the breakup of the Roman Empire was complete. All during the overthrow of imperial Rome and the establishment of the ten kingdoms the papacy was growing up "out of the midst of them" (Douay). It was among them but not of them. Papal supremacy, as a religious-political kingdom, began in the sixth century and continued for more than twelve centuries. The ten were established before the prophet saw the eleventh pushing up among them and uprooting three to make room for its persecuting and blasphemous career.

Further characteristics of the little horn will be considered in future articles. We ask readers to be good judges and not render a final decision until the evidence is all in. In the meantime remember that God's word "cannot be broken." John 10:35.

Is It Nothing to You?

(Continued from page 7)

and for all the glittering splendor of coronets. It is a joy rich as heaven, pure as the Godhead, and lasting as eternity."

Not long ago I met one of these soul winners who was on fire for God. She was home on furlough from China, where she had spent sixteen years. Her face turned longingly back to the land of Sinim. One day, when we were visiting, she said something like this: "I have told the Lord that I earnestly hope to be the means of saving one thousand Chinese. All I can spare of my salary I put back in this work. Nothing that I have in this life means anything to me except as I can use it for saving souls." That was her answer to the question I read under the statue over in London: "Is it nothing to you, all ye that pass by?" And, thank God, thousands of other men and women are answering that question in the same way. In fact, is any other answer possible to him who has a heart like the heart of Jesus?

How can I seek for comfort,

Living for self alone?

How can I call my body

Or ought that I have my own?

How can I sit and listen

While suffering millions weep?

Jesus is out in the darkness

Seeking His other sheep.

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The Editor

SIGNS OF THE TIMES
Mountain View, California

ONE of the striking characteristics of the "little horn" which came up out of the head of the beast or imperial Rome (Daniel 7:8), is its struggle to make room for itself and prepare the way for its own supremacy by rooting up three of the ten kingdoms into which the empire was divided. Here again the divine prediction finds complete fulfillment in the records of history describing the career of ecclesiastical Rome.

According to the forecast, the eleventh horn "shall subdue three kings." Verse 24. The three were "plucked up by the roots," indicating complete destruction or annihilation. And it was "three of the first horns," or three of the original ten nations, that this power was to destroy. Verse 8.

In Daniel's next vision the ecclesiastical power which succeeded pagan Rome is described as "a king of fierce countenance, and understanding dark sentences." The interpreting angel said: "And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." As the result of this further view of this persecuting power the prophet was not only "grieved," but he "fainted, and was sick certain days." He "was astonished at the vision" and did not understand it. Daniel 8:23-27; 7:15.

Which three "horns" or kingdoms were uprooted by the papacy? They were the Heruli, the Vandals, and the Ostrogoths, all Arians.

In the fourth century, Arius, a priest of Alexandria, began teaching that Christ was the first created being and was therefore inferior to the Father. One of the texts that Arius misapplied was Revelation 3:14, where Christ is declared to be "the beginning of the creation of God," which he interpreted to mean that He was the first being created. On the contrary, this Scripture proclaims Him to be the Creator. "The origin of God's creation," "the progenitor of God's creation," and "the beginning and Lord of God's creation" are other translations. The text teaches that all things had their origin and beginning with Christ, the beginner, author, source, and moving principle of all creation, because as spokesman of the Godhead He called all things into existence. See John 1:1-3, 10, 14; Ephesians 3:9; Colossians 1:13-16; Hebrews 1:1-3, 10.

The Council of Nicaea, called by Emperor Constantine, A.D. 325, condemned Arius as a heretic and his teachings as heresy. Arianism, however, continued to spread until three or four of the ten

The Destroyer of Nations

by TAYLOR G. BUNCH

kingdoms were mostly Arian in belief. Besides the Heruli, Vandals, and Ostrogoths, the Lombards were also greatly affected, but under pressure gave up their belief in Arianism. Through war and diplomacy the papacy, which clung to the Nicene Creed, endeavored to destroy the heretical nations, and it finally succeeded. Their downfall marked the beginning of the undisputed sovereignty of the successors of the Caesars.

The Heruli

Ridpath declared: "First of kingdoms established by the barbarians in Italy was that of the Heruli." The historian gives the date of the overthrow of the Heruli as A.D. 493. They were destroyed by the Goths under Theodoric by what he called a divine commission from Zeno, the emperor of Eastern Rome. The fact that the Heruli and the Ostrogoths were both Arian in belief did not restrain the scheming pontiff from using the one to destroy the other when the outcome resulted in the increase of his own power. See John C. Ridpath, *History of the World*, book 11, chapter 74; Edward Gibbon, *The History of the*

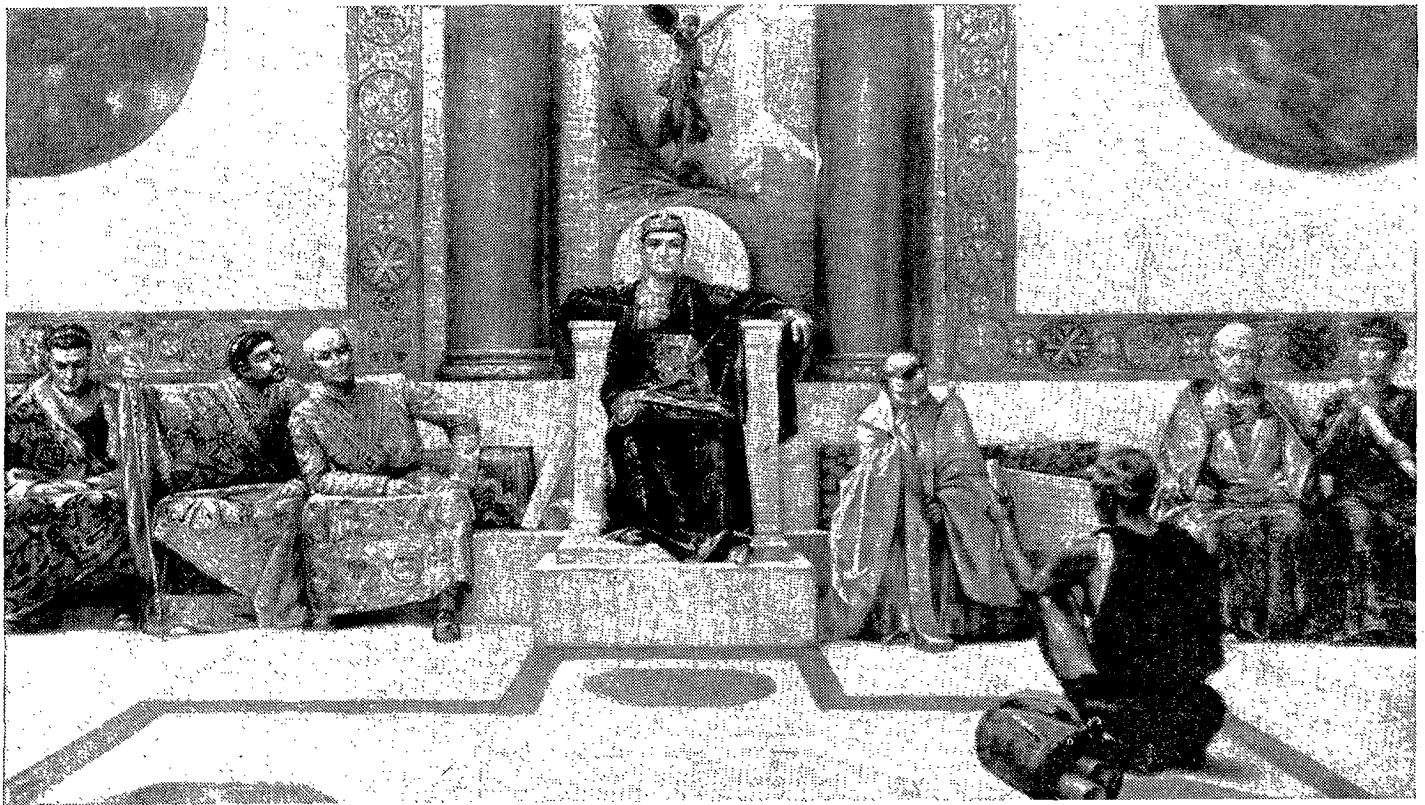
Decline and Fall of the Roman Empire, chapters 39 and 40.

The destruction of the Arian nation of the Heruli was complete. They were not only "subdued;" they were literally "uprooted" so that "after the middle of the sixth century . . . their name completely disappears."—*Encyclopedia Britannica*, 11th ed., art. "Heruli." "After this their name disappears from history."—*Standard Encyclopedia of World Knowledge*, vol. 13, p. 334. See also the *New Standard Encyclopedia*, article, "Heruli." The kingdom was so completely destroyed that no trace was left, and no modern nation or province bears the name or can be identified with the Heruli people.

The Vandals

The Vandal nation was the second of the three destroyed. The Vandals crossed into Northern Africa and took possession of Carthage in A.D. 439. They accepted the Arian doctrine and were therefore marked for destruction. Ridpath gives the date of their downfall as A.D. 534. Speaking of the Vandals, another writer says: "Their power was at its height when Genserich died (477). In his time the Vandals became Christians; but they were Arians, and fiercely persecuted orthodox believers and other heretics. In 533 the Byzantine general, Belisarius, landed in Africa. The Vandals were several times defeated, and Carthage was entered on September 15,

How three of the ten nations which succeeded imperial Rome were "plucked up by the roots" to make way for the eleventh horn.



Emperor Justinian, along with his court council, listens as new laws for his empire are read. This great monarch did his best to purge the church of heresy, not only in his own paternal dominions, but also in the West.

533; and in November of the same year they were routed in the decisive battle of Tricamaron. In the next year Africa, Sardinia, and Corsica were restored to the Roman Empire. As a nation, the Vandals soon ceased to exist.”—*Nelson’s Encyclopedia*, article, “Vandals.”

Another writer confirms the same fact: “Being Arian Christians, the Vandals persecuted with furious zeal the orthodox party, the followers of Athanasius. Moved by the entreaties of the African Catholics, Justinian, the Eastern emperor, sent his general Belisarius to drive the barbarians from Africa. The expedition was successful. . . . The Vandals remaining in the country were gradually absorbed by the old Roman population, and after a few generations no certain trace of the barbarian invaders could be detected. . . . The Vandal nation had disappeared; the name alone remained.”—Myers, *A History of Rome*, page 193.

The testimony of two more historians will suffice. “The Arian heresy [of the Vandals] was proscribed, and the race of these remarkable conquerors was in a short time exterminated. . . . Their very name was soon totally forgotten. There are few instances in history of a nation disappearing so rapidly and so completely as the Vandals of Africa.”—George Finlay, *History of Greece*, vol. I, p. 232.

“It is reckoned that during the reign of Justinian, Africa lost five millions of

inhabitants; and thus Arianism was extinguished in that region, not by any enforcement of conformity, but by the extermination of the race which had introduced and professed it.”—J. C. Robertson, *History of the Christian Church*, vol. I, p. 521.

The Ostrogoths

Bishop Ulfilas labored for forty years among the Goths and saw as the fruits of his labors the conversion of the entire people to the Arian branch of Christianity. Ridpath dates the establishment of the Ostrogothic nation in 493, its overthrow in 538, and its total destruction in 554. The following is from his *History of the World*:

“The Ostrogoths had grown to be first in influence among the barbarian states. . . . In religious faith Theodoric, like his people, was an Arian. This fact opened a chasm between the Goths and the Italians, the latter accepting the Nicene Creed. . . . Certain it is that Justinian, who had now succeeded to power at Constantinople, resolved to purge the church of heresy as well in the West as in his paternal dominions.” The agent of the emperor in the extermination of this heresy was again Belisarius, who had destroyed the Vandal nation.

Continuing, the historian wrote: “Nearly the whole Gothic nation gathered around the Eternal City, but Belisarius held out until reinforcements arrived from the East, and after a siege

of a year and nine days’ duration, Rome was delivered from the clutch of her assailants. Vitiges [the Ostrogothic leader] was obliged to burn his tents and retreat [538] before his pursuing antagonist to Ravenna. . . . It was evident that the kingdom of the Goths was in the hour and article of death.” Speaking of the final defeat of the Goths in 554, Ridpath says that there was “inflicted on the barbarians a defeat so decisive as to refix the status of Italy. The greater part of the Gothic army perished either by the sword or in attempting to cross the river. . . . As for the Goths, they either retired to their native seats beyond the mountains or were absorbed by the Italians.”—Chapter 74.

In chapter 41 of Gibbon’s history is a graphic description of the campaigns of Belisarius against the Vandals and Ostrogoths, resulting in their defeat and overthrow. Thus the three Arian nations which refused to renounce their heretical faith were subdued and uprooted, leaving the bishop of Rome the undisputed ruler of nations and the corrector of heretics.

Thus the papacy is again identified as the “little horn” of the vision of the prophet Daniel. Other marks of identity will be considered in future articles.

God never foreannounces His examinations. What you flashes out when you do not know anyone is watching you.—*G. Campbell Morgan*.



ONE of the things that amazed the prophet Daniel and centered his attention on the "little horn" that pushed its way up among the ten horns in the head of the beast that symbolized Rome was that it had "eyes like the eyes of man" and a look "more stout than his fellows." Daniel 7:8, 20. "Eyes like human eyes" is the Fenton translation. Human eyes in a horn constitute a phenomenon that would arouse any person's curiosity as to its significance. No wonder the prophet asked for a further explanation.

Eyes are symbolic of both vision and wisdom. In Revelation 5:6 Christ is

can was considered such a center of knowledge regarding world affairs that it was called "The listening post of Europe."

In the next vision the angel said that "in the latter time" of the divided state of Greece "a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in

worldly wisdom that our world has seen,—controlling kings, dictating laws to ancient monarchies, and binding the souls of millions with a more perfect despotism than Oriental emperors ever sought or dreamed. And what a marvelous vitality it seems to have! . . . I confess I gaze upon it as a peasant surveys a king, as a boy contemplates a queen of beauty. . . . It is both lofty and degraded; simple, yet worldly wise; humble, yet scornful and proud; washing beggars' feet, yet imposing commands on the potentates of earth; benignant, yet severe on all who rebel;

The Prophecy of Daniel Seven—9

THE "LISTENING POST" OF EUROPE

by TAYLOR G. BUNCH

symbolized as a Lamb with seven horns and seven eyes, to indicate that He is omnipotent in power and omniscient in wisdom. In the same vision the cherubim are said to be living creatures "full of eyes before and behind." The power symbolized by the little horn is noted for its farseeing vision, sagacity, and diplomacy. The cunning foresight and secret diplomacy of the papacy are well-known facts. The Jesuits, especially, have been notorious for their secret maneuvers to gain control and advance the interests of the church by any means.

For centuries the Vatican has been the center of the world's secret diplomacy. There plans have been laid to uproot kingdoms and dethrone rulers when they stood in the way of the progress of the papal scheme of sovereignty. Its claim to have jurisdiction over both temporal and spiritual affairs tends to make it a seat of international intrigue. During World War I the Vati-

his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Daniel 8:23-25.

Superhuman Wisdom

One writer declared that the papacy represents "the masterpiece of the world's wisdom." This is because the papacy's wisdom and power are superhuman. The angel Gabriel said: "His power shall be mighty, but not by his own power." The source of this power and wisdom is given in Revelation 13:2, where we are told that "the dragon gave him his power, and his seat, and great authority." In Revelation 12:9 we learn who the dragon is.

The diplomatic wisdom and spectacular career of the papal power has evoked the amazement of many historians. John Lord wrote concerning the Catholic hierarchy: "It has proved to be the most wonderful fabric of what we call

here clothed in rags, and there reveling in palaces; supported by charities, yet feasting the princes of the earth; assuming the title of 'servant of the servants of God,' yet arrogating the highest seat among worldly dignitaries. Was there ever such a contradiction?— . . . type of the misery and greatness of man? Was there ever such a mystery, so occult are its arts, so subtle its policy, so plausible its pretensions, so certain its shafts? . . .

"As for the supreme rulers of this contradictory church, so benevolent and yet so cruel, so enlightened and yet so fanatical, so humble and yet so proud,—this institution of blended piety and fraud, equally renowned for saints, theologians, statesmen, drivellers, and fanatics; the joy and the reproach, the glory and the shame of earth,—there never were greater geniuses or greater fools: saints of almost preternatural

sanctity, like the first Leo and Gregory, or hounds like Boniface VIII or Alexander VI; an array of scholars and dunces, ascetics and gluttons, men who adorned and men who scandalized their lofty position. . . . What can be expected of those who are raised above public opinion, and have no fetters on their wills,—men who are regarded as infallible and feel themselves supreme!” —*Beacon Lights of History*, vol. 3, pt. 1, pp. 96-102.

The long-range plans of papal Rome embrace centuries and millenniums. The papacy has never seemed to be in a hurry. Temporary reverses are minor matters in her designs. She boasts that she never changes in spirit or purpose.

of *Our Fathers*, 72d ed., pages 60, 61.

Even though the period of its absolute domination over the world is in the past, the papacy continues to claim both temporal and spiritual jurisdiction over Catholics in all parts of the world regardless of their national citizenship. The Vatican State still boasts of world sovereignty. In February, 1930, two Italian priests were kidnaped and killed by Chinese bandits. The Italian government made the usual diplomatic protest to the Nanking government. The Vatican at once informed the Italian authorities that they had no right to interfere in the matter even though the priests were Italian citizens.

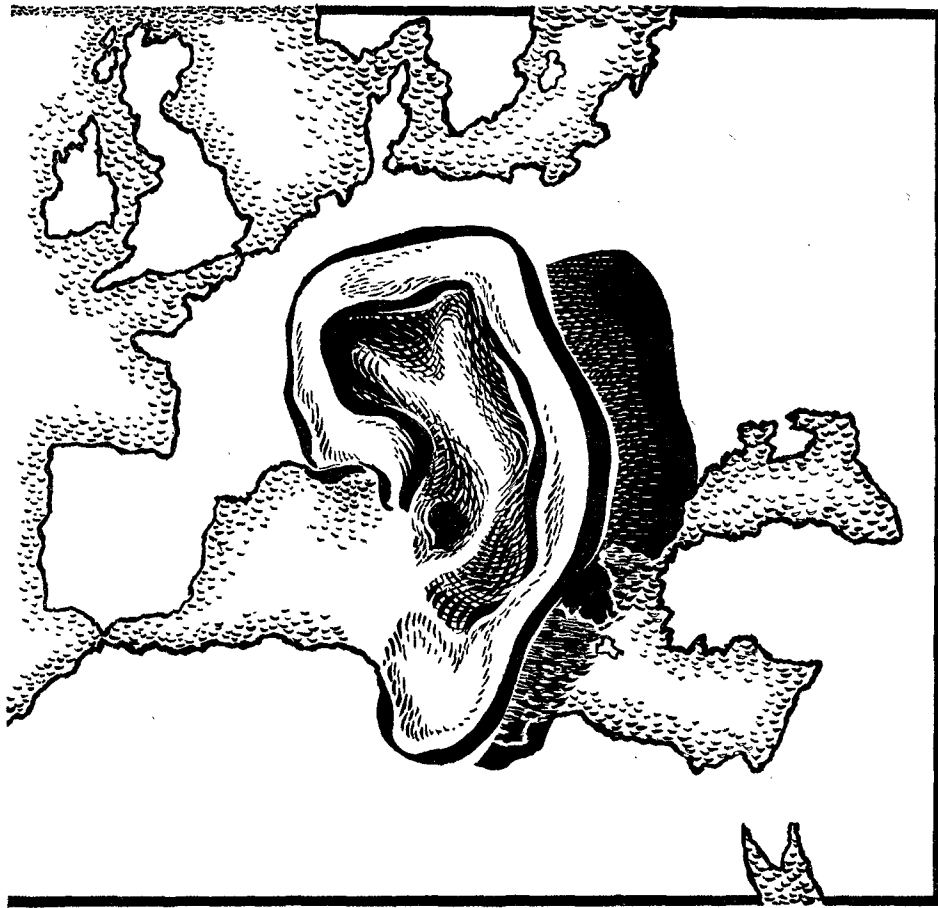
Commenting on the above incident,

political organization at the present time.

The long-established policy of the United States in refusing to recognize the papacy as a civil government with the right to diplomatic status, is now undergoing a change. President Roosevelt sent a personal representative to the Vatican during the war, and President Truman has thus far refused to withdraw him, even though the war is over and scores of organizations in Protestant America have protested vigorously. Catholics are making all possible effort to make the appointment permanent.

Archbishop John H. Ryan of Omaha declares that the benefits of the present diplomatic relationship to the Vatican are of “incalculable benefit to the United States.” In a letter to the *Times* dated May 12, 1940, he said that the Vatican maintains “in the far-flung outposts of the Roman Church . . . thousands of well-trained official and unofficial diplomats who are constantly reporting on even the slightest changes in public opinion in their respective territories.” In this letter he quoted another author who said: “The Vatican’s intelligence service is the best in the world. The intelligence officers are members of the Catholic clergy.”

This is the chief reason why almost every nation maintains diplomatic relations with the Vatican on the same basis as with other governments. It is indeed the best “listening post” of Europe and of the world. It is the very center not only of diplomacy, but also of political conspiracy. How grateful we should be for the prophetic word which so fully foretells the activities of this great religio-political power with its far-reaching vision. In the light of history how meaningful are the words of Daniel: “Through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.” Daniel 8:25.



Cardinal Gibbons wrote: “Amid the continual changes in human institutions she is the one Institution that never changes. Amid the universal ruins of earthly monuments she is the one monument that stands proudly pre-eminent. Not a stone in this building falls to the ground. Amid the general destruction of kingdoms her kingdom is never destroyed. Ever ancient and ever new, time writes no wrinkles on her Divine brow. The Church has seen the birth of every government of Europe, and it is not at all improbable that she shall also witness the death of them all and chant their requiem.”—*The Faith*

Hiram Motherwell wrote in the *World's Work* of September 1, 1930: “If the Vatican’s foreign policy continues to develop as at present, we shall soon see a new Holy Roman Empire, transcending race, language, and political boundaries, a commonwealth independently ruled from the Tiber. It will be a state above states dealing as an equal with virtually every government in the world.” The fact that almost all the nations on earth, with two or three exceptions, have accredited representatives at the Vatican, dealing with the papacy on exactly the same basis as other nations, indicates the diplomatic standing of this religio-

TACT is that rare quality which ever acts wisely and discreetly. It is courteous and refined, and embodies many virtues. It is, from every point of view, a very desirable acquirement. It disarms prejudice and jealousy. With it the politician can soothe the ruffled feelings of his opponent. In home life it possesses a charm of manner which captivates all hearts. By its use breaches are healed, the jagged edges of friction become smoothed, words of anger become words of love; and where discord reigned, there are harmony, peace, and happiness. —*Henry Lee.*

History and Prophecy In Perfect Accord

Who Spoke Them?

GREAT WORDS AGAINST GOD

TAYLOR G. BUNCH

ANOTHER strange feature of the "little horn" in the vision of the prophet Daniel was that it had "a mouth that spake very great things." It was "a mouth full of proud words" (Moffatt).

Speaking is one of the most important functions of the mouth of man. "Out of the abundance of the heart the mouth speaketh." A person is judged by the words that proceed out of his mouth.

But the words of the "little horn" are "great" only in pride, arrogance, and blasphemy. They are spoken against God. "And he shall speak great words against the Most High." Daniel 7:25. The word "against" has the meaning of placing "to the side of," indicating exaltation to a place beside God or on an equality with God. Jerome quotes Symmachus as translating this text: "He shall speak as if he were God." This prediction can be fulfilled only by the one ruler who claims to be god on earth.

The claim to be on an equality with God or to be another god on earth because of his assumed position as the head of the church is made by the pope as well as, in his behalf, by his subordinates. To the Emperor, Leo, the Isaurian, Pope Gregory II said: "All the lands of the West have their eyes directed towards our humility; by them are we considered as a god upon earth."—Leopold Ranke, *The History of the Popes*, vol. 1, p. 13.

Pope Boniface VIII said: "The pope

alone is called most holy, . . . Divine monarch, and supreme emperor, and king of kings. . . . The pope is of so great dignity and power, that he constitutes one and the same tribunal with Christ, so that whatsoever the pope does seems to proceed from the mouth of God. . . . The pope is as God on earth."—Quoted by H. Grattan Guinness in *Romanism and the Reformation*, pages 25, 26.

Cardinal Bellarmine declared: "All names which in the Scriptures are applied to Christ, by virtue of which it is established that he is over the church, all the same names are applied to the Pope."—*On the Authority of Councils*, b. 2, ch. 17. Pope Leo XIII, in an encyclical letter dated June 20, 1894, said: "We hold on this earth the place of God Almighty."—*The Great Encyclical Letters of Leo XIII*, page 304.

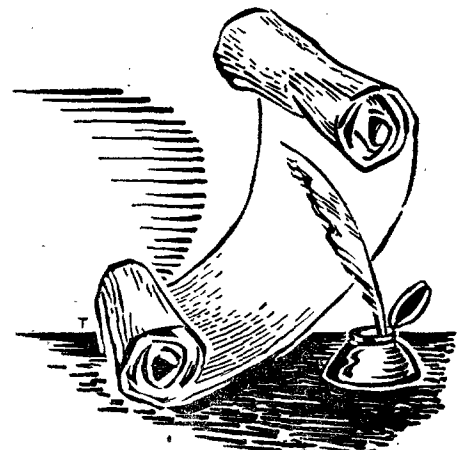
The following extracts are taken from Ferraris's *Ecclesiastical Dictionary* (Roman Catholic), article, "The Pope": "The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God." "The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom."

One more quotation on this point will suffice: "The decision of the Pope and the decision of God constitute one decision. . . . Since, therefore, an appeal is always taken from an inferior judge to a superior, as no one is greater than himself, so no appeal holds when made

from the Pope to God, because there is one consistory of the Pope himself and of God himself, of which consistory the Pope himself is the key bearer and the doorkeeper. Therefore no one can appeal from the Pope to God. . . . There is one decision and one curia of God and of the Pope."—Augustinus de Ancona, *On an Appeal From a Decision of the Pope*, from a Latin copy of the writings of Augustinus in the British Museum.

If a matter is settled in court on the united testimony of two or three witnesses, then we have surely identified the "little horn" of the prophetic vision as that religio-political organization known as the papacy.

Other prophecies emphasize the same characteristic mentioned above. In the angel Gabriel's detailed explanation of the vision of Daniel 8 in regard to the "little horn" he said: "He shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the



desire of women, nor regard any god: for he shall magnify himself above all." Daniel 11:36, 37.

The language here used is strikingly similar to that employed in describing the papacy in the visions of chapters 7 and 8. "Uttering amazing vaunts against the God of gods," is James Moffatt's rendering of the above text. "Exalt himself, and enlarge himself like a god, and against the God of gods, uttering astonishing things," is the Fenton translation. This is the spirit of Lucifer the fallen angel, who said: "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High." Isaiah 14:13, 14.

In the papal system priests and bishops also assume the place of God. "As bishops and priests are as certain interpreters and heralds of God, who in his name teach men the divine law and the precepts of life, and are the representatives on earth of God himself, it is clear that their function is such that none greater can be conceived; wherefore they are justly called not only 'angels' (Mal. 2:7), but also 'gods' (Ps. 81:6), holding as they do among us the power and authority of the immortal God. But although they at all times held a most exalted dignity, yet the priests of the new testament far excel all the others in honor; for the power of consecrating and offering the body and blood of our Lord, and of remitting sins, which has been conferred on them, transcends human reason and intelligence, still less can there be found on earth anything equal and like to it."—*Catechism of the Council of Trent*, translated by J. Donovan, D. D. (Roman Catholic), page 275.

The apostle Paul warned of the coming of the papacy, the spirit of which had already begun to work in his day. To the elders of the church of Ephesus he said: "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears." Acts 20:29-31.

Because Paul said so much about the second coming of Christ, some got the impression that He was coming in their day. The apostle corrected this impression with the prophecy: "Let no man deceive you by any means: for that day shall not come, except there come a

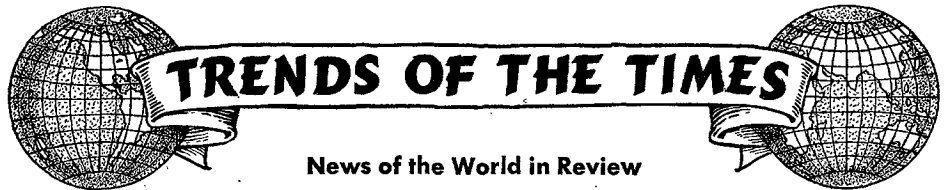
falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?" 2 Thessalonians 2:3-5.

"Setting himself forth as God" is the Revised Version reading. What other leader in all human history has claimed to be the head of the church and sit enthroned in the temple or church of God as if he were God, except the pope? The apostasy here described began with "a falling away" from the apostolic faith, and that is exactly how the papacy was developed. One can conceive of no other fulfillment of this prediction except in the exaltation of the bishop of Rome.

In the vision of the apostle John as recorded in Revelation 13 the papacy is

again described in symbolic prophecy. After describing pagan Rome under the symbol of a great red dragon, the seer of Patmos sees another beast, "having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. . . . And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds,

(Continued on page 18)



Intolerance

The Catholic attitude toward religious liberty was recently expressed in the Jesuit's *La Civiltà Cattolica*, and quoted in part by *The Christian Century*. "The Roman Catholic Church, . . . being the only true church, must demand the right to freedom for herself alone, because such a right can only be possessed by truth, never by error. As to other religions, the church will certainly never draw the sword, but she will require that by legitimate means they shall not be allowed to propagate false doctrine."

Catholics Warned

President Carlos Julio Arosemena warned the Roman Catholic clergy of Ecuador recently to remain outside politics. He charged, says the Associated Press, that "the clergy was taking part in national politics in violation of an accord signed in 1937 by the Vatican and the government of Ecuador."

Oil Under the Sea

Oil wells are being drilled eight miles out at sea off the coast of Louisiana in the Gulf of Mexico. A platform has been erected with space for seven wells. The first well drilled struck a small quantity of oil at 7,000 feet. If successful, the wells will tap a reserve estimated at more than four billion barrels.

Gifts to Germany

Americans are sending gifts to Germany to the amount of \$10,000,000 a month.

Bigger Cyclotron

The Government, through the Atomic Energy Commission, is financing the building of a \$9,000,000, 10,000-ton cyclotron for the University of California. Dwarfing the 184-inch cyclotron at Berkeley, which generates about 350,000,000 electron volts, the new

machine, whirling atomic particles a million times around its radically designed magnet, will release them with an energy of six billion electron volts, resembling the "primary" cosmic rays themselves. Scientists do not predict what unforeseen phenomena will be discovered.

Turbines for Cars

To replace piston engines in automobiles, a gas turbine measuring 17 inches by 5 feet, weighing 250 pounds and delivering 160 horsepower, has been developed in England and demonstrated at the British Industries Fair.

A Mentally Sick World

"One out of eight men who came before the draft boards had to be rejected for mental illness," said Dr. (formerly Brigadier General) William C. Menninger, head of Army psychiatry during World War II, in a program sponsoring a delegation to the International Congress on Mental Health to be held in London. "Sixty-two per cent in the veterans' hospitals are psychiatric problems. Half of our hospital beds in America are devoted to mental illness. We have many, many evidences of a sick world. . . . We wish we knew why . . . these things occur."

Automobile Distribution

The United States has one car for every five persons. By comparison, there is one car for thirty-one persons in Great Britain, one for thirty-two in France, and one for 1,130 in Russia.

Radios of the World

There is a radio in the United States for every two and a half persons. By comparison, Great Britain has one for every four and a half persons, France one for every seven, and Russia one for every forty-eight. S.L.M.

cheaply. The pleasures of the world cause far more people to fail in preparing for heaven than even wealth does.

Others, hearing and understanding God's truth for these last days, are unwilling to make their decision to keep His commandments. They continue on in deliberate transgression. They esteem the violation of the Ten Commandments as of little import. They make mock of sin. Such people God calls fools. "Fools make a mock at sin." Proverbs 14:9.

What is a fool? A dictionary gives us this definition: "One destitute of reason"—one not capable of making right decisions.

God declares that obeying Him and preparing for eternity is a reasonable thing. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

It is but reasonable to expect that a person will be willing to give up the bad for the good, the harmful for the helpful, death for life. It is reasonable for a person to give up a life of sin, which demands the death penalty, for eternal life. Is not anyone foolish or "short-sighted" who fails to decide for God, on whose side all that is good and lasting may be found?

How is it with you, friend of mine? Are you shortsighted and foolish in God's sight? Are you living and planning only for today and for this present world? If so, then God calls you a fool because you are not able to see beyond the worldly tinsel of today to tomorrow and eternal life with God.

Inspiration appeals to each judgment-bound soul: "Prepare to meet thy God, O Israel." Amos 4:12. The word *prepare* comes from two Latin words, *prae* and *parare*, which mean "to make ready before." If you and I are ready when Jesus appears in the clouds of heaven, it will be because we have made ready before.

Nothing should be permitted to stand in the way of making things right with God and with our fellow man, and in fully obeying the truth of God as it is revealed to us.

If God were to speak to you now face to face, and judge you according to your present life and preparation, would He say, "Thou fool, this night thy soul shall be required of thee," or would He say in tones of divine approbation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord"?

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SIGNS OF THE TIMES
Mountain View, California

Great Words

(Continued from page 11)

and tongues, and nations." Revelation 13:1-7.

No person can read these verses in connection with the description of the little horn of Daniel 7 without knowing of a certainty that they describe the same power. In both prophecies the power described had "a mouth speaking great things," which are declared to be "blasphemies" because spoken against the Most High. Daniel said the little horn "made war with the saints, and prevailed against them," and the revelator said the beast of his vision would have power "to make war with the saints, and to overcome them."

The apocalyptic beast assumed "the name of blasphemy," or "names full of blasphemy" (Weymouth). He had "blasphemous titles on his heads" (Moffatt). Webster defines "blasphemy" as: "An indignity offered to God in words or writing: reproachful, contemptuous: anything which derogates from the prerogatives of God." Ecclesiastical Rome is the successor of pagan Rome, and therefore the popes claim to be the successors of the Caesars. The Roman emperors blasphemously assumed divine names and titles, and emperor worship was popular. It is only natural, therefore, that the supreme pontiffs of papal Rome would follow in the footsteps of their predecessors, who were also priest-kings holding the title of Pontifex Maximus, or supreme pontiff, because they were the head of both church and state. Every name or title by which a mere creature usurps the place of the Creator is one of blasphemy.

Once again the papacy stands condemned because identified as the power symbolized by the "little horn" that came out of the head of the beast symbolizing Rome. Before the accuracy of the scroll of prophecy as it unrolls into history we stand amazed and worshipful, realizing that only divine power is able to foresee the future so perfectly.

"My Father's Business"

(Continued from page 7)

"Other sheep-I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd." John 10:16.

Those "other sheep"! When Livingstone heard Moffat tell of seeing the smoke of a thousand villages where Jesus was not known, his heart was touched with compassion for those "other sheep." He turned aside from other plans and went to Africa on his heavenly Father's business. What kept him there when loneliness gripped his heart and hardships beset his pathway? He answered that question once when he was back in Scotland on a visit. He said it was this: "Lo, I am with you always, even unto the end of the world." Yes, Jesus was there, too, seeking the lost. The companionship of Jesus, and the love of Jesus in his own heart, kept Livingstone there until he fell at his post in the jungles of the dark continent.

How well I remember the answer of a young man under appointment for overseas service. It was at a memorial service for some missionaries who had made the supreme sacrifice, and it was also a farewell service for a group answering calls to fill vacancies abroad. When asked why he was going to Japan as a missionary, the young man replied: "Because I think it is the best investment I can make of my life."

A missionary in another country made the same appraisal of his heavenly Father's business. He was a successful soul winner. But some who knew him had discovered that it was a struggle for him to supply his family amply with the necessities of life. A rich oil company invited him to be its representative in that section. That would mean a large salary. After studying the flattering proposition, he sent this reply to the company: "Thank you; but I'd rather have a *big* job with a small salary than a *small* job with a big salary." He realized more clearly than many do that the biggest thing any mortal can do in this world is to be about his heavenly Father's business.

That business does not call all across the seas or even across the street to serve. Many must be about their heavenly Father's business in the home. There, too, are opportunities for glorious service. What splendid missionaries I have had the privilege of meeting among these at-home workers! They have helped me in a hundred ways. Their cheerfulness under trial, their

ANOTHER distinguishing mark of the "little horn" of Daniel's vision is its career as a persecutor of the saints of God. The prophet said: "I beheld, and the same horn made war with the saints, and prevailed against them." The angel of prophecy in his interpretation declared of the persecuting horn: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:21, 25.

As we have seen, the first portion of this prophecy was fulfilled by that great religio-political system which succeeded to the empire of the Caesars. Did the papacy also attempt to "crush the saints of the Most High" (Douay Version)? It did. History is replete with evidence that it has been the greatest persecutor of all time.

In a standard Catholic work published in 1901 it is boldly asserted that the church has a God-given right and duty to "confiscate the property of heretics, imprison their persons, and condemn them to the flames. . . . In our age the right to inflict the severest penalties, even death, belongs to the church. . . . Since experience teaches us that there is no other remedy, . . . the last recourse is the death penalty. . . . There is no graver offense than heresy, . . . and therefore it must be rooted out with fire and sword. It is a Catholic tenet which must be faithfully held, that the extreme penalty not only may, but must, be inflicted on obstinate heretics."—*Institutiones Juris Ecclesiastici Publici (Institutes of Public Ecclesiastical Law)*.

From *The Catholic Encyclopedia* we take the following: "There can be no doubt, therefore, that the Church claimed the right to use physical coercion against formal apostates. . . . She adapts her discipline to the times and circumstances in order that it may fulfill its salutary purpose. Her own children are not punished by fines, imprisonment, or other temporal punishments, but by spiritual pains and penalties, and heretics are treated as she treated pagans."—Vol. 11, p. 703, art. "Persecution."

The Roman Catholic paper, *The Western Watchman*, in an editorial under date of December 24, 1908, said: "The church has perse-



Thousands of godly men and women, such as John Huss, were martyred by the religio-political power because they would not give up their faith in God.

*The Prophecy of
Daniel Seven—11*

THE Greatest Persecutor In History

*Prophecy Identifies the Power Which
Wore Out the Saints of the Most High*

by TAYLOR G. BUNCH

cuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of heresy. When she thinks it good to use physical force, she will use it. . . . But will the Catholic Church give bond that she will not persecute at all? Will she guaran-

tee absolute freedom and equality of all churches and all faiths? The Catholic Church gives no bonds for her good behavior."

Protestant Testimony

In his book, *The First Two Visions of Daniel*, T. R. Birks wrote: "After the signal of open martyrdom had been given in the Canons of Orleans, there followed the extirpation of the Albigenes under the form of a crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confes-

(Continued on page 18)

scarcely going to be saved? That is exactly what the Holy Scriptures declare! The most commendable qualities in the best man or woman ever to walk this earth are poor enough judged by the standard of heaven. If it were not for the wonderful provision that God has made for sinners, we all would be in a hopeless position. "All have sinned, and come short of the glory of God," the apostle Paul declares, and the psalmist adds his weight of testimony, "There is none that doeth good, no, not one." Romans 3:23; Psalm 14:3. "We are all as an unclean thing, and all our righteousnesses are as filthy rags," declares the prophet. Isaiah 64:6.

After reading such statements from the Holy Scriptures, how can any person assert that he is so good he does not need Christ? No one is going to be saved in the name of good behavior or in the name of good morality. The Bible says that there is only one name by which men and women are going to be saved, and that is the name of the Lord Jesus Christ. Acts 4:12.

If you have been excusing yourself by saying you are good enough, let me urge that you earnestly pray two prayers. First pray, "Lord, show me *myself*!" Then you will see yourself as you really are, "wretched, and miserable, and poor, and blind, and naked." Revelation 3:17.

Then pray, "Lord, show me *Thyself*!" As He reveals Himself to you in all His beauty and loveliness, then you will be drawn to Him and learn to love Him for all that He is—a wonderful Saviour.

The Greatest Persecutor

(Continued from page 10)

sors, before the Reformation; and afterwards, the ferocious cruelties practiced in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the Massacre of Bartholomew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the Edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, beside the slow and secret murders of the holy tribunal of the Inquisition."—Pages 248, 249.

After describing the long and spectacular history of the papacy, John Lord said: "And yet what crimes and abominations have not been committed in the name of the church? . . . Ah, interrogate the Albigenses, the Waldenses, the shades of Jerome of Prague, of Huss, of

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Savonarola, of Cranmer, of Coligny, of Galileo; interrogate the martyrs of the Thirty Years' War, and those who were slain by the dragonnades of Louis XIV, those who fell by the hand of Alva and Charles IX; go to Smithfield, and Paris on Saint Bartholomew; think of gunpowder plots and inquisitions, and intrigues and tortures, all vigorously carried on under the cloak of religion—barbarities worse than those of savages, inflicted at the command of the ministers of a gospel of love! . . . Whether exaggerated or not, [they were] more disgraceful than the persecutions of Christians by Roman emperors."—*Beacon Lights of History*, vol. 3, pt. 1, pp. 100, 101.

A Further Revelation

In the vision under consideration, pagan and papal Rome are as closely related as is a horn to the beast out of whose head it grows. One is a continuation of the other, and therefore they are inseparable. The religions of the two are almost identical. In the next vision the two are described under one symbol, a little horn that grew out of the European division of Alexander's kingdom. The chief purpose of this symbol and its interpretation is to describe the papacy and its work down to the end of human history.

Speaking of the purpose of Daniel's prophecies, one author said: "For all the revelations given through Daniel move on continuously toward one goal—that is, the complete unveiling of the Lawless One. . . . It was not the part of our prophet to foretell, as Isaiah had done, the sufferings of Christ and the glories of the millennial reign; he was not stationed among the people of God, but at the court of the world power, because it was of its career and destiny that he was to be the revealer. . . . Of Christ he never speaks, save where it is necessary to exhibit His relations to the antichrist. In fine, while the writings of Isaiah are pre-eminently prophecies of the Christ, those of Daniel are distinctly prophecies of the antichrist."—Quoted

by C. W. M. Turner in *Outline Studies in the Book of Revelation*, pages 79, 80.

We should keep this statement in mind as we read the forecast of the papacy as given in Daniel 8: "And it waxed great, even to heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Verses 10-12.

In his interpretation the angel declared that the power of the little horn "shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 24, 25. The papacy has always followed the policy of doing her persecuting through the power of the state and thus "not by his own power." On the pretense of "peace" the saints of God and even nations have been destroyed.

In the further explanation of Daniel 9 it is declared that the little-horn power will make "desolate" through the "overspreading of abominations." See Daniel 9: 27. Referring to this same prophecy, Jesus in His great sermon predictive of His second advent, said: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) then let them which be in Judea flee into the mountains. . . . But pray ye that your flight be not in the winter, neither on the Sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24:15-22.

Basing His prediction on the prophecy of Daniel, Jesus made no distinction between pagan and papal Rome, but treated them as one and the same persecuting power. There can be no question but He referred to the papal war against the saints of the Most High as set forth in the "little horn" and fulfilled in the persecutions of the Middle Ages.



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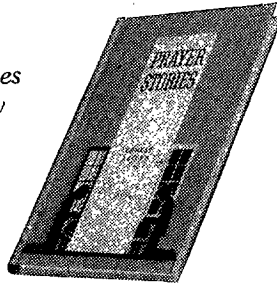


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The Apocalypse, the complement to the book of Daniel, contains similar descriptions of the persecutions of this power: "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." "I saw the woman [Babylon] drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Revelation 13:7; 17:6.

Commenting on the latter text H. Grattan Guinness declared that the most important mark by which the papacy is identified as the persecuting power foretold in prophecy is "her strange and terrible inebriation with the blood of saints and martyrs." He continued: "Old heathen Rome persecuted for a brief period the early church, but papal Rome through long centuries has held the pre-eminence as the persecutor of those faithful to the teachings of the gospel of Christ. She has been all along in her essential and unalterable character a persecuting church. Persecution has occupied a prominent place in her doctrines, decrees, canons, excommunications, tribunals, trials, condemnations, imprisonments, executions, and exterminating wars. Centuries of persecuting action witness against her. Her laws for the persecution and extermination of heretics have increased in malignity from their first rise down to modern times. Plainly and openly she has declared herself to be a persecuting church. She has gloried in her intolerance. Her avowed doctrine is 'that heretics ought to be visited by the secular powers with temporal punishments, and even with death itself.'—*Key to the Apocalypse*, pages 89, 90.

Leaders of the Catholic Church boast that, in this changing world, ecclesiastical Rome is the one institution that never changes. One writer boasted that during the two thousand years of her history the papacy has warred with nearly every government in the world, and then asks: "Where are they today?" He answers: "You can read about them in history. The world is full of their ruins. Their thrones have toppled over and fallen, their dynasties have come to dust. And the governments of the world today will meet the same fate if they challenge the hostility of the Church of God."—Sermon by Editor D. S. Phelan, printed in *The Western Watchman*, Dec. 16, 1909.

The student of prophecy may be cheered by the divine prediction: "But he shall be broken without hand," for "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

Changing TIMES and LAWS



The "Little Horn" Power of Daniel Seven Again Identified

TAYLOR G. BUNCH

IN the apostle Paul's description of the falling away, or apostasy, from the faith delivered to the saints by Christ and His apostles, he employs the expression, the "man of sin," or, "the lawless one" (Moffatt). 2 Thessalonians 2:3, 4. In verse 7 the term used is "the mystery of iniquity," or, "the mystery of lawlessness" (R. V.). Commenting on 2 Thessalonians 2:2-7, *The Catholic Encyclopedia* says: "After studying the pic-

ture of Antichrist in St. Paul's Epistle to the Thessalonians, one easily recognizes the 'man of sin' in Daniel 7:8, 11, 20, 21, where the Prophet describes the 'little horn.'"—Vol. 1, p. 560.

The "little horn" of Daniel's prophecy was not only to "speak great words against the Most High" and to "wear out the saints of the Most High;" he would also "think to change times and laws," doubtless also of the Most High. He would be able to do this as far as the world is concerned, because "they" (the saints and laws of the Most High) would "be given into his hand" for more than twelve centuries while he dominated the earth. Actually no earthly power can alter God's eternal and unchangeable law. The papacy could only

"think" to do so, or "think himself able," as the text is given in the Douay, or Catholic, Bible.

The law of God is an expression of the very nature of God and is therefore as unchangeable as the Lawgiver, "with whom is no variableness, neither shadow of turning." James 1:17. The psalmist declared: "All His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Psalm 111:7, 8. The wise man said that to "fear God, and keep His commandments" is "the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14. The Scriptures teach that the Decalogue will be the standard in the judgment, and that therefore it is the rule of life and conduct.

In His Sermon on the Mount, Jesus emphasized the immutability of the law by saying: "Do not for a moment suppose that I have come to annul the law or the prophets: I have not come to annul them but to give them their completion. In truth I tell you that until heaven and earth pass away, not the smallest letter, not a particle shall pass away from the law until all has taken place. Whoever therefore breaks one of the smallest of these commandments and teaches others to do so, will be called the least in the kingdom of heaven; but whoever practices them and teaches them, will be acknowledged as great in the kingdom of heaven." Matthew 5:17-19, Weymouth.

Since the Decalogue is the fundamental law of the divine government that rules the universe, any apostate power can only "think himself able" to make even a change so small as to alter

A. In the Book of Esther, chap. 9th, and in the last chapter of the Book of Judith.

Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. 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.

Q. Has the Church power to appoint days of fasting?

The papacy stands guilty by her own admission of attempting to alter the times and laws of the Most High.

the cross of a "t" or the dot over an "i." Jesus said: "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35. He also declared that the person who breaks even what he considers the least in importance and, worse still, teaches others to do so, is considered the least of all the creatures in the universe. He is indeed a little man engaged in little business because he is in rebellion against the government of heaven. On the other hand the truly great are those who practice and teach all the commandments, including the least. In the estimation of God and the universe a person is small or great on the basis of his attitude toward the "law of liberty."

The little horn was to "think himself able" to change "times and laws," or "the times and the law" (R. V.). "He shall plan to alter the sacred seasons and the law," is the James Moffatt translation. Hebrew students declare that "the time of the law" would be a correct translation. The only part of the law of God that deals with time is the fourth commandment, and that is the precept the papacy especially boasts of changing. The papacy has had a hand, however, in changing the beginning of the year from the spring, the most natural time to begin when all nature is coming to life, to the middle of the winter, when there is nothing in nature to indicate the beginning of a season. It has also sanctioned the change of the beginning of the day from sunset to midnight, where there is nothing except an invention of man to indicate when it comes. Thus the divine arrangements for the beginning of "times" and "seasons" have been altered by "the mystery of lawlessness."

Here again the papacy stands guilty by her own admissions. In fact, there is no other power in all history that boasts of the right to alter the times and laws of the Most High except ecclesiastical Rome. Hear her boasts: "The Pope is of such great authority and power that he can modify, explain, or interpret even divine laws. . . . The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep."—*Ferraris' Ecclesiastical Dictionary*, art. "Pope."

Speaking of the power of the pope, another Catholic authority says: "For he can dispense with the law, he can turn injustice into justice by correcting and changing the law, and he has the fullness of power."—*Decretals of Gregory*, b. 1, title 7, ch. 3.

It is claimed that "Christ intrusted His office to the chief Pontiff; . . . there-

fore the chief Pontiff, who is His vicar, will have this power."—Gloss on the *Extravagantes Communes*, b. 1, ch. 1.

Croley quotes Pope Gregory VII as saying: "The Roman Pontiff alone is by right universal. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the only name in the world. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify, it shall never err."

He quotes from the bull of Pope Pius against Queen Elizabeth: "This one he [God] hath constituted Prince over all nations, and all kingdoms, that he might pluck up, destroy, dissipate, overturn, plant, and build."

It was the "time of the law" that the papacy would especially "think himself able" to change. The only command of the Decalogue that has to do with time is the fourth, or Sabbath command, which also contains the only identification of the Lawgiver, with the reason for His right to command His crea-

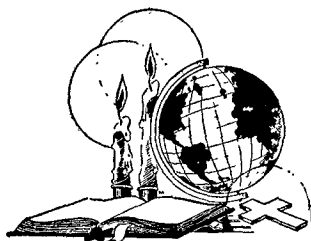
tures to obey. He is the Creator of the heavens and the earth. All creatures are therefore under the jurisdiction of His government.

Roman Catholics point to the change of the Sabbath of the Decalogue to the first day of the week as the chief sign of their power and authority in religious matters.

Father Enright, president of Redemptorist College of Kansas City, Missouri, said in a lecture in the Hartford, Kansas, opera house on February 18, 1884, as reported in the *Hartford Weekly Call* of February 22:

"Christ gave the church the power to make laws binding upon the conscience. Show me one sect that claims or possesses the power to do so save the Catholic Church. There is none, and yet all Christendom acknowledges the power of the church to do so, as I will prove to you: For example, the observance of Sunday. How can other denominations keep this day? The Bible reminds you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says as plainly as words can make it, that the seventh day is the

(Continued on page 14)



The Source of True Freedom

by ERNEST LLOYD

THE freedom that only truth can give is fully revealed to us in the Bible. The Bible is indeed a book on freedom. It rings with freedom from Genesis to Revelation. The prophet and the psalmist preach and sing about liberty and the full freedom of man. In the New Testament the real source of man's true freedom becomes even clearer. Christ is the very embodiment of human freedom. His wonderful gospel of salvation has for its great objective the freedom of man from the old sordid life of sin, to the new life of peace and joy and the full expression of his sanctified powers.

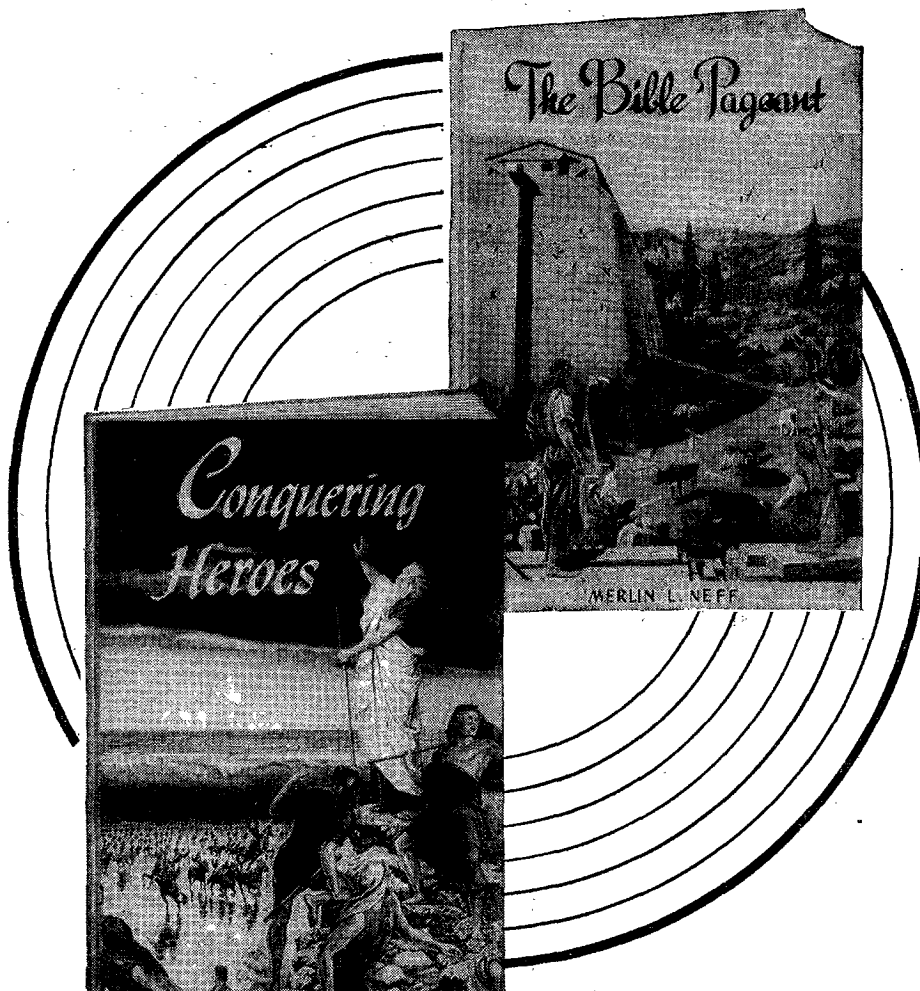
A man is truly free only when the will of God as revealed in the Bible is accepted as the rule of life—and not only accepted, but also desired and loved as that which is supremely good. When the will of God becomes the active principle of his life, then a man is free. He is in harmony with God, a free man indeed. This was the experience of our Lord when He lived on earth. He said:

"I and My Father are one." "I came, . . . not to do Mine own will, but the will of Him that sent Me." The whole purpose of the gospel of Christ is to reconcile man to God's will, thus bringing harmony, peace, and joy into man's life.

Freedom, therefore, is the result of oneness between man's will and God's will. When a man lives in harmony with God, with His laws and purposes, then he is in a position to know the truth, and the truth makes him free. "If any man will do His will, he shall know." John 7:17. Our Lord, in His example while on earth of obedience to His Father's will, gave us the secret of knowing the truth. How clearly is this revealed in the records of Matthew, Mark, Luke, and John! He lived free from the bondage of sin. He offers peace and freedom and the new life of everlasting joy to every man who accepts His sacrifice, does His Father's will, and follows in His steps. Blessed is the man who has this freedom.

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Fathers, vol. 4, p. 262, and immortal, incorruptible, and eternal (b. 4, ch. 1, par. 36, in *The Ante-Nicene Fathers*, vol. 4, p. 381).

Origen taught the pre-existence of souls. "In that commencement, then, we are to suppose that God created so great a number of rational or intellectual creatures (or by whatever name they are to be called), which we have formerly termed understandings, as He foresaw would be sufficient."—*De Principiis*, b. 2, ch. 9, par. 1, in *The Ante-Nicene Fathers*, vol. 4, p. 289. This never, fortunately, became an established teaching in the church.

Applying further his speculative interpretations, Origen wrote about Gehenna as "the place of punishment, intended for the purification of such souls as are to be purified by torment."—*Against Celsus*, b. 6, ch. 25, in *The Ante-Nicene Fathers*, vol. 4, p. 584.

Concerning the righteous dead, he wrote: "I think, therefore, that all the saints who depart from this life will remain in some place situated on the earth, which holy Scripture calls paradise, as in some place of instruction, and, so to speak, classroom or school of souls."—*De Principiis*, b. 2, ch. 11, par. 6, in *The Ante-Nicene Fathers*, vol. 4, p. 299.

When, on a background of Jewish and pagan speculation concerning the state of the dead, we have the dissemination by Origen of such ideas as this, it is little wonder that, without any basis in Scripture, there should emerge belief in purgatory and limbo, and in the wraiths of spiritism.

Changing Times

(Continued from page 11)

Sabbath, i. e. Saturday; for we know Sunday to be the first day of the week. Besides, the Jews have been keeping the Sabbath unto the present time. I am not a rich man, but I will give \$1,000 to any man who will prove by the Bible alone that Sunday is the day we are bound to keep. No, it cannot be done; it is impossible. The observance of Sunday is solely a law of the Catholic Church, and therefore is not binding upon others. The church changed the Sabbath to Sunday, and all the world bows down and worships upon that day in silent obedience to the mandates of the Catholic Church. Is it not a living miracle that those who hate us so bitterly, obey and acknowledge our power every week, and do not know it."

Another Catholic writer said: "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 found the Christian Sabbath too strongly intrenched 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. . . . Reason and common sense demand the acceptance of one or the other of these alternatives; either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."—*The Catholic Mirror*, Sept. 23, 1893.

Papal claims of power in religious matters are again set forth in *An Abridgment of the Christian Doctrine*, by Henry Tuberville, page 58:

"*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*—How prove you that?

"*Ans.*—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."

That the Catholic Church considers the change of the Sabbath as a mark of her power is made plain in the following:

"*Q.* Have you any other way of proving that the Church has power to institute festivals of precept?

"*A.* 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."—Stephen Keenan, *A Doctrinal Catechism*, page 174.

In reply to a letter inquiring if the Catholic Church changed the Sabbath and considers the change as a mark of her authority, Cardinal Gibbons replied through *The Catholic Mirror* of September 23, 1893: "Of course the Catholic

Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and religious without her, and the act is a mark of her ecclesiastical power and authority in religious matters."

Verily the papacy alone fits the prophetic mold. Prophecy declared that this power would "think himself able to change times and laws." It has done this very thing.

Education

(Continued from page 6)

come. Why? Paul gives us the answer: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Romans 1:28.

No; our educational processes today are not putting us in the path of obedience to the commandments of God. We are, of course, talking in general terms. We do thank God for those Christian educational institutions that are valiantly endeavoring to restore the image of God in the souls of their students. The painful regret is that all too much of our education, in its godless self-sufficiency and self-conceit, is, like Nebuchadnezzar, erecting on the Dura plain of humanistic pride a deceptive golden image of its own intellectual smugness, which will someday fall of its own weight and be ground into powder by the justified rebuke of a righteous God.

Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration.—*E. G. White*.

Conquest Without War

(Continued from page 4)

They kept the faith. Now a new phase of the great controversy between Christ and Satan has opened. For the time being open warfare has been abandoned; the devil now seeks conquest without war.

How? By infiltration. By poisoning the mind. By making false doctrine appear true. By casting doubt upon the Bible. By putting worldly-minded men into positions of leadership in the church. By multiplying pleasures and making them more attractive than Christian service.

As in the political realm, so in the spiritual, the new technique of conquest without war has proved so successful that it has "all but proved a substitute for war itself." Christians who would never have succumbed to open persecution have fallen before the "secret, hidden" attack. They have drifted into a carelessness and indifference that must make the enemy rejoice. Doubts and muddled thinking have weakened Christian witness at home and abroad, while indulgence in worldly pleasures has completed the sapping of spiritual vitality.

Unless Christians are to suffer the greatest calamity in the history of the church, they must bestir themselves to resist the enemy that is boring from within. They must tear aside his camouflage and declare the truth with holy boldness. They must refurbish their spiritual armor and grasp anew "the sword of the Spirit, which is the word of God." Above all, they must discover anew the meaning of the gospel as "the power of God unto salvation." Then, though Satan should appear as an angel of light, they will not be deceived. Whether he attacks from within or without, they will emerge victorious. Revelation 15:2. A. S. M.

No sadder proof can be given by a man of his own littleness than disbelief in great men.—*Carlyle*.

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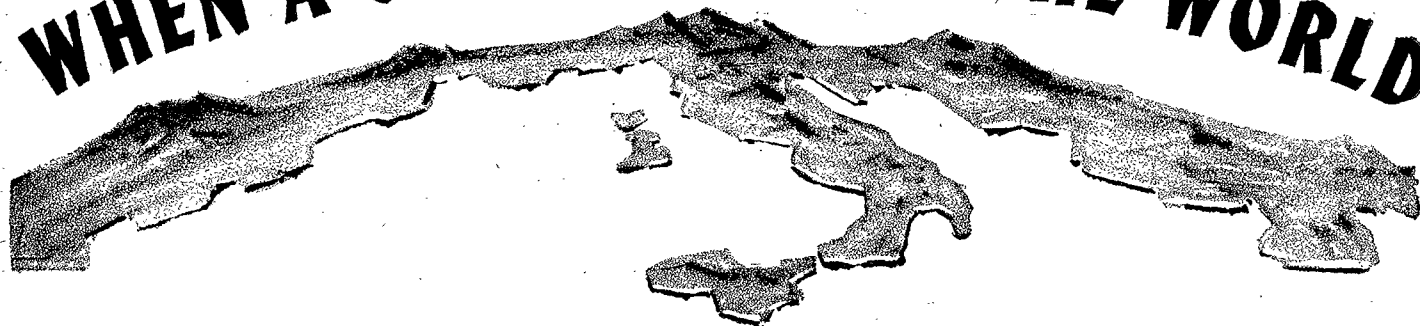
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WHEN A CHURCH RULED THE WORLD



THE two visions of the prophet Daniel recorded in chapters 7 and 8 contain the two most remarkable time prophecies recorded in Holy Writ. The first gives the duration of papal supremacy over the nations of divided Rome, and the second points out the time Jesus entered upon His mission as the Messiah or Anointed One, the period during which the lost sheep of the house of Israel would receive their last call to repentance through Christ and His apostles, the time of the crucifixion, and the beginning of the final judgment in heaven and the judgment-hour message on earth.

The subject of study in this article is the first of these time periods, dealing with the sovereignty of ecclesiastical Rome. In interpreting the vision of the "little horn" in the prophecy of the four great symbolic beasts, the angel said to the prophet Daniel: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

"For three years and half a year the saints shall be handed over to him," is the James Moffatt translation. Both the laws and saints of the Most High were to be given into the power of the papacy for three and a half "times," or prophetic years. That a time represents a year is evident to all Bible students. In the dream of Nebuchadnezzar recorded in

The Period of Papal Supremacy Amazing Fulfillment of a Great Time Prophecy

by
TAYLOR G. BUNCH

chapter 4, the king was told that unless he changed his ways he would be driven from his throne to dwell with the beasts of the field until "seven times" passed over him, and he learned the "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

All agree that the "seven times" here mentioned mean seven years. In Daniel 11:13 the expression "after certain years" is translated in the marginal reading, "at the end of times, even years."

The time period of three and a half years is mentioned seven times in the books of Daniel and the Revelation, and in the latter it is spoken of as "forty and two months" and "a thousand two hundred and threescore days," which are the same as three and a half years, Hebrew time. The period of papal domination over the nations of the Old World was to be twelve hundred sixty prophetic days.

It is almost universally agreed that the time period of this symbolic prophecy has to do with prophetic rather than literal time. The Bible is its own inter-

preter, and the divine rule for interpreting prophetic time is given in Ezekiel 4:6. Here the Lord says regarding a prophecy of forty days: "I have appointed thee each day for a year." The Hebrew rendering, as given in the margin, reads: "a day for a year, a day for a year." In many Bibles at the top of the page is the statement: "The rule of prophecy."

Alexander Campbell, during a debate with a Catholic priest in which he showed that the "little horn" of Daniel seven was the papacy, said regarding the question of a prophetic day representing a literal year: "There is no controversy among Catholics or Protestants."

Thomas Newton said regarding the twelve hundred sixty days: "The days without doubt are to be taken, agreeably to the style of Daniel in other places, not for natural, but for prophetic days or years."—*Dissertations on the Prophecies*, page 259.

The language was familiar to Daniel, as the Jews divided time into not only weeks of days, but also into weeks of years. In pointing out the sabbatic year the Lord said to Moses: "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." Leviticus 25:8. Time was doubtless reckoned by weeks to remind Israel of the perpetual obligation of the Sabbath. That other nations, including the Romans, employed days and weeks to represent years is also evident: "It was

the custom in some republics not to oblige a man to go to the wars after the sixth week, i. e., after forty and two years of age."—Ambrosius T. Macrobius, *Somnium Scipionis*, lib. 1, c. 6.

In Daniel 12:7 the same time period is brought to view as "a time, times, and an half," during which time the great persecutor "shall have accomplished to scatter the power of the holy people," and then the world will have approached "the end of these things" when "all these things shall be finished." The next mention of this prophetic time period is in Revelation 11:1-3, where we are told that for "forty and two months" the church, or "temple of God," also called "the holy city," would be trampled underfoot in cruel oppression, and that during that time period of "a thousand two hundred and threescore days" God's two witnesses would be compelled to do their prophesying or teaching "clothed in sackcloth."

This period is mentioned again in Revelation 12:6, 14-17. Because of the cruel attacks of the dragon against the woman, or church, she is compelled to flee "into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." In that wilderness retreat the Waldenses, Albigenses, and other people of God were physically and spiritually "nourished for a time, and times, and half a time, from the face of the serpent." The prophecy then describes the efforts of the enemy to destroy the church in her wilderness retreat and the help that came through the discovery of the New World and through the Reformation. The final onslaught will be made on the remnant of the church in the last crisis, who are described as keeping the commandments of God and having the testimony of Jesus Christ.

The final prediction of the length of papal domination is found in Revelation 13:5-7: "There was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

That this refers to the same power as the "little horn" of Daniel 7 there can be no question. The language is so strikingly similar that it is virtually a quotation. In fact, no unprejudiced person can read these seven prophecies of the

twelve hundred sixty years of oppression and persecution without knowing that they are all speaking of the same period during which papal Rome dominated the earth and made war on God, His character, His church, and His saints.

The expressions "there was given unto him," "it was given unto him," and "power was given him" indicate that the papacy was only the agency of a greater power in making war on the saints of the Most High. In Revelation 13:2 we are told that the devil or "dragon gave him his power, and his seat, and great authority." This explains the statement of Daniel that "his power shall be mighty, but not by his own power." Primarily Satan is "the beast," "that man of sin," and "the son of perdition." He is first of all "antichrist," but ever since he usurped the dominion and throne of

Adam and became the prince and god of this world he has ruled and deceived through human instruments to whom the same terms apply.

That the papacy was the most potent ruler of the world for more than twelve centuries is abundantly evident. The dragon had given him "his own power and his own throne and great authority" (Moffatt). Satan told Christ that the kingdom and throne of this world had been delivered unto him and therefore "to whomsoever I will I give it." The throne of Adam became the throne of Satan and the throne of the Caesars and the throne of the beast, or papacy.

In the fifth century Pope Leo the Great declared in a sermon that the "former Rome was but the promise of the latter Rome; that the glories of the

(Continued on page 18)



LET GOD BE TRUE!

by WARREN N. WITTENBERG

WHAT if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar." Romans 3:3, 4.

These words might well describe the life of the apostle Paul. He fearlessly did that which he understood to be right, in spite of the cowardice or weakness of those who were with him. God's commands, His standards of Christian living, the tasks He assigned, were never too much for Paul. In faith he could say: "I can do all things through Christ which strengtheneth me." Philippians 4:13.

If Paul were living today, he probably would have put it something like this: "What of it? What do we care if some, even a majority, do not believe the Bible in its entirety? Shall we let their lack of belief, their modern trends toward paganism and worldliness, shake our faith or disturb our confidence? No! God and His Book are right."

The truth of God in a man's soul gives him a wonderful stability. "Hope we have as an anchor of the soul, both sure and steadfast." Hebrews 6:19. O that more people had that anchor! Too many today are drifting and are "driven with the wind and tossed." God help us to come back to the Scriptures, and "henceforth be no more children, tossed to and fro, and carried about with every wind

of doctrine, by the sleight of men, and cunning craftiness." Ephesians 4:14.

The inspired writer appeals to us that we "henceforth walk not as other Gentiles walk, in the vanity of their mind." Ephesians 4:17. It is hard for most persons to accept God's declaration that "the heart is deceitful above all things, and desperately wicked." Jeremiah 17:9. Too many times it is evident by our lives and teachings that we are largely motivated by the vanity of our own conceptions of right and wrong, rather than being directed by a "Thus saith the Lord." God's word says that such individuals are "alienated from the life of God, . . . because of the blindness of their heart." Ephesians 4:18.

There is a great need today for men and women who will demonstrate the latent possibilities of faith in God. Who is on the Lord's side? Who will obey God in spite of pet personal theories and conceptions of right and wrong? Who will follow the simple and direct teachings of Holy Scripture in spite of the unbelief of others? Those in the minority will be accepted at the pearly gate. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

I grieved the divine Spirit by speaking uncharitably of one who is not sound in the faith. Immediately I was in great darkness." Yes, criticism always surrounds the soul with depressing darkness.

Possibly there was a similar experience behind the advice an old man gave a group of students. They asked him: "What would you do, if you had your life to live over again?" His unhesitating reply was: "I'd be kinder, just kinder. That's what I'd be."

Every day is a new beginning. God will give deliverance from criticism and from all other sins. Jesus will come into our hearts and make them like His own. His love will crowd out sin. His love will cleanse the heart and write therein the law of kindness. It will fill the heart with that heavenly, inexhaustible love that never changes.

The Dinosaurs

(Continued on page 9)

the cause of the geological phenomena have no difficulty on this point. They would assign the extinction of the many kinds of large mammals to the same event and the same time; for many kinds of land mammals also became suddenly extinct on all the continents. In the case of North America, for instance, we find that such animals as the elephants, rhinoceroses, and camels, became *locally* extinct; that is, they disappeared from this continent entirely, though we find them (or at least some of them) still alive in the Old World.

Wrote Alfred Russel Wallace, who was often spoken of as the partner of Charles Darwin in the matter of the theory of natural selection:

"It is clear, therefore, that we are now in an altogether exceptional period of the earth's history. We live in a zoologically impoverished world, from which all the hugest, the fiercest, and strangest forms have recently disappeared; and it is, no doubt, a much better world for us now they are gone. Yet it is surely a marvelous fact, and one that has hardly been sufficiently dwelt upon, this sudden dying out of so many large Mammalia [and all the gigantic reptiles], not in one place only but over half the land surface of the globe."—*Geographical Distribution of Animals*, pages 149-151.

My limited space here will not permit me even to list the proofs of a sudden, catastrophic destruction of the various other tribes of animals, both vertebrates and invertebrates. My point is that all the great classes of animals give us clear proofs that they were destroyed, not in the trivial, piecemeal methods of modern

times, but in a wholesale, world-wide fashion, which would correspond perfectly with the Bible record of a complete world which perished under the judgments of God.

Perhaps at this point some of my readers, who have been taught the popular theories of geology and who have not looked into this matter on their own account, will object that these various kinds of animals did not live contemporaneously in the long ago, but came into existence in relays, or in a long series of successive ages, prolonged throughout many millions of years. Hence they will say that it is not fair to treat the many successive catastrophes, indicated by the fossils spoken of above, as if they were all contemporary, and as if they had all perished together in the one big cataclysm.

I should like to remind such objectors that I am not unaware of this theory about the differential dating of the fossils, but that I do not accept it. About half a century ago I discovered the illogical, unscientific nature of the evidence supposed to "prove" this differential dating of the geological strata; and since then I have been doing what I could to show that the Bible record of a universal Deluge fits all the known geological facts far better than this other theory of a gradual, piecemeal burial of the fossils prolonged through many millions of years.

What have I accomplished in this quixotic work of opposing the entire scientific world in this matter of the geological "ages"?

Not much; but something.

At first the advocates of the popular evolutionary geology were savage and contemptuous in denouncing this modern revival of the Deluge theory of geology. Then in 1913 appeared the following tacit acknowledgment that my criticisms about the circular, illogical methods of "proving" these theories are right after all. Here is the remarkable confession by Johannes Walther, the eminent professor in Halle University, Germany:

"We have indeed been reasoning in a circle when we attempted to correlate the strata of the earth by their content of some index fossils and inferred the index value of these particular species from their occurrence in rocks of the same age."

What is the value of a theory which is established upon circular reasoning?

A similar confession appears in the fourteenth edition of *The Encyclopedia Britannica* (1929), written by one of the leading geologists of England:

"It cannot be denied that from a strictly philosophical standpoint geolo-

gists are here arguing in a circle. The succession of organisms has been determined by a study of their remains embedded in the rocks, and the relative ages of the rocks are determined by the remains of organisms that they contain."—Vol. 10, p. 168.

Accordingly I wish to point out that these two admissions of circular reasoning at the very foundation of the popular geological theories justify all that I have been contending for; and it further follows that, with the complete worthlessness of the common theories about the differential dating of the fossils, we have a perfect right to regard all the kinds of fossil animals as having in reality lived contemporaneously; and then the Deluge theory is the only sensible or scientific one to believe.

I have not the space to pursue this subject further. But the interested reader, who wishes to go into the subject, may consult two of my books which are still extant: *Evolutionary Geology and the New Catastrophism* (1926), and *Common-Sense Geology* (1946), both published by the Pacific Press, Mountain View, California.

When a Church Ruled

(Continued from page 11)

former were to be reproduced in Catholic Rome; that Romulus and Remus were but the forerunners of Peter and Paul; . . . and that as the former Rome had ruled the world, so the latter Rome, by the see of the holy blessed Peter as head of the world would dominate the earth." Pope Boniface VIII presented himself in the sight of the multitude, clothed in a cuirass, with a helmet on his head, and a sword in his hand, held aloft, and proclaimed: "There is no other Caesar, nor king, nor emperor than I, the Sovereign Pontiff and Successor of the Apostles."—Alonzo T. Jones, *The Consecrated Way*, pages 90, 92.

Regarding the beginning of the twelve-hundred-sixty-year time period, William Cunninghame wrote:

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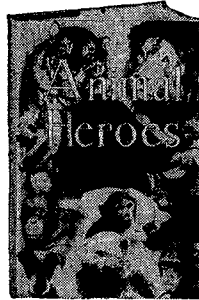
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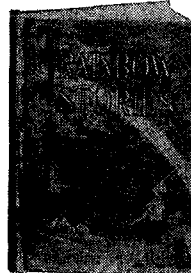
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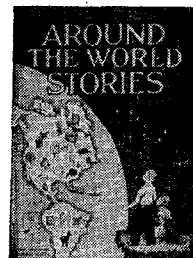
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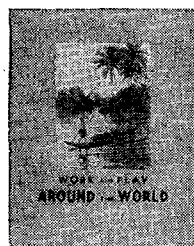
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"From the date of the imperial epistle of Justinian to Pope John, in March, 533, the saints, and times, and laws of the church, may therefore be considered to have been formally delivered into the hand of the papacy, and this is consequently the true era of the 1260 years."—*A Dissertation on the Seals and Trumpets of the Apocalypse*, page 186.

The beginning and end of the period of papal oppression is given in the following statement, which accurately sums up the evidence of history:

"In A.D. 533 came the memorable letter, or decree, of Justinian recognizing the supremacy of the pope, and in A.D. 538 came the stroke with the sword at Rome cleaving the way, and setting on the papal throne the first of the new order of popes—the kingly rulers of state.

"The prophecy assigned a period of 1260 years to this supremacy. At the end of that period came equally significant and epoch-making events, advertising to the world the end of the prophetic period.

"Just 1260 years from the decree of A.D. 533 in favor of the papacy, came a decree, in 1793, aimed at the papacy; and just 1260 years from that stroke with the sword at Rome in behalf of the papacy, came a stroke with the sword at Rome against the papacy."—William A. Spicer, *The Hand of God in History*, page 110.

The decree of Emperor Justinian in 533 brought to a close the long and bitter controversy between the bishops of the larger churches as to who would have the pre-eminence. The bishop of Rome was to be the head over all the churches and the corrector of heretics. On March 25 of the same year the emperor wrote to the archbishop of Constantinople, the principal rival for the position, acknowledging the letter to the archbishop of Rome as his, and maintaining that the said church leader "is the true and effective corrector of heretics." In his *Novelle*, published in 534, Justinian further decreed:

"We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood; and the most blessed archbishop of Constantinople, the New Rome, shall hold second rank, after the holy apostolic chair of the elder Rome."

However, the decree of Justinian could not become fully effectual until the third one of the Arian nations was uprooted and destroyed in fulfillment of the prophecy. The defeat that led to the destruction of the Ostrogothic nation took place outside the city of Rome in 538, which must therefore mark the true beginning of the long period of papal supremacy.

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Before the mathematical accuracy of the divine arithmetic of the prophecies the student of Scripture stands in reverential awe and bows his head and worships the Revealer of all truth.

Heroes Became Saints

(Continued from page 5)

pray for you and your lusts give way. . . . The angels must be entreated for us, who have been to us as guards; the martyrs must be entreated, whose patronage we seem to claim for ourselves by the pledge as it were of their bodily remains. They can entreat for our sins, who, if they had any sins, washed them in their blood; for they are the martyrs of God, our leaders, the beholders of our life and of our actions. Let us not be ashamed to take them as intercessors for our weaknesses, for they themselves knew the weaknesses of the body, even where they overcame."—In *Nicene and Post-Nicene Fathers*, second series, vol. 10, p. 400.

All this time, of course, respect for relics of the martyrs was increasing, until it shortly became a common practice to seek to have in each cathedral church, that is, where a bishop was seated, a relic of a martyr. At these repositories of the relics the faithful offered their prayers and sought the performance of miracles in their behalf. Veneration of relics has long been a cult in both the Eastern Orthodox and the Roman Catholic Churches.

The misunderstanding concerning the state of the dead opened up the way also for the cult of the Virgin Mary. It is evident in the gospel story that Christ was at some pains to indicate to His followers that His mother was not worthy of any greater respect than would be any good Christian woman and loved mother. John 2:4; Matthew 12:46-50; John 19:26, 27.

It was perhaps a century after the death of the apostles that there arose in the minds of some Christian thinkers inquiries as to the nature of Christ as Son of God and Son of man. Efforts were made presently in the church to define His nature and even to speculate as to the proportion of divinity and humanity in the nature of Christ. By the end of the fourth century the church had defined its positions more or less clearly, at least for many. Since Christ is the Son of God, Mary must be called the mother of God, it was said. Gradually more and more respect and then veneration was shown to the memory of the Virgin Mary, and when intercession of the saints became an established belief in the church, the place of Mary as

the most effective intercessor was assured.

As centuries rolled on, Mary's soul became more and more an object of veneration, and her intercession was more and more prized. The liturgy of the church was shaped around her to some extent, and miracles were performed, it was believed, in her name and by her power. Church art and architecture developed around her supposed conscious personality, and many of the most famous cathedrals of Europe, built in the latter Middle Ages, were dedicated to "Our Lady."

Thus we see that a large proportion of the error in Christianity today has come about because the Bible teaching of the unconscious state of the dead has not been understood. No better illustration than this can be used to show how we need the Bible and how earnestly we should study its truths.

Demand for Conformity

(Continued from page 4)

being's thoughts and demand that he think in a predetermined pattern? The word of God to every individual is the same now as it was three thousand years ago: "Choose you this day." Jesus stated an eternal principle when He said: "Ye shall know the truth, and the truth shall make you free." John 8:32.

With the courage of their convictions may all free men fight for the right to speak, to write, and to read the facts and to decide what is truth in the light of their own conscience. This God-given freedom must not perish from the earth.

M. L. N.

The Race Which All May Win

MANY of our readers no doubt saw the pictures in a recent issue of *Life* magazine showing the strenuous efforts made by athletes to be included in the various teams going to the Olympic Games in London. Of these the most remarkable was that of the man who, having failed to win a place in the team, broke down and wept in mingled frustration and despair.

Like many others, this man had lost by so little. If he had run just a little faster, if he could have gained perhaps just one more yard, if he had been but a little more zealous in his preparation, he might have won a place in the team. But, failing, he was left out, and all the effort he had made was in vain.

So it is, of course, in every race where physical prowess is involved. As the apostle Paul wrote nineteen centuries

ago: "Know ye not that they which run in a race run all, but one receiveth the prize?" 1 Corinthians 9:24. Every race must bring its disappointments to those who lose. Whether it be the hundred meters, the half mile, or the marathon itself, each race can have but one winner.

However, there is one race in which all may win. That is the race toward the kingdom of God. It is not the first to arrive there who will receive the crown of victory. "Whosoever will" may enter the race, and "whosoever will" may win it. Winning depends not upon speed, but upon endurance, determination, and self-discipline. Said the apostle Paul: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. . . . I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Verses 25-27.

When one of the favorite runners in the hundred meter race at the Olympic Games failed to win the prize, the newspapers said of him: "He could not stand the heat. He trained too lightly and skipped too many meets." In other words, he was not prepared to pay the price for victory. He was overconfident, and took things too easily. So he endured "a humiliating defeat." We may suffer the same in the Christian race. We must not take our victory for granted. We must strive "for the mastery" by being temperate, by keeping under the body and bringing it into subjection.

This means that we must keep constantly in touch with God, drawing our strength from Him from day to day. No one can live temperately by himself, nor "keep under" the body by his own effort; only the grace of God can achieve this conquest. Truly we must play our part; we must co-operate with God; but when the race is over and the victory is won, the glory will be God's, not ours. Just as when the Lord spoke to Zerubbabel concerning the completion of the temple: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zechariah 4:6, 7.

Because the victory is all of grace, everybody may win. There are no firsts, seconds, or thirds in this contest. A full and perfect victory may be won by all who seek it. The only failures will be those who did not care enough to win, who were not prepared to pay the price that victory demands.

A. S. M.

THE Triumph OF JUSTICE

by
TAYLOR G.
BUNCH

*The Ultimate Destiny of
the Little-Horn Power*

THE same prophecy that pictures the long blasphemous and persecuting career of the little-horn power, also predicts its doom. "He shall be broken without hand" is the forecast. "The abomination that maketh desolate" is to "prosper till the indignation be accomplished" when the determined wrath shall "be poured upon the desolater." "Till finally the appointed doom falls upon the sacrilegious abomination" (Moffatt). Daniel 8:25; 11:31, 36; 9:27, margin.

The triumph of justice over the abomination of desolation is also pictured in the book of Revelation, chapters 16-20. When the wrath of God is visited upon transgressors in the seven last plagues, "great Babylon" will come "in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath."

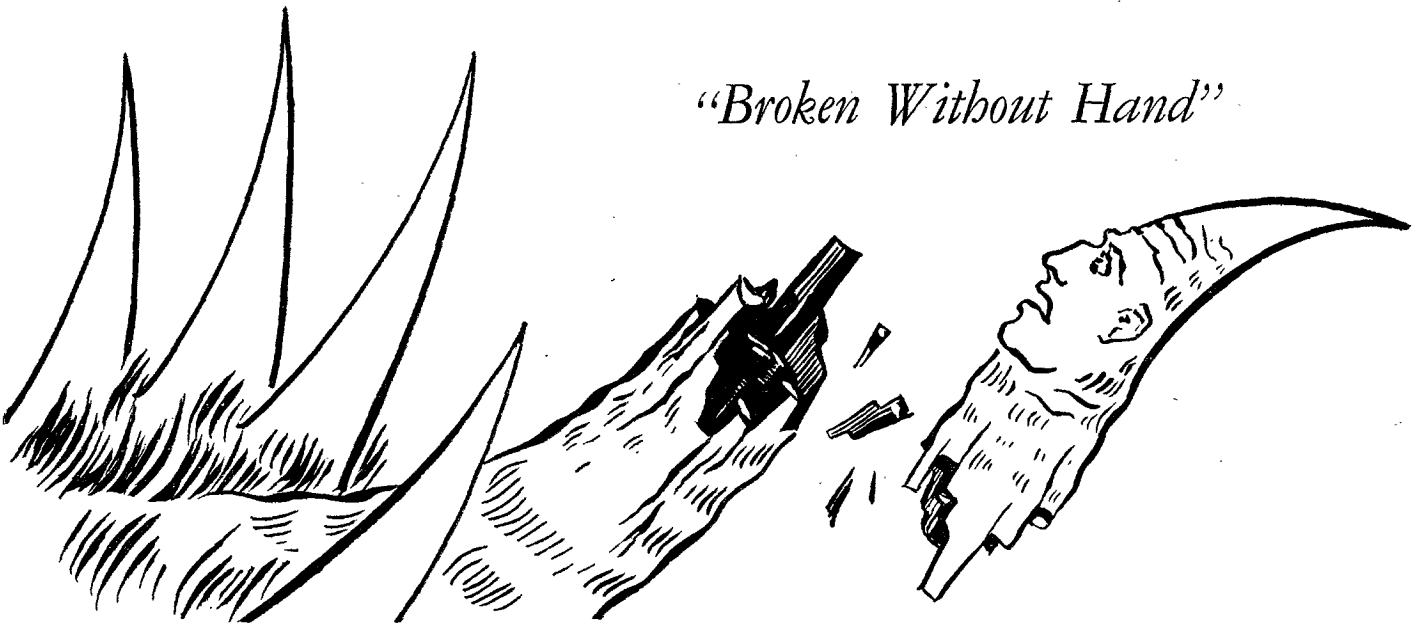
Then the power that "leadeth into captivity shall go into captivity" and "he that killeth with the sword must be killed with the sword." The decree is that because "her sins have reached unto heaven" the cup of suffering she had made others drink will be filled "unto her double." "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Revelation 18:5-8; 19:20.

While Daniel was considering the ten horns of the Roman beast, and especially the little horn that plucked up three of the others and had the eyes of a man and a human mouth speaking great words against the Most High, he said: "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. I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was

slain, and his body destroyed, and given to the burning flame." Daniel 7:9-11.

According to this prophecy, the judgment scene in heaven follows soon after the 1260-year period of papal domination, and one of the chief functions of the great tribunal is to deal with the little-horn power. Sentence is passed "because of the voice of the great words which the horn spake." This is also indicated by the angel's interpretation of the vision. After describing the work of the little horn in speaking great words against God, wearing out His saints, and thinking himself able to change His times and laws, which were given into his power for 1260 years, Gabriel said: "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verse 26.

"Broken Without Hand"



The placing of the thrones of judgment takes place between the close of the period of absolute papal dominion and the second coming of Christ, which is described in verses 13, 14: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

The Court of Justice

"I watched until an assize was held, when a primeval being sat on the throne of justice" (Moffatt). The same translation of verse 26 reads: "Then the court of justice shall sit, and his dominion shall be taken away, to be destroyed and ended for all time." At last the apostate criminal, human enemy No. 1, is brought to justice. The base and false pretender of being "the vicar of Christ" and constituting "one and the same tribunal with Christ," so that "the decision of the pope and the decision of God constitute one decision;" the so-called "god on earth," "divine monarch," "supreme emperor and king of kings," and the "key bearer and gate-keeper" of heaven, is himself brought before the bar of justice in a tribunal from which there is no appeal. The persecuting power that has shown no mercy will receive no mercy. "Reward her even as she rewarded you, and double unto her double according to her works" is the divine decree.

The court of justice described by the prophet Daniel has a jury or a number of judges besides the Chief Justice. "Thrones were placed," is the Revised Version. Behrmann declared: "Thrones as here used means not so much a royal throne as the seat of a judge." The same scene is pictured in the fourth chapter of the Revelation, where the number of seats or thrones are twenty-four, which are in a circle around the throne of God. The picture is that of the inquest of heaven's grand jury or investigative judgment for the purpose of settling the destiny and awarding the doom, especially of the blasphemous eleventh horn.

The throne of the Ancient of Days seems to be movable and in the form of a chariot with "wheels as burning fire." The description is similar to the scene of the throne of the Eternal pictured in Ezekiel, chapters 1 and 10. It is the cherubim chariot of living creatures or

angels as described in Psalms 18:10; 68:17, 18; 104:3. It is the "chariot of fire" that came for Elijah at the time of his translation. The scene in Daniel's vision is indescribably glorious. "A swift stream of fire issued forth from before Him" is the Douay version rendering, and the James Moffatt reads: "A stream of fire poured from His presence; millions of angels were at His service and myriads attended Him. The court was held and the records were opened."

A faithful record of the words and deeds of the little-horn power has been kept, and from this record the lawless, antichristian, religio-political kingdom will be tried and found wanting by the supreme court of the universe. The first act of the tribunal seems to be the bringing to an end of the absolute dominion of the papacy. "The judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the

end." This evidently refers to the gradual loss of the papacy's spiritual dominion over the spirits and souls of men in preparation for her final doom.

The spiritual dominion of the papacy is far more dangerous than her temporal sovereignty. The wounding of the papal head of the beast by the sword of the Spirit during the great Reformation and the final stroke of the sword of Napoleon in 1798 paved the way for the gradual decline of spiritual authority while God's final message gains headway on the earth. With the beginning of the judgment in heaven came the solemn announcement through a judgment-hour message on earth, which is described in Revelation 14:6-14. A part of the warning of this last world message is against the abominations of that ecclesiastical system which has set up a false mediatorial system, priesthood, and

(Continued on page 15)



COURAGE

by EDNA A. PEPPER

A YOUNG woman was obliged to discontinue her work because of failing health and strength. She could not understand why she was put aside when so many needed her services. She spoke to her pastor, and his reply contributed much to her patience during the difficult time that followed.

"The Lord sees that you have a weakness somewhere, so, in His wisdom He has placed a great stone in your path. He has hedged the way up so you can no longer look ahead, but must look up. He has been leading you all this time, but you are trying to find a way to hurry around or over your difficulty. You do not know how long you will face this problem, so it will be wise to adjust yourself as soon as possible. It took Moses forty years!"

In ancient Israel those who stayed "by the stuff" received the same reward as those who went to battle. Sometimes it takes more fortitude to go on monotonously in the daily grind than to perform a heroic deed!

The brave man is not, necessarily, the man who is not afraid. The brave man

conquers his fear and does his best. Professor Lawrence F. Shaffer of Teachers College, Columbia University, spoke of the fears of soldiers in World War II. Their symptoms were the same as those of any ordinary frightened mortal: a fast beating heart, tenseness, and an empty feeling in the pit of the stomach. In spite of these symptoms, no one will contend that our boys were not resolute.

Before us are experiences which may try our souls. Every day there are duties to perform. If we begin with the nearest, and do each one as though the Lord stood by our side, we will be making the best preparation for later demands upon our fortitude.

An earnest worker was once asked: "Do you have a martyr's grace?" To which the busy man replied: "What do I want of a martyr's grace? What I need is grace for today. If I ever need a martyr's grace, it will be given me." Joshua declared: "Have I not commanded you to be strong and brave? Do not be frightened or dismayed; for the Lord your God is with you in whatever you undertake." Joshua 1:9, Smith.

to the Reformation belief that Rome, and to a less degree Orthodoxy, were apostate and that reunion with them without repentance on their part would be a denial of the Protestant platform and faith.

The fact, therefore, that "there is an increasing number of eager men working" to this end is, in the case of many of them, something to be deplored rather than regarded as a source of satisfaction.

What Lambeth may have to say on the question of reunion is consequently awaited with deep concern by those to whom the Protestant and Reformed faith is a precious heritage and sacred responsibility.

Today, in very truth, the Anglican Church is the "bridge church" of the non-Roman world. It could provide a way for some to move out of "Babylon" into the faith "once delivered unto the saints." On the contrary, it could organize a spiritual traffic in the opposite direction.

That is why the spotlight is on Lambeth today.

Triumph of Justice

(Continued from page 11)

sabbath, and whose entire religion has come down to our day from ancient Babylon and is therefore designated: "*Mystery, Babylon the great, the mother of harlots and abominations of the earth.*"

Final World Message

An important part of the final warning message that ends in the second coming of Christ is to reveal to mankind the mediatorial work of Christ as our great High Priest in the heavenly sanctuary in contrast to the counterfeit system by which the priests of Rome bind human souls "with a more perfect despotism than Oriental emperors ever sought or dreamed." The message that destroys the spiritual dominion of the papacy is world-embracing. It lightens the earth with its glory. As this heavenly message increases in scope and power, the dominion of papal priestcraft over the souls of men will gradually decrease. The message of God will "consume and . . . destroy it unto the end."

The papal power may seem to gain headway in temporal and political affairs, but its spiritual dominion over the inhabitants of the earth will lessen as the people are enlightened regarding its true nature. Under the latter rain of spiritual refreshing the whole earth will be brought to an intelligent decision between the true and false mediatorial sys-

tems. Papal Rome will be completely unmasked before the world, and every honest heart will obey the call: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Revelation 18:4, 5.

While the combined temporal and spiritual sovereignty of the papacy was confined to 1260 years, this did not put an end to the system of false religion nor break its spiritual fetters over the souls of millions. As God's message increases in extent and power, His spiritual dominion over the souls of men is extended until finally the earth itself is given to the saints of the Most High. During the final struggle for the supremacy of the earth the papal power will continue its warfare to the very end. The struggle of the ages has been over the dominion of the earth, and its temporal sovereignty depends upon its spiritual allegiance. We are told that many will be purged and purified by persecution "even to the time of the end." The enemy's final and fiercest assault will be upon God's remnant people, who herald the final warning message to the world. Revelation 12:17.

The victorious soldiers of the cross who reach the kingdom out of the final crisis are said to come "out of great tribulation." As the result, they will "have washed their robes, and made them white in the blood of the Lamb." Revelation 7:14. In heaven they celebrate their triumph: "After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever." Revelation 19:1-3.

Supercriminals

(Continued from page 7)

knowledge and equipment, police said, these lads were able to work in an almost leisurely fashion. The leader's ambition, he told police, was to become a supercriminal and place crime on a scientific basis.

New York police officials refused to speculate publicly upon all the possibilities of scientific crime, nor did they choose to reveal too much about what steps they were taking to offset it. It was reported, however, that their re-

search laboratory is at work on improved devices to counteract the super techniques and instruments used by the new supercriminals, and it is their vow to keep abreast of them.

That crime and lawlessness would greatly increase in the last days, the word of God for centuries has predicted in such graphic words as the following: "Evil men . . . shall wax worse and worse." "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, . . . unholy, without natural affection." 2 Timothy 3:13, 1-3.

When we consider that the majority of our robbers and gang leaders, according to criminal authorities, "are youngsters, either still in their teens, or barely turned twenty," we are forced to admit that in far too many instances the moral and spiritual backbone of the nation and home is crumbling.

In the words of the prophet there is a "departing away from our God. . . . Truth is fallen in the street." Isaiah 59:13, 14.

Moral decay and spiritual blight are rapidly paving the way for the final "time of trouble, such as never was since there was a nation." Daniel 12:1.

How much longer the Spirit of God will strive with man is not revealed; but certain it is, the final curtain will soon fall upon human probation, and judgments will be meted out according to the infallible word of God. While time lasts, the Holy Spirit pleads with each heart to prepare for that better land where sin and crime and sorrow will never be known.

Following the Bottles

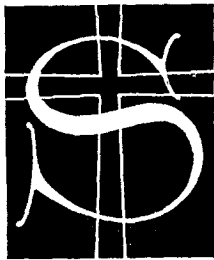
(Continued from page 4)

to follow those bottles. I realized the trouble those bottles could cause and did cause." In other words, he followed the bottles home and saw all the evil that the liquor did,—how it contributed to crime, divorce, juvenile delinquency, and every other social sin which is plaguing the country today. Mr. Webb felt he could not be responsible for so much evil. So he closed his liquor department and threw away an income of a hundred thousand dollars a year.

The country needs more men like Mr. Webb today—brave men with a conscience who will "follow the bottles home" and, realizing the deadly consequences of the liquor traffic, settle it in their own hearts that they will have no more part in it.

A. S. M.

"How rare it is to find a soul still enough to hear God speak!"



ATAN'S earthly empire—from the revolt in heaven to its final destruction—is pictured in the Apocalypse under the symbol of a great dragon, or beast, with seven

heads and ten horns, the heads representing the universal and the horns the smaller kingdoms through which he ruled and made war on the church and saints of the Most High. The last universal sovereignty of the prince of this world was through the papacy during the 1260 years when Babylon the Great said "in her heart, I sit a queen, and am no widow, and shall see no sorrow." But the divine sentence is: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Revelation 18:7, 8.

The chief purpose of the prophecies of Daniel and the Revelation is to show the transitory nature of earthly governments under the rulership of Satan, and to demonstrate the inability of creatures to exercise dominion over their fellow creatures. God alone is qualified to rule, and when the divine will is not recognized there can be no other results except confusion leading to chaos. No man, or nation, or combination of nations, is able to establish order, equality, equity, and justice in earthly government.

The only hope for the world is the coming of Him whose name is "called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." When "the government shall be upon His shoulder" then "of the increase of His government and peace there shall be no end." Isaiah 9:6, 7. Surely the chaotic condition of the modern world proves that man has reached his extremity and now it is God's opportunity to seize the reins of government and establish the new order predicted by all the holy prophets.

In the age-long struggle over the control of this world, Christ will emerge as the great Emancipator and Deliverer. He will eventually tread every opposing enemy under His feet and deliver the conquered rebel world back to the Father to become again a loyal province in His universal kingdom. Of this event the apostle Paul wrote: "Then cometh the end, when He [Christ] shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath

put all enemies under His feet. The last enemy that shall be destroyed is death." 1 Corinthians 15:24-26. Death will die and come to an eternal end when Satan, the author of sin and death, is destroyed. The first to sin will be the last to die. We are told that through His own death it becomes possible for Christ to "destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Hebrews 2:14, 15.

For this great event the whole loyal universe has long been eagerly waiting, and the glad anticipation has quickened the steps of the pilgrim saints and mitigated their sufferings on the journey toward the better day. "Why, the sufferings of the present I deem not worth considering compared with the glory soon to be disclosed to us. All creation is yearning, longing to see the manifestation of the sons of God. For the

spikes as they nailed the Nazarene to the cross." In his place of banishment on the island of St. Helena, Napoleon said: "Alexander, Caesar, Charlemagne, and I founded great empires. But upon what did the creations of our genius depend? Upon force. Jesus Christ alone founded His empire upon love, and to this day millions would die for Him." Here is the real distinction between the two systems of government. The ruling principle of one is force, and the other is based on love. One is ruled by the love of power and the other by the power of love. The latter will eventually prevail. Speaking of the Father, the apostle wrote: "But unto the Son He saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:8, 9.

The Prophecy of Daniel Seven—15

The Coming **World Kingdom**

When Truth and Righteousness Shall Triumph

by TAYLOR G. BUNCH

creation was made subject to futility, not of its own choice, but by the will of Him who so subjected it; yet with the hope that at last the creation itself would be set free from the thralldom of decay to enjoy the liberty that comes with the glory of the children of God. For we know that the whole of creation is moaning in the pangs of childbirth until this hour. And more than that, we ourselves, though we possess the Spirit as a foretaste of bliss, yet we ourselves inwardly moan as we wait for full sonship in the redemption of our bodies." Romans 8:18-23, Weymouth.

Irving Cobb said: "Out of all history, you'll find but one world conqueror who came with clean hands—and those hands the soldiers pierced with iron

In the prophecies of Daniel and the Revelation the rule of earthly empires and of the religio-political papal power is followed by the everlasting kingdom of God. Said Daniel: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7:13, 14.

The prophet said he beheld the little horn continue its blasphemous and persecuting career "until the Ancient of

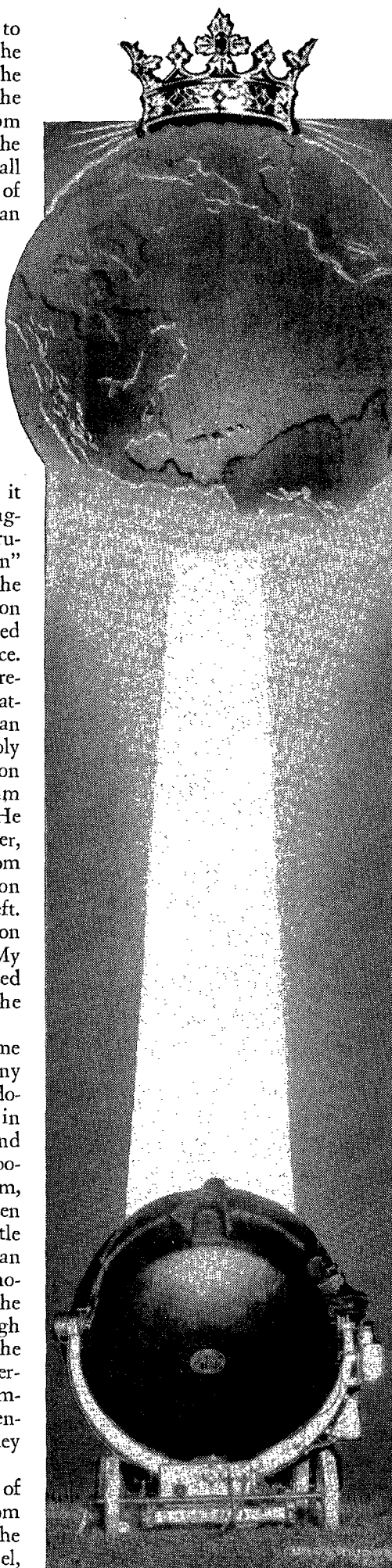
Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." In his interpretation of the vision the angel said: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Verses 22, 27.

Christ is the commander in chief of the forces of righteousness who wins back the dominion and kingdom of this earth for the Father. He is the "Lord strong and mighty, the Lord mighty in battle." Psalm 24:8. Said the prophet: "Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8. "The first dominion" was that which was given to Adam, the kingdom of this earth, which is won back by the second Adam and returned to the saints as their eternal inheritance.

The time when the kingdom is restored to the saints is pictured in Matthew 25:31-34: "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: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Those against whom papal Rome made war and prevailed for so many ages will then rule over the very dominion held by their enemy and in which they were so long pilgrims and strangers. Their rule is not to be temporary, but they will "take the kingdom, and possess the kingdom forever, even for ever and ever." The rule of the little horn was long, spanning more than twelve centuries, but this is only a moment of time in comparison with the dominion of the saints of the Most High under the benign sovereignty of the King of kings and Lord of lords. Eternity cannot be comprehended by numbers or measured by passing millenniums. "Blessed are the meek: for they shall inherit the earth"—forever.

According to all the great lines of prophecy, the setting up of the kingdom of God is the next great event on the horizon. The great forecasts of Daniel,



of Christ, and of John have all been fulfilled to the letter, not one thing has failed thus far, and the closing sentences of each are now in process of fulfillment or will be translated into realities when Christ returns. They all end with the same great and glorious event, the coming of the Prince of Peace to take the government of this world upon His shoulders so that "of the increase of His government and peace there shall be no end."

In Nebuchadnezzar's dream of the great image, the different parts of which represented the universal kingdoms of Babylon, Medo-Persia, Greece, and Rome, and the kingdoms of divided Rome, the ancestors of the modern nations, "a stone was cut out without hands," "a stone being hewn out by no human hands" (Moffatt), which smote the image on its feet of iron and clay, and the metals representing earthly kingdoms were broken to pieces and disappeared so that "no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

In his interpretation of this part of the dream the prophet Daniel said: "In the days of these kings [the present-day nations] shall the God of heaven set up a kingdom, which shall never be destroyed." Daniel 2:44. It will surpass in splendor anything this world has ever known. Paul wrote: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9.

One writer thus describes this coming perfect state: "Think, then, what its regeneration must bring!—an earth which no longer smarts and smokes under the curse of sin,—an earth which needs no more to be torn with hooks and irons to make it yield its fruits,—an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor savage beasts lay in ambush to devour,—an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted with unpropitious seasons, whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked up with armed men on their way to war,—an earth whose hills ever flow with salvation, and whose valleys know only the sweetness of Jehovah's smiles,—an earth from end to end, and from center to utmost verge, clothed with the eternal blessedness of Paradise Restored."—J. A. Seiss, *The Apocalypse*, vol. 3, p. 380.