



"Watchman, what of the night?"

The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12

THE TRUTH OF DANIEL 7

[In the Bible, the earthly power which is presented as the Anti-Christ is described by Paul as "the man of sin. . . the mystery of iniquity." See II Thess. 2:3-10. He is pictured in the Revelation of Jesus Christ as "the beast" with the mystery number - 666. See Rev. 13. But in the book of Daniel, this power is called "the little horn" and is placed in a prophetic setting so that its identification can be historically determined. This is the purpose and importance of the truth of Daniel 7.]

In the first year of Belshazzar king of Babylon, Daniel had a dream concerning four great beasts which came up from the sea. He was told that these beasts represented four kings "which shall arise out of the earth." (7:17) From the fact that "the fourth beast shall be the fourth kingdom" (7:23), it is evident that "king" and "kingdom" are used interchangeably in this prophetic vision.

The first beast - a lion with eagle's wings (7:4) - is not hard to identify, and gives the basis in history for the identification of the subsequent world powers represented by the three beasts which follow. Jeremiah, a contemporary of Daniel, pictures in two different references, Nebuchadnezzar king of Babylon as a lion coming swiftly as on eagle's wings. (Jer. 4:7, 13; 49:19, 22, 28) The very imagery - a lion with the wings of an eagle - was the national symbol of Babylon, and was seen every day by Daniel as he carried out his governmental duties.¹ The "lion" was to be followed by a "bear" (7:5), which in turn would be overcome by a "leopard," having four wings of a fowl (7:6). The succession of empires which followed Babylon is a matter of historical record - Medo-Persia, then Grecia, which in turn gave way to the Empire of Rome.

It was the fourth beast or kingdom that concerned Daniel the most. He said - "I would know the truth of the fourth beast, which was diverse from all others, exceeding dreadful. . . and of the ten horns that were in his head, and the other [horn] which came up." (7:19-20) This fourth beast in Daniel's dream could not be associated in his mind with any known creature as the other three had been, so he only describes the details of its appearance and the drama of its evolution. To students of prophecy it is called the "non-descript" beast. Here are Daniel's words as he saw the fourth beast arise out of the sea:

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. (7:7)



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. (7:8)

The focus of the prophecy of Daniel 7 is on the "little horn" which comes up out of the fourth beast or fourth kingdom upon the earth from Daniel's day. The "little horn" has its roots, its source of life in the fourth beast, and derives its nourishment from it. Since the fourth kingdom from Babylon was the Empire of Rome, the identity of the "little horn" can be set in historical perspective. The prophecy relates the "little horn" to the ten horns which preceded it in four different ways. They are:

- 1) The "little horn" came up "among" the ten horns. (7:8)
- 2) The "little horn" came up "after" the ten horns. (7:24)
- 3) The "little horn" would overthrow "three of the first horns." (7:8, 24)
- 4) The "little horn" would be "diverse" (different) from the ten horns. (7:24)

THERE IS ONLY ONE POWER IN ALL HISTORY WHICH MEETS THESE PROPHETIC SPECIFICATIONS. IT IS THE ONE MAN GOVERNMENT OF THE CATHOLIC CHURCH - THE BISHOP OF ROME IN THE SEAT OF THE CAESARS.

We shall now note carefully these and the other identifying marks of the "little horn" as given in Daniel 7.

Since the vision closely associated the "ten horns" and the "little horn", we need to note briefly the interpretation given concerning the "ten horns." The "ten horns" were defined as "ten kings that shall arise" out of the fourth kingdom. (7:24)

"The Roman Empire was split up into just ten smaller kingdoms between the years 351 and 476 A. D. The following are their ancient and modern names:

1. Alemanni - Germany. 2. Franks - France. 3. Anglo-Saxons - England. 4. Burgundians - Switzerland. 5. Visigoths - Spain. 6. Suevi - Portugal. 7. Lombards - Italy. 8. Heruli 9. Vandals. 10. Ostrogoths." (Facts of Faith, pp. 34-35)²

It is obvious from looking at this list, there are three of the ten kingdoms which arose in the Roman Empire that have no modern counterpart. These were Arian kingdoms - anathema to the Bishop of Rome - and constitute the three horns displaced by Papal Rome in its rise to political as well as religious dominance. Elliott in his book on Revelation wrote:

I might cite three that were eradicated from before the Pope out of the list first given; viz, the Heruli under Odoacer, the Vandals, and the Ostrogoths. (Horae Apocalypticae, Vol III, p. 168, Note I [36])

In ancient times, it was traditional for the crowns of the conquered kings to be placed upon the head of the conqueror. (See II Sam. 12:30) Bishop Thomas Newton, speaking of the power that was instrumental in the destruction of the three horns, states - "And the Pope hath in a manner pointed himself out for the person by wearing the triple crown." (Dissertation on Prophecy, p. 220 [36])

The kingdom of the Ostrogoths was the last of the three "horns" to be rooted up. In this history we find much of the story of the fulfillment of the prophetic identification of the "little horn." Witigis [Vitiges] the last of the Ostrogoth kings of Italy had received a solemn oath of fealty from Silverius upon his assumption of the Papal throne. However, in 533 A. D., an exchange of letters had passed between Justinian, Emperor of the Eastern Roman Empire, and John II, then Bishop of Rome. In this exchange, Justinian had declared the Bishop of Rome to be "the head of all Holy Churches."³ Acknowledging this, John II had written - "This See is indeed the head of all Churches, as the rules of the Fathers and the decrees of the Emperors assert, and the words of your most reverent piety testify." (The Civil Law of Justinian, Book 12, pp. 10-15 [55]) In the same year, Justinian dispatched his general, Belisarius, to Africa to destroy the Vandals. Carthage, the Vandal capital, was entered on September 15, 533. "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, Vol XII, p. 381 1907 ed. [43]) In 535 A. D., Belisarius moved into Italy itself. Pope Silverius sent messengers to Belisarius offering him the peaceful surrender of Rome. Witigis reacted, and laid siege to the city from March, 537 till March, 538, when after losing the flower of his army he returned to his capitol in Ravenna. Belisarius followed the retreating armies of Witigis to their "last stronghold of power. Ravenna was soon entered by the troops of the Empire, and with it fell the great kingdom of the Ostrogoths." J. G. Sheppard, Fall of Rome, p. 306 [48-49])

This is a transitional point in human history. One writer has stated:

With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witigis, commences the history of the Middle Ages. (Findlay, Greece Under the Romans pp. 240 [52-53])

Silverius died in 538, to be succeeded by Vigillius as Bishop of Rome. Dr Philip Schaff tells us that "Vigillius. . . ascended the papal chair under the military protection of Belisarius." (History of the Christian Church, III, p. 327 [53]) Prior to Vigillius, all popes were declared saints in the martyrologies, but with Vigillius begins "a series of popes who no longer bear this title, which is henceforth sparingly conferred. From this time on the popes, more and more enveloped in worldly events, no longer belong solely to the church; they are men of the state, and then rulers of the state." (Belmont and Monod, Medieval Europe, p. 120 [53])

We can now summarize the four identifying marks required by the prophecy concerning the "little horn" in relationship to the ten horns. It was to come up among the ten divisions of the Roman Empire. Francis Cardinal Hays stated the case well, when he wrote:

When the Roman Empire became Christian, and the peace of the church was guaranteed, the Emperor left Rome to the Pope, to be the seat of the authority of the Vicar of Christ, who should reign there independent of all human authority, to the consumation of the ages to the end of time. (Papal Rights and Privileges, pp. 13-14)

Thus in the very center - the capitol of the ancient Roman Empire - arose the "little horn." It was to come up after them. The divisions of the Roman Empire had come about by 476 A. D. The Papal power received its political as well as its complete religious domination from Justinian during the years from 533 to 538 A. D. In its rise to power, three of the original ten divisions of the empire had been overthrown and passed into history. It was diverse, in that it began as a religious entity - a church - and then became a political entity dominating the kings of the earth.

In giving to Daniel an enlarged explanation of the "little horn", the angel noted other identifying marks which find their fulfillment in the words and actions of the Papacy. He told Daniel:

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 a dividing of time. (7:25)

We shall note each of these marks in reverse order, and see how the Papacy has fulfilled each. It was to continue for "a time and times and a dividing of time." Gesenius in his Hebrew lexicon tells us that the word translated time stands "in prophetic language for a year," and translates the whole phrase - "for a year, also two years, and half a year." (p. 754) Using the prophetic measurement that one day in prophecy equals one literal year (Eze. 4:6), we have 360 days, plus 720 days, plus 180 days, or 1260 years of Medieval Papal supremacy. (See also Revelation 12: 14, 6)

We noted above 538 A. D. as the date when the army of Justinian under Belisarius established the power of the Bishop of Rome as supreme in harmony with the edicts Justinian had issued. Adding to this date, the 1260 years, we arrive at 1798.

The events which occurred in this year are remarkable, showing beyond a shadow of a doubt the fulfillment of this specification of Daniel 7 in the history of the Papacy. In 1897, Pope Pius VI became grievously ill. Napoleon of France gave orders that should he die, "no successor should be elected to his office, and that the Papacy should be discontinued." If this had happened, the period of time allotted in the prophecy would have fallen short by one year. But what did occur? Read carefully what the Jesuit, Joseph Rickaby, has to say further:

But the Pope recovered. The peace was soon broken; Berthier entered Rome on the 10th of February, 1798, and proclaimed a republic. The aged Pontiff refused to violate his oath by recognizing it, and was hurried off from prison to prison in France. . . No wonder that half Europe thought Napoleon's veto would be obeyed, and that with the Pope the Papacy was dead. (The Modern Papacy, p. 1 [59])

George Trevor, Canon of York, in his book - Rome: From the Fall of the Western Empire - writes:

The Papacy was extinct: not a vestige of its existence remained; and among all the Roman Catholic powers not a finger was stirred in its defence. The Eternal City had no longer prince or pontiff; its bishop was a dying captive in foreign lands; and the decree was already announced that no successor would be allowed in his place. (p. 440 [59])

The resurrection of the Papacy from the "dead" is covered in another prophecy of the Bible. (See Rev. 13:3 margin)

The prophecy of Daniel 7 states that the "little horn" would "think to change times and laws." The Hebrew for "law" (dath) is singular in Daniel 7:25, and refers to the Law of God contained in the Ten Commandments.⁴ The Papacy changed the Law in two areas. From the fourth to the sixth centuries the worship of images crept into the church. It was necessary, therefore, to alter the commandment which forbids image worship. It was simply deleted, and the tenth was divided into two commandments, even though the Apostle Paul speaks of the Tenth as only one. (See Rom. 7:7-13)

The second change in the Law was in regard to the Fourth Commandment. Having deleted the Second Commandment, the Fourth became the Third.⁵ Concerning this change the question is asked:

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, p. 174)

And as to the origin of this change, the Catholic Church boldly states:

The church took the pagan philosophy and made it the buckler of faith against the heathen. She took the pagan, Roman Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday. She took the pagan Easter and made it the feast we celebrate during this season. . .

The sun was the foremost god with heathendom. . . Hence the church in these countries would seem to have said, "Keep that old, pagan name. It shall remain consecrated, sanctified." And thus the pagan Sunday, dedicated to Balder, became the Christian Sunday, sacred to Jesus. (Wm. L. Gildea, "Paschale Gaudium", The Catholic World, March, 1894, p. 809. The Catholic World was "A monthly magazine of General Literature and Science.")

In both the catechism and magazine, the change of the Sabbath is clearly declared to be by the "Church" of Rome:- "The Church. . . substituted the observance of Sunday. . . for the observance of Saturday." "The church. . . took the pagan Sunday and made it the Christian Sunday." All of these apologies, and dissertations which seek to establish the change from Sabbath to Sunday as a reaction to Judaism is simply an attempt to "white wash" the Catholic church, and soften the identification that prophecy places upon its head as the antichrist. Prophecy indicated that the "little horn" would attempt it, and the Catholic Church states that she did do it, "by virtue of her Divine mission." (Catholic Mirror, September 23, 1893, p. 29 [69])

Not only would the Papacy seek to alter the Law of God, but she would seek to destroy those who differed with her - the saints of the most High. Alfred Cardinal Baudrillart, a Roman Catholic scholar in France has openly stated:

The Catholic Church is a respecter of conscience and of liberty. . . She has, and she loudly proclaims that she has, a "horror of blood." Nevertheless when confronted by heresy she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient, and she has recourse to force, to corporal punishment, to torture. She creates tribunals like those of the Inquisition, she calls the law of the State to her aid, if necessary she encourages a crusade, or a religious war and all her "horror of blood" practically culminates into urging the secular power to shed it, which proceeding is almost more odious - for it is less frank - than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain the funeral piles of the Inquisition. In France under Francis I and Henry II, in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany during the second half of the sixteenth and first half of the seventeenth century if she did not actually begin, at any rate she encouraged and actively aided, the religious wars. No one will deny that we have here a great scandal to our contemporaries. . .

Indeed, even among our friends and our brothers we find those who dare not look this problem in the face. They ask permission from the Church to ignore or even deny all those acts and institutions in the past which have made orthodoxy compulsory. (The Catholic Church, the Renaissance, and Protestantism, pp. 182-184 [64])

One author has written that "careful and credible historians" have estimated "that more than fifty million of the human family, have been slaughtered for the crime of heresy by popish persecutors, an average of more than forty thousand religious murders for every year of the existence of Popery." (J. Dowling, History of Romanism, pp. 541, 542 [66]) The most concise death decree ever framed prior to the outrages of this Century was handed down by the Holy Office (the Inquisition) of the Catholic Church on February 16, 1568 which condemned all the inhabitants of the Netherlands to death as heretics. "Three millions of people, men, women, and children were sentenced to the scaffold in three lines." (The Rise of the Dutch Republic, John Lothrop Motley, Vol. I, p. 626 [67])

[It is most difficult to understand with the truth of the prophecy of Daniel 7 concerning the "little horn" and its fulfillment in the history of the Papacy before us, and with the question asked by the servant of the Lord - "Shall this power, whose record for a thousand years is written in the blood of saints, be now acknowledged as a part of the church of Christ?" (GC, p. 571) - why an official representative of the Seventh-day Adventist Church presented to the Pope a gold medallion in a special audience, May 18, 1977. See Special Report prepared by the Adventist Laymen's Foundation. It is equally as difficult to understand why the large portion of the laity continue to support this betrayal of sacred truth with their tithes and offerings. Is it because they do not know the truth of Daniel 7, or is it because they no longer believe it?]

This "little horn" was also to speak "great words against the most High." Pope Leo XIII declared - "We hold upon this earth the place of God Almighty." (Great Encyclical Letters, p. 304 [61]) In the same letters, the same Pope stated: "But the supreme teacher in the Church is the Roman Pontiff. Union of minds, therefore, requires, together with a perfect accord in the one faith, complete submission and obedience of will to the Church and to the Roman Pontiff, as to God Himself." (p. 193 [62]) The sainted doctor of the Catholic church, Alphonsus de Liguori, wrote concerning the power of the priests:

The priest has the power of the keys, or the power of delivering sinners from hell, of making them worthy of paradise, and of changing them from the slaves of Satan into children of God. And God himself is obliged to abide by the judgment of his priests, . . . (p. 27)

Innocent III has written: "Indeed, it is not too much to say that in view of the suzerainty of their offices the priests are so many gods." (p. 36) Dignity and Duty of the Priests.

The truth of Daniel 7 can be simply stated - "the little horn" - a symbol of the Anti-Christ - finds its fulfillment in the hierarchy of the Catholic Church headed by the Pope.

¹While serving as pastor of the First Church in Toronto, Ontario, Canada, our family went to the Museum at Bloor and University one Sunday afternoon. As we were looking at the exhibits, we came to a section that contained a special display from the ruins of ancient Babylon. There in the center of the exhibit was a large mosaic picturing a lion with the wings of an eagle.

²Christian Edwardson, Facts of Faith, Southern Publishing Association, Nashville, TN (1942) 320 pp. The "Preface" by the publishers reads in part:

During forty years of caring for districts of churches and isolated believers, besides raising up new churches by evangelistic effort, the author of this book became greatly impressed with the need of educating people in the fundamental doctrines of the Holy Scriptures. He has found very few who could give from the word of God an intelligent reason for even its most prominent and important truths. . .

When we add to this condition the fact that during the past twenty years new errors have been stealthily introduced among Christians generally - errors that undermine the very foundations of Bible truth and Christianity - it becomes evident that even professing Christians are unprepared for the crises they will be obliged to meet in the near future. [How prophetic!]

The paging of all historical references taken from this book which appear in this article are noted in brackets after the reference source itself.

³The following Law appears in the Constitutions of Justinian:

Concerning the Precedence of Patriarchs:

Hence, in accordance with the provisions of those Councils, we order that the Most Holy Pope of Ancient Rome shall hold the first rank of all the Pontiffs, but the Most Blessed Archbishop of Constantinople, or New Rome, shall occupy the second place after the Holy Apostolic See of Ancient Rome, which shall take precedence over all other sees. (Vol XVII, 9th Collection, Title 14, chapter 2 [56])

⁴The same word used for "law" in Daniel 7:25 is also used for "law" in Deut 33:2 - "The Lord came from Sinai. . .from His right hand went a fiery law for them."

⁵The Convert's Catechism of Catholic Doctrine, Peter Geiermann C. SS. R., reads as follows:

3. The Third Commandment

Q. What is the Third Commandment?

A. The Third Commandment is: Remember that thou keep holy the Sabbath day.

Q. Which is the Sabbath day?

A. Saturday is the Sabbath day.

Q. Why do we observe Sunday instead of Saturday?

A. We observe Sunday instead of Saturday because the Catholic Church, in Council of Laodicea (A D 336), transferred the solemnity from Saturday to Sunday. (pp. 49-50)

MORE ON THE MEDALLION (Given to the Pope)

In the "Friendship Issue" of the Adventist Review (undated), p. 22, a photograph of the type of medallion given to the Pope by Dr. B. B. Beach appears. The caption under the picture does not tell you this, however. It is interesting as to what is said about this medallion and what it is suppose to stand for. It reads:

The obverse of the church's medallion illustrates the term "Adventist" in the church's name, signifying the belief that Christ will come back to earth to set things right. The reverse illustrates the term "Seventh-day" in the name. Trusting wholly for salvation in Christ, who died to save men, church members consider it an honor to observe the day Christ, who was also Creator, set apart as a memorial of His mighty creative acts. The Sabbath is also a symbol of Christ's desire to be with His people. The Bible is Christ's message to the church.

First let us consider the reverse side. Supposedly it speaks to the fact of the first part of the church name - "Seventh-day." Where is the "seventh day" mentioned on the medallion's reverse side, or obverse side for that matter? The quotes from the fourth commandment is barely different from the way the commandment is quoted in the Convert's Catechism of Catholic Doctrine. (See p. 8, Footnote #5)

Now look closely at the obverse side which is suppose to represent our belief as an "Adventist." Honestly, as I have studied the medallion, I have wondered if the representation of the cloud only covered the fact that Christ's feet are touching the earth as indicated by the circular line. Now this gnawing question is further heightened by the fact the explanation indicates when Christ returns, He "will come back to earth to set things right." Now the Bible teaches when Jesus returns the second time, "He shall send His angels with a great sound of a trumpet and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:31), "to meet the Lord in the air" (I Thess. 4:17). The angels, thus to fulfill the words of Jesus Himself, do not stand with folded wings and hands in adoration as is pictured on the medallion. They have a part to play. Revelation pictures these angels as taking part in the warfare which accompanies the return of Jesus as King of kings, and Lord of lords to tread "the winepress of the fierceness of the wrath of Almighty God." (Rev. 19: 11-16)

[If you do not have the "Friendship Issue" to observe the picture of the medallion, you can note p. 13 of the Special Report issue of "Watchman, What of the Night?"]

You ask - why do we raise this question? In another publication - also for missionary purposes - Man the World Needs Most - there is a chapter on the return of Jesus the second time entitled, "What Will He Do?" It is a detailed enlargement of the sentence - "Christ will soon come back to earth to set things right." After telling about his visits to a convalescent hospital, the author, the late Arthur S. Maxwell, tells of his reaction - "As I walked past the doors, there used to come over me a great longing to do something for these poor people." Then he writes:

Well, Somebody is going to do something about it. Indeed it will be one of the first tasks of the new world Leader.

Looking forward to that wonderful day the prophet Isaiah wrote: "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5,6

It will be like old times to Him. For that is exactly what He did in Palestine long ago. Matthew tells us that "He went round the whole of Galilee, teaching in the synagogues, preaching the gospel of the kingdom, and curing whatever illness or infirmity there was among the people. His fame reached the whole of Syria; and sufferers from every kind of illness, racked with pain, possessed by devils, epileptic, or paralyzed, were brought to Him, and He cured them." Matthew 4:23, 24 NEB.

As He passed from village to village not a single sick person was left behind. All who sought healing found it in Him.

Now He is about to do it again, on a global scale. His coming invasion of the world will have a similar miraculous result. Hospitals and convalescent homes will be emptied, their one-time occupants bursting with new life and vigor, radiant with joy and gratitude at their sudden restoration to health.

Even the worst patients in mental homes will be brought back to sanity. Curing the mind is His specialty. Just as the master watchmaker knows best how to repair a damaged timepiece, so He, having devised the marvelous mechanism of the human mind in the beginning, knows better than anyone else how to restore it. Thousands upon thousands will rejoice at His touch upon their poor, confused brains. (pp. 77-78)

How can we square this teaching with the Scripture as to what will take place when Jesus returns the second time "in righteousness" to "judge and make war." (Rev. 19:11) How can we relate this picture of what Christ will do when He returns with the song of Asaph - "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be tempestuous around about Him." (Ps. 50:3) How can we harmonize, - how can we reconcile this picture with Paul's representation of the Advent to the Thessalonians - "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (II Thess. 1:7-8) BUT the Maxwell view can be harmonized with the explanation given in the Adventist Review concerning the obverse side of the gold medallion - "Christ will soon come back to earth to set things right." And Maxwell closed his chapter with the sentences: "The Man the world needs most will soon be here. He may even now be on His way." (p.86)

On the next page of the "Friendship Issue" (p.23) is listed what we believe. In this list of 14 points is found this in regard to the return of Jesus:

When God intervenes in human history to eradicate evil and those who persist in it, He will re-create the earth and introduce the perfect society,

in which only those who voluntarily have accepted God's plan and live by the principles of His kingdom will share (Rev. 21:1-4). His intervention involves, first, Christ's personal return to this earth (often spoken of as the second coming of Christ) to take His people to heaven, then, 1,000 years later, returning them to live on a re-created earth, from which all traces of evil and all perpetrators of evil will have been eliminated.

Now then let us be honest with ourselves. Is this medallion picturing the "third" coming of Christ when His feet will touch the Mt of Olives, and it will become a great plain upon which the Holy City will descend? (See Zech. 14:4-5) If so, since when did the name "Adventist" represent an emphasis of His "third" coming? Why are we trying to mitigate the historical teaching of the church regarding the return of Jesus the second time? Are we subconsciously preparing ourselves for the final deception of Satan when he will come clothed as an angel of light and repeat the acts of Jesus, which He did when He walked among men 2,000 years ago?

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MONTHLY CONVOCATION - June 3

Sabbath School - 9:30 A. M. - Lesson Study Topic - "The Services of the Sanctuary" The emphasis will be on the morning and evening sacrifice, the sin offerings, and the yearly service.

Hour of Worship - 11 A. M. - We continue:- "What Can I Believe? - About the Second Coming of Christ"

The afternoon will involve discussion, questions and answers, walks in nature. The noon meal will be limited to a "carry in" of fruits and sandwiches.

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The July issue of "Watchman, What of the Night?" will continue the discussion of the Truth of Daniel 7 and its relationship to parallel prophecies in the writings of Paul, and the book of Revelation.

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SIGNS OF THE TRENDS

Only "Incidental" - The Publishing Fellowship, published by the Publishing Department of the Southern Union Conference of Seventh-day Adventists featured an article - "New Fringe Benefits" It reads as follows:

"New fringe benefits have been added to the literature evangelist's remuneration for 1978. Any literature evangelist who delivers more than \$100,000 worth of books during 1978 will be given the use of a new car in addition to his other benefits.

Beginning January 1, 1979, each literature evangelist who delivers more than \$60,000 in 1978 will be furnished a new Ford Fairmont, together with insurance, maintenance and repairs. He can continue to use it as long as he meets specified sales requirements.

"After being furnished the car for one year, if he again delivers more than \$60,000 during the second year he will have the choice of receiving a clear title to the car or being furnished another new car. A third year of delivering in excess of \$60,000 will entitle him to a clear title to the first car if he chooses, and being furnished another new car for his use.

"The above benefits are in addition to other benefits which are given to those who meet the qualifications. These include a paid year vacation, rent and auto subsidy, automobile insurance, scholarship grants, medical allowance, and sustentation benefits." (p. 2, Feb. 1978)

"Replenished from the East" (Isa. 2:6) "Interest in mysticism is increasing and may become a worldwide force to 're-spiritualize religion' according to the author of a new book on Jewish mysticism. Perle Epstein, author of Kabbalah, said she has observed a new surge of interest in Western mysticism, largely developing from the interest in Eastern religions of the past few decades." Ms. Epstein has a Ph. D in English and comparative literature and has taught mysticism at New York University and Briarcliff College. She has a personal link to Jewish mysticism inasmuch as one of her paternal ancestors was the great Kabbalist and founder of Hasidism, the Baal Shem Tov ("master of the Holy Name.") The interest in mysticism is especially noticeable in Israel where mystics of the Jewish, Christian, Buddhist, Muslim, Sufi, and other faiths are establishing centers; and frequently interacting with each other. "Many Jews and Christians are coming into Jewish mysticism and Christian mysticism via Eastern religions," observed Ms. Epstein, including herself in this category. A central concept in the Kabbalah is that in order to reach the "highest Throne, God" one must first contact the spark of divinity, which abides in his own heart. Then the upreaching of the love from the heart of the disciple to God, opens the way for the mystic union. (RNS, Feb. 16, 1978 pp. 4-5)

Compare the "central concept" of the Kabbalah with this statement from the Spiritualist Manual, by J. F. Newton: "Man wandered over the earth for ages, searching in all places, high and low, far and near, before he thought to look within himself for the divinity he sought. At last slowly, dimly, he began to realize that what he thought was afar off, hidden in the 'pathos of distance' is nearer than the breath he breathes, even in his own heart." (Quoted in the RH, Sept. 20, 1962, p. 4)

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