

those, from trust funds belonging to the Indians themselves and from the sale of their lands. It is generally held that it would be a good idea to make the Indians work and earn their own support, and the white man who can originate a plan to make them all do it will be ranked among the greatest inventors of modern times. Much success in this line has been attained in Utah, where, more than anywhere else in the country, honest attempts have been made to civilize the aborigines and teach them the arts of peace. In the nation at large about 50,000 Indians, more or less, do earn their livelihood, but the bulk of them, like so many of their white brethren, have an ineradicable aversion to toil.

A STUDY IN DANIEL.

There is today evidently a general expectation throughout the world of the coming of some epoch making event. The current of cotemporary history seems to indicate a climax to the near future. It is looked for no less by those who view the panorama from a merely materialistic or rationalistic standpoint, than by others who endeavor to read the signs of the times in the light of revelations from on High. There is in this respect a striking resemblance between the present period of time and the years immediately preceding the first advent of the Son of God. Then, as now, it was felt that the world was on the eve of a new dispensation. Concerning the particular way in which the change was to be effected the students of the Scriptures in the capital of David and the occupant of the seat of power in that city were as much in the dark as the Chaldean astronomers who were guided chiefly by their science, but as to the main fact they were not mistaken. The expected change came and suddenly a new dispensation was ushered in.

The error of that generation is plain. It was not that they neglected to study; for the Law and the Prophets were read in the synagogues every Sabbath. Nor did they disbelieve the Scriptures. With the exception of the Sadducees they regarded their sacred books with the utmost reverence. Nor were they as a general rule dishonest in their religious exercises. But in adhering to traditions not founded in the eternal Word, they were misled. As time rolled on they became unable to see, or to understand, the Scriptures in their fulness. Gathering the prophetic rays that illuminated their horizon, they grasped only a part. They dwelt on the kingship of their expected Messiah; they realized that He was to achieve victories and rule in resplendent glory with His enemies subdued, but for His humiliation, His sufferings, and death, and for the struggle of ages that was to intervene between His advent as the Sacrificer and His appearance as the Lord of lords and the King of kings, there was no room in their thought. The latter was as clearly foreshadowed as the former, but with revelation withdrawn they failed to comprehend the full truth. Yet, as stated, the great fact remained impressed on their minds that the Messianic era was dawning, and in this they were correct. Similarly, the

present expectation of a speedy change in the affairs of the world may be fully justified, though to the present generation the moving causes may be as hidden and incomprehensible as they were to the cotemporaries of Jesus of Nazareth and His followers, who failed to see in them the standard-bearers of the new dispensation.

How far it may be of importance to a practical follower of the Son of God to look into the future by the aid of reason, or of prophetic writings, or new revelations, is an interesting question. There are those who regard all attempts to penetrate the veil as useless; others dwell so much in the atmosphere of apocalyptic mists that they neglect the duties of every-day life. Both are wrong. The present with its duties and circumstances is what first concerns a practical believer. To a sailor steering for a distant shore the details of his voyage day by day are what chiefly occupies his thoughts. These he dare not neglect, lest a mistake should prove disastrous. Attention to the winds, the currents, the proper course every hour is what insures a safe journey. Yet he must possess some pre-knowledge of the future, since it would be impossible for him to regulate his course without a general idea of that which is before him until the harbor is reached. Man on life's ocean is very much in the same position. His first concern is to discharge his duties day by day, thereby regulating his course according to the destination of his journey, but in doing so he will, like the sailor, consult the charts that give him some knowledge of what the future probably will bring.

This is the very object of prophecy. "We have also a more sure word of prophecy," says one of the ancient Apostles, "whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts."

One of the most wonderful predictions given in ancient times is that recorded in the last two chapters of Daniel. It is remarkable because it does not consist of unintelligible symbolical language, but is, as it were, an abstract of a heavenly record, the Scripture of Truth, which was read to the Prophet by a heavenly messenger. It partakes therefore of the nature of a history, written beforehand, but it is so plain that infidels have denied that it was written at the time of Daniel. It concerns the ancient covenant people chiefly and touches their history "to the latter days." It was further sealed up until the time of the end with the promise that finally its meaning should become perfectly clear. And it is remarkable, because it shows how the events of the visible world are connected with those of the invisible one.

This wonderful vision commences with the Persian empire, noticing Xerxes and his famous march upon Greece. This is in the 2d verse of chapter 11. In the 8th verse the rise of the Grecian empire is described, followed by its division in four smaller kingdoms. Of these the northern kingdom, Syria, and the southern, Egypt, are particularly noticed because of their in-

fluence on the history of the Jews. Bishop Newton has pointed out with much painstaking regard to details how the prophecy was literally fulfilled. The histories of Seleucus Philopater and Antiochus Epiphanes are particularly distinct.

In the 31st verse the Prophet sees the conquests of the Romans who finally polluted the sanctuary and set up the "abomination that maketh desolate." Then follows reference to the spread of Christianity and the Roman persecutions (v. 32, 33.); the establishment of that religion by Constantine, which the angel fitly describes as "a little help," (v. 3, 4.) because persecution ceased although it was followed by indescribable corruption and the loss of some of the best gifts of God.

With the 30th verse a new period begins. It is still Rome, but no longer under Pagan but Papal rule.

With the 40th verse another period is ushered in under the names of the king of the south and the king of the north, which the best commentators have applied to the Mohammedan invasion of the world, first under the Saracens and then under the Turks. There can hardly be any doubt as to the latter, since it is expressly stated by the angel that this latter king "shall enter into the countries and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape." This corresponds exactly to the Turkish empire and rule, and so far as known to no other.

In view of this fact the closing touches of the history of this rule, as given by the angel, are particularly interesting. He says:

But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

This is evidently still future, but is sure of fulfillment in the due time of our Lord.

The overthrow of this power is, according to the 12th chapter, followed by a peculiar activity for the deliverance of the covenant people:

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

The heavenly messenger having concluded the reading, the vision of the Prophet was opened, and he noticed that there were other beings from the unseen world present who evidently had followed the reading with much interest. One of these asked for information as to the time set. "How long shall it be to the end of these wonders?" The solemn reply was: "It shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." It cannot surely be considered a