

SIGNS OF THE TIMES



SIGNS OF THE TIMES



The Home of "The Signs of the Times."

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Signs of the Times.

"But as we were allowed of God to be put in trust with the Gospel, even so we speak: not as pleasing men, but God, which trieth our hearts."

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NEARNESS OF THE END

By Mrs. E. G. White

TROUBLOUS times are right upon us. The fulfilling of the signs of the times gives evidence that the day of the Lord is near at hand. The daily papers are full of indications of a terrible conflict in the future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men and women and little children. All these things testify that the coming of Christ is near at hand.

The doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness and dissipation and corruption are sweeping upon us like an overwhelming tide. In the family Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil-surmising, hypocrisy, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin.

Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure.

Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off; for truth is fallen in the street, and equity can not enter." Men are rushing on in the mad race for gain and selfish indulgence as if there were no God, no heaven, and no hereafter.

The Scriptures describe the condition of the world just before Christ's second coming. James the apostle pictures the greed and oppression that will prevail. He says: "Go to now, ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." This is a picture of what

THE GREAT HOME-COMING

By C. M. Snow

From the cares that grow and the griefs that flow
Like a turbulent, restless stream
Through the valley of life; from earth's bicker and strife;
From the will-o'-the-wisps agleam;
From them all and each my arms upreach
To the arm of that Infinite Love
That leads the way to the shadowless day
In the peace of God's home above.

There are hearts that yearn and hopes that burn
With a flame that constant glows,
To see His face whose boundless grace
Such wealth of love bestows.
How heaven will ring when they see their King,
And clasp His pierce'd hand!
When they see the scar of the crown He wore
In this sin-enshackled land!

O a day of days and a day of praise
Will that glad home-going be,
When our feet shall stand on the glowing sand
By the great eternal sea!
Heaven's harps of gold, attuned of old
To sound His praise abroad,
We'll strike, and sing, till the heavens ring,
The glories of our God.

O heart bowed low with weight of wo:
O soul oppressed by care;
Look up and on toward the redd'ning dawn;
Be brave to do and dare.
There's strength for you the whole day through;
There's comfort in His grace;
Tho seem His word long, long deferred,
We soon shall see His face.

exists to-day. By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God.

In accidents and calamities by land and by sea, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes,—in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. The visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and

giving in marriage. Merchants are still buying and selling. Men are jostling against one another, contending for the highest place. Pleasure-lovers are still crowding to theaters, horse-races, gambling-hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agents at work, that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut. The time is right upon us when there will be sorrow—

That No Human Balm Can Heal

Sentinel angels are now restraining the four winds, that they shall not blow till the servants of God are sealed in their foreheads, but when God shall bid His angels loose the winds, there will be a scene of strife such as no pen can picture.

The "time of trouble such as never was" is soon to open upon us; and we shall need an experience which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality, but this is not true of the crisis before us. The most vivid presentation can not reach the magnitude of the ordeal. In that trial every man must stand for himself before God. Tho Noah, Daniel, and Job were in the land, "as I live, saith the Lord God, they shall deliver neither sons nor daughters;" "they should deliver but their own souls by their righteousness."

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me." Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

"Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous 'round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is Judge Himself."

OBJECT OF PROPHECY

By R. A.
Underwood

A Threefold Purpose

THE unfailing Word of prophecy is given as a beacon light in a dark, sinful world. It is designed to be a guide, a source of comfort, and a faithful warning to all upon the sea of time.

Never can we prize the Bible as we should, never can we appreciate God's plan and purpose, never can we meet the assaults of the enemy against the citadel of truth, till prophecy is given its proper and pre-eminent place in Christian study and teaching.

The purposes God had in giving the prophetic parts of the Bible are of sufficient importance to cause the reverent believer who "trembles" at the word, the patient student who has searched the records of time, the uncompromising witness who fears not the faces of men, to lift the fallen lamp, which men have cast down to earth, and give in its place as a kingly radiance shining out from the Word of truth, a light indeed to men. Prophecy is unerring history given in advance. It has been said that "history unveils prophecy." But a clearer statement of truth is that *prophecy unveils history before it is made.*

1. Revealing God

The prophetic part of the Bible is one of the strongest proofs of its divine Authorship. It reveals the true God in contrast to the claim of false gods. Listen: "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:9, 10. "I am the Lord; that is My name; and My glory will I not give to another, neither My praise to graven images. Behold, the former things are come to pass, and *new things do I declare; before they spring forth I tell you of them.*" Isa. 42:8, 9.

To the Athenians, in the presence of more than thirty thousand false gods, the great apostle Paul presents as the climax of his argument the foreknowledge of the Creator, of *time and events*, as the manifest witness of the true and only God. He said: "Him declare I unto you; God that made the world and all things therein, . . . seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and *hath determined the times before appointed, and the bounds of their habitation.*" Acts 17:23-26.

2. Warning of Evils to Come

The unveiling of the future in prophecy is designed as messages of warning to the children of men, who would otherwise be unable to escape danger and ruin. We have marked examples of this all through the Bible. One or two citations will illustrate this object of God in giving to His chosen people the events of time in advance of their fulfilment.

Christ gave warning of the awful destruction of Jerusalem in A.D.

70, as follows: "When ye therefore shall see the abomination of desolation, spoken of by

Daniel the prophet, stand in the holy place,

(whoso

read-

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.

eth let him understand)," or, as Luke records it: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." The prophet Daniel (chapter 9:26) foretold the awful siege of Jerusalem by the Romans, during which many of the Jewish mothers ate their own offspring. The disciples acted upon the warning given by their Master, and all escaped to places of safety.

A Warning for Our Day

Prophecy, fulfilling in our day, has been given by Christ and His apostles to protect the church against the deceptions of Satan concerning the character of Christ's second advent to this world, and the dream of the world's conversion before the coming of Christ. Note the warning:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. . . . The powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:23-30.

"And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Luke 17:26-30.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:1-13.

Heed the warning, and be not deceived.

3. Comfort to God's People

The Bible presents promises and statements of unfulfilled events which are the prophetic landmarks

of time, reaching into eternity. These prophecies form a large part of the written Word of God. The church has ever been called to look for the fulfilment of prophecy, and take comfort in its recognition.

Good old Simeon had long waited and looked, with many others, for the Saviour and the fulfilment of the promise made to Adam in Gen. 3:15, and to Abraham in Gen. 12:1-3. When he saw this partial fulfilment he could but say, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel." Luke 2:29-32. Simeon saw but the beginning of the fulfilment of these promises. The hope of the full realization of this prophecy has been the goal for which the faithful of all ages have waited with expectancy. The mission of Christ to this world has only in part been fulfilled. The promise to Mary was that she should bring forth a son whose name should be Jesus. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:31-33. This prophecy will be fulfilled when Christ shall take the throne of David, to reign on this earth forever.

Then, and not till then, will the purpose of God as foretold by the lone seer on the Isle of Patmos be realized. Then the sad experiences of this world associated with such expressions as "Failure," "Deception," "Disappointment," "Jealousy," "Envy," "Bondage," "Hatred," "Oppression," "Disease," "Sorrow," "War," and "Death" must give place to the experiences known by "Victory," "Righteousness," "Peace," "Joy," "Equity," "Riches," "Love," and "Life" unending, in the kingdom of Christ and glory. Prophecy unveils the eternal world, and brings hope, which is an anchor to the soul both sure and steadfast.

THE sum of all human longings, all Christian hope, all divine promise [is] in the cry, "Come, Lord Jesus."—*Prof. John Peter Lange.*

THE Christians of the earliest age were always looking forward. Christ's coming was the controlling and encouraging thought of their daily life.—*Howard Crosby, D.D., LL.D.*

THE conviction that the time is short deepens in our souls. The sure Word of prophecy leaves little room to doubt this: The Lord is at hand.—*Rev. Henry Grattan Guinness.*

I AM afraid we can not hope for much better times until the Lord Jesus comes a second time. Often do I cheer myself with the thought of His coming. The shout shall be heard, Allelujah! allelujah! the Lord God Omnipotent reigneth! For that day do I look; it is to the bright horizon of that second coming that I turn my eyes.—*Rev. Charles Spurgeon.*



PROPHECY MAY BE UNDERSTOOD

A Revelation

THE "sure Word of prophecy" is eternity's searchlight illuminating the pathway of time.

"We have also a more sure Word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Peter 1:19.

The prophecies themselves are declared to be *sure*, the interpretation thereof is *sure* (Dan. 2:45); and we do well to take heed unto their teachings. How could God consistently ask us to take heed to prophecies which could not be understood? If it were not possible for men to understand prophecy, God would not have scattered these prophetic utterances throughout His revealed Word. Prophecy is like unto a light shining in a dark place, pointing out the course of nations, the succession of world events, teaching its honest students the things that "must shortly come to pass."

2. The revelation of prophecy belongs to us, and God designs that His children shall understand it.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

God promises His children that He will do nothing of importance concerning our world or His church, without telling them of it in advance. Having made this gracious promise, who could conceive of God giving His prophecies in such a way that they could not be understood by those who were concerned in the events attending their fulfilment?

3. The revelation of prophecy is designed to show the inhabitants of earth the events of the future.

"The revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass." "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." Rev. 1:1, 3.

The very language used in the opening verse of the book of Revelation indicates that God designed His children to understand its prophecies. A blessing is pronounced upon those who "hear the words of this prophecy, and keep the things that are written therein." How could one obtain a blessing from reading that which could not be understood, much less be able to obey the admonitions therein contained.

4. God has foretold in prophecy all the great disasters and important events in the history of the human race.

a. The Flood, Gen. 6:3, 13-17.

b. Famine, Gen. 41:1-33.

c. Captivity of Israel, Jer. 25:8-11.

d. Restoration of Israel, Jer. 25:12-14.

e. Downfall of Nations, Isa. 13:19-22.

f. Christ's First Advent, Isa. 53:1-12.

g. The Dark Ages of Persecution, Rev. 12:3-6, 12-17.

h. The Spiritual Decline of the Last Days, 2 Tim. 3:1-5.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.

Rev. 1:3

i. The Opening of the Judgment, Dan. 8:14.

j. The Second Advent of Christ, Matt. 24:30-33.

5. The prophecies are not designed for a privileged few, but are open for even the common people to study and understand.

"So likewise ye, when ye shall see all these things, *know* that it is near, even at the doors." Matt. 24:33.

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it." Hab. 2:2.

The prophet was instructed to write the vision, and to make it very plain, that it may be easily understood, so that he who reads it may run with its message.

6. Of all parts of the inspired Word, there is none that God desires His children shall know better and understand more fully than these prophecies which He has given for the express purpose of informing each generation of its whereabouts in the world's history, as well as enlightening the people concerning the significance of the events taking place in their day. Daniel understood beforehand, from the prophecies of Jeremiah, the exact time when the Babylonian captivity was to end.

"I Daniel understood by books the number of the years, whereof the Word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem." Dan. 9:2.

That prophecy can be definitely understood, and that the fulfilment of its specifications in relation to time may be relied upon, is shown in the experience of Daniel, who, by the study of the prophecies of Jeremiah, understood in his day that the time was almost at hand for the deliverance of His people. The prophecy to which he refers is found in Jer. 29:10.

7. The wise men understood from prophecy the time when Christ was to be born and were looking for His star.

"Behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Matt. 2:1, 2.

While the vast majority of the world was in darkness as to the time and manner in which the Messiah would come, there were scattered throughout the East and Palestine students of prophecy, and they understood both the time and manner in which the Son of God should come. The wise men were among these, and, having searched out the prophecies in the ninth chapter of Daniel, and found that the time of the Messiah was at hand, they were watching for the star that should arise out of Jacob. See Num. 24:17.

8. John the Baptist not only understood his own mission in the world, but also understood from the prophecies of Daniel, that Christ was due in his day.

"Then said they unto him, Who art thou? . . . What sayest thou of thyself? He said, I am the

voice of one crying in the wilderness, Make straight the way of the Lord, assaid the prophet Isaiah." John 1:22, 23. See also verses 26, 27.

John the Baptist not only understood his own mission in the world from prophecy (see Isa. 40:3-5), but by the revelation of God's Word he knew the Messiah, being due, was then in the world; and constantly watching for Him, John could exclaim on the very next day, when he saw Jesus coming, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

9. Christ understood from the prophecy concerning His life-cycle as found in Dan. 9:24-27 that He would be baptized in the year A.D. 27, just 69 weeks (483 years) from the time of the going forth of the command to rebuild Jerusalem (B.C. 457); He further understood from the prophecy of Daniel that the Messiah was to be "cut off," crucified, in the middle of the week. This would give Him just three and a half years of ministry (a day for a year), and would call for His crucifixion in the spring of A.D. 31. So this prophecy was exactly fulfilled, and is one of the greatest instances in all Inspiration of how prophecy may be understood before it is fulfilled, and how truly it will be fulfilled according to the very letter.

10. The apostle Paul knew that the second advent of Christ would not take place in his day, because he understood from prophecy concerning the great apostasy of Christendom that must precede it.

"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." 2 Thess. 2:3, 4.

While Paul, in common with all Christians, longed for the "glorious appearing," he knew from the Saviour's utterances (John 17:12) that the son of perdition must first be revealed, and the great apostasy take place before the Master could return; thus he was saved from being misled by those who taught that Jesus would come in the clouds of heaven in his day.

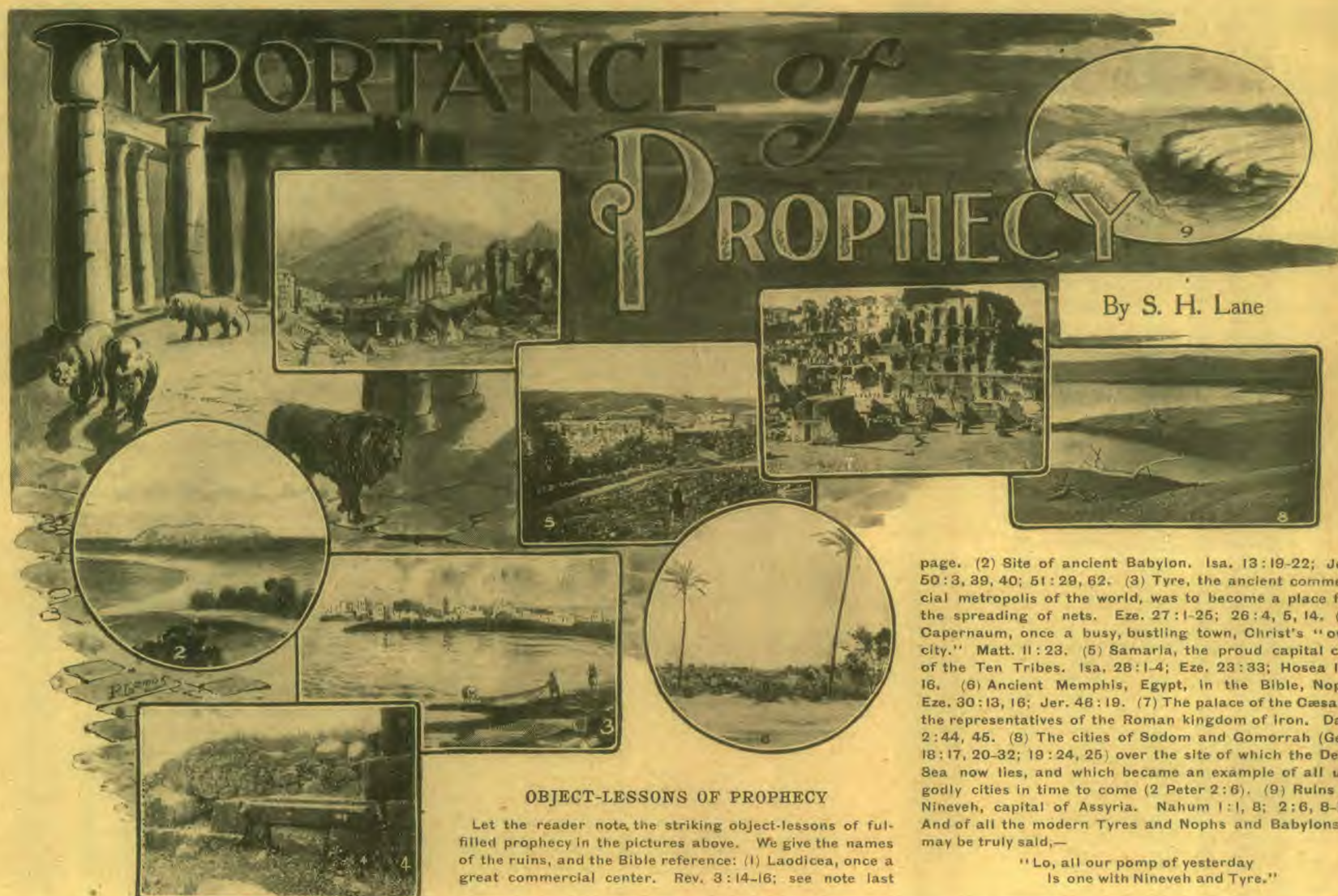
11. Josiah Litch, in the last century, wrote a book based upon prophecy, in which he predicted that Turkish rule and power would end on Aug. 11, 1840.

"Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Rev. 9:14, 15.

Mr. Litch, figuring each day for a year (Num. 14:34; Eze. 4:6), calculated that that year, and month, and day, and hour, equaled 391 years, and 15 days; so, reckoning from the time when the Sultans began to rule the Ottoman Empire, July 29, 1449, he concluded that something would happen to Turkey on August 11, 1840. He published his book to the world, taking the position on the strength of what prophecy revealed. And was Mr. Litch mistaken?—No; for on that very day

(Continued on page 13.)





Foretelling and Fulfilling

ALL Scripture, being given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3:16. It is therefore all important. This being true, one can not justly draw invidious comparison between different parts of the Scriptures.

Some portions are historical, and, as such, deal with the past. Other portions are prophetic, and deal with the future. If one portion of the Scripture is more important than another, it is the prophetic portion, as it deals with the future.

It is not in the wisdom of man to correctly foretell the events of the future. This wisdom abides only with the Father and His associated Son, Christ Jesus, and with those to whom they have revealed it. The all-wise Creator declares that He reveals Himself to the children of men. He declared this through Moses. Num. 12:6. He says, "If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." He communicates by means of the Holy Spirit. This is clearly set forth in 2 Peter 1:21: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." It is evident by this declaration that the prophecies of the Scriptures did not originate by the will of man, but men were moved upon to predict future events by the Spirit of God.

Christ in Prophecy

The Father and the Son are one in plan and action (John 10:30), and thus Christ is in the foretelling of future events through the prophets. The apostle Peter plainly declares this in his first epistle, first chapter. Speaking of the salvation of the soul, he says: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them [the prophets] did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Verses 10, 11.

Thus the Spirit of Christ not only foretold His own sufferings, sad and heart-rending tho they were to be, but He carries our minds beyond the suffering

to the glory that should follow, not only through time, but into the never-ending ages of eternity, where His praises will ever be sung, and His glory will never wane.

Prophecy and History Illustrated

It is evident from these scriptures that prophecy, when given, relates to the events of the future. Thus prophecy is history in advance. To illustrate: Should a seer in holy vision be enabled to behold some of the future political events of our own beloved nation, would we not, as citizens, become deeply interested in his predictions? If, in his foretelling of the future, he stated that in due time we, as a nation, would have war declared upon us by a foreign power; that our territory would be invaded by an alien army; that battle after battle would be fought; fields would be deluged with blood as the result of booming cannon and mortars, bursting shells, the whistling of the Minie ball, and clashing of the saber and bayonet in the hand-to-hand fight of the contending armies. At times victory would grace our heroic maneuvers, and again defeat, sore and dreadful, would sadden the nation, and dampen our efforts. At last, in a mighty battle, fearful because of its carnage, victory perches upon our national banners, the war is ended; and the dove of peace spreads her wings over the nation, and prosperity greets us on every hand.

If each individual of the nation could be convinced that the predictions were true, with what absorbing interest would he watch every transpiring event, and fully understand that it was merely a blossom which would ripen only to pave the way for more important events, which would ultimately result in the defeat of the alien nation, and the complete victory of our own.

The foretelling of this scene would be prophecy, and the record of its fulfilment would constitute history.

What We May Know

The Word of God foretells the rise and fall of nations from the inception of earthly kingdoms and republics,—from the kingdom of Babylon to the wonderful government in which we live. Every event which is taking place in the world to-day is full of significance, and, to the student of prophecy,

page. (2) Site of ancient Babylon. Isa. 13:19-22; Jer. 50:3, 39, 40; 51:29, 62. (3) Tyre, the ancient commercial metropolis of the world, was to become a place for the spreading of nets. Eze. 27:1-25; 26:4, 5, 14. (4) Capernaum, once a busy, bustling town, Christ's "own city." Matt. 11:23. (5) Samaria, the proud capital city of the Ten Tribes. Isa. 28:1-4; Eze. 23:33; Hosea 13:16. (6) Ancient Memphis, Egypt, in the Bible, Noph. Eze. 30:13, 16; Jer. 46:19. (7) The palace of the Caesars, the representatives of the Roman kingdom of iron. Dan. 2:44, 45. (8) The cities of Sodom and Gomorrah (Gen. 18:17, 20-32; 19:24, 25) over the site of which the Dead Sea now lies, and which became an example of all ungodly cities in time to come (2 Peter 2:6). (9) Ruins of Nineveh, capital of Assyria. Nahum 1:1, 8; 2:6, 8-13. And of all the modern Tyres and Nophs and Babylons it may be truly said,—

"Lo, all our pomp of yesterday
Is one with Nineveh and Tyre."

is a harbinger of the final consummation, when grace will give place to glory, and prayer to praise.

Just before Christ's passion, He stated to His disciples that some of them would not taste death till they saw the Son of Man coming in His kingdom. Matt. 16:28. A few days subsequently He took three trusted disciples, Peter, James, and John, and led them up into the steep of a neighboring mountain, and was transfigured before them. In His transfiguration they saw Him as we shall see Him, if we are saved in the kingdom of glory. His face shone as the sun, and His raiment was white as the light. Suddenly there appeared on the scene two men. One was Elijah; he had been translated to heaven without tasting death. The other was Moses, who had led Israel's vast army from Egypt to Canaan.

When the kingdom of God is fully established, its subjects will be the redeemed of earth. That vast, numberless multitude will be made up of two classes. One class will be those who have passed through death, and through the resurrection of the just; they will shout victory over death and the tomb. This class was represented by Moses in the Transfiguration on the mount. The other class will be translated from earth to heaven without tasting death. These are represented in the mountain scene by Elijah.

This mountain view was a real scene. The blessed Master, Moses, Elijah, Peter, James, and John were all personally present. The mountain was a real one, and the bright cloud of glory which enshrouded both the earthly and the heavenly beings was also a real one. Peter was so enraptured that he desired to make three dwelling-places, one for his blessed Master, one for Moses, and one for Elijah, exclaiming, in his ecstasy of soul, "Master, it is good to be here!"

As he viewed the scene, he beheld the glory of God as it will exist in the soon-coming kingdom. He saw the heavenly King, Jesus, and he looked upon the representatives of the heavenly kingdom as they will exist in the final establishment of that kingdom. He felt so sure of this that years afterward, when writing to his beloved brethren, he says, in speaking of that kingdom, "We have not followed cunningly-devised fables, when we made known unto

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CHRIST WILL COME AGAIN. HOW? WHEN?

By George B. Thompson
He Will Come Again

THERE is no truth of the blessed Gospel which is more clearly taught than that our Redeemer will return the second time. Before this awful event all others pale. It is the sublimest spectacle and most matchless display of transcendent glory connected with the scheme of redemption. When the Lord spoke the eternal principles of His own perfection from the flaming top of Sinai, and traced them in stone with His own finger, the whole earth trembled, and the glory of God was revealed in mighty majesty. But this divine exhibition of heavenly glory will be surpassed when the Redeemer comes to take to Himself the people whom He has saved from the terrible thralldom of sin.

At His first advent He came in weakness. He came as a helpless Babe to show the frailties of our frame. As a Lamb He came to bear the burdens of a weak and degenerate race. But how different the scene when He appears the second time to overturn the proud and stately empires of earth and scatter them like the chaff driven by the wind. We may think of the glorious event, and it is well to let the picture linger in the mind, yet we can never take it in. The human mind can never comprehend in its fulness the hour when, crowned King of all kings, the Saviour comes to reap the harvest of the earth.

How He Will Come

The coming of Christ is a real thing. It is no phantom. It is the advent of a real personal being. Jesus left the earth a real person, bearing in His body the marks of His humiliation. "And while they [the disciples] looked steadfastly toward heaven, as He went up behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11. "An angelic cloud received Him into glory, and when He appears the second time He is seated upon a 'white cloud,' 'having on His head a golden crown, and in His hand a sharp sickle.'" Rev. 14:14.

When He comes He will be escorted, like the victorious conqueror which He is, by "all the holy angels." Matt. 25:31. When one angel came to the sealed tomb to call the Redeemer as He lay locked in the fixed embrace of death, the glory which attended the celestial messenger struck to the earth the guard of Roman soldiers who were watching the sepulcher. How much glory, think you, will be revealed when the unnumbered millions of mighty angels come with their Redeemer? They come as reapers to gather the sheaves into the heavenly garner. But this is only a little of the glory which is to be seen. The King comes in the most supernal glory, "the glory of His Father." Matt. 16:27. He will come in "His own glory, and in His Father's, and of the holy angels." Luke 9:26.

In the past, kings, emperors, and potentates of earth have sought to show the glory of their empires. In triumphant splendor and overweening pride they have exhibited all their regal pomp and glory. But they have perished, and their glory is no more. But the consuming majesty and glory which attends the coming of Jesus overshadows theirs as the sun shining in its zenith power eclipses the rays of a candle,

and His glory will endure throughout all ages. Its luster will not be dimmed by passing cycles.

When He Is Coming

And now, as in ages in the past, the Lord will warn the world of the event which is approaching. He warned the antediluvians; He warned Sodom; He warned Nineveh; and when His first advent was impending, He sent His forerunner with a special message for the time. And when we reach the closing days of the world's history, we read that there will be "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations,

ADVENT SONG

"Blessed Saviour, Thou art coming!
We shall meet Thee on Thy way,
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall show Thee
All our hearts could never say.
What an anthem that will be,
Ringing out our love to Thee,
Pouring out our rapture sweet
At Thine own all-glorious feet.

"Not a cloud and not a shadow,
Not a mist and not a tear,
Not a sin and not a sorrow,
Not a dim and veiled to-morrow,
For that sunrise grand and clear!
Jesus, Saviour, once with Thee,
Nothing else seems worth a thought!
O, how marvelous will be
All the bliss Thy pain hath bought!

"Thou art coming! We are waiting
With a hope that can not fail;
Asking not the day or hour,
Resting on Thy Word of power
Anchored safe within the veil.
Time appointed seemeth long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure."

with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. *And then shall they see the Son of Man coming in a cloud with power and great glory.*" Luke 21:25-27.

Reader, this glorious day draws near; it will soon be ushered in. Prepared or unprepared, its stern realities will soon be upon us. For the righteous it is a day of the greatest joy, when they can look up and rejoice. For sinners it is a day of gloominess, desolation, and destruction. While the Life-giver is still on the mercy-seat, offering pardon to the impenitent, shall we not turn to Him with full repentance, that we may find forgiveness, and be numbered among those who can look up and say, "Lo, this is our God; we have waited for Him, and He will save us"? Isa. 25:9.

Washington, D. C.

THE LORD'S RETURN

1. We ought to be looking for it.

"Seeing that all these things [this earth and its works] shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto [earnestly desiring," A. R. V.] the coming of the day of God." 2 Peter 3:11, 12. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20.

2. We should love His return.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8.

3. We should be waiting for it.

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; *waiting* for the coming of our Lord Jesus Christ." 1 Cor. 1:4-7. Waiting for an event implies being ready for it.

4. We should be watching for His coming.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. 25:13. Watching also implies being ready. "Therefore be ye also ready; for in such an hour as ye think not the Son of Man cometh." Matt. 24:44.

5. His return should be a subject of prayer.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

6. We should firmly believe in His coming again.

Because: (a) He promised it just before His death. John 14:1-3. (b) The promise was repeated at His ascension. Acts 1:9-11. (c) He describes it. Matt. 25:31. (d) The apostle Paul further describes it. 1 Thess. 4:15-17.

ON Luke 18:8, Dr. Henry remarks:

"In particular it intimates that He will delay His coming so long that wicked people will begin to defy it, and to say, 'Where is the promise of His coming?' They will challenge Him to come; and His delay will harden them in their wickedness. Even His own people will begin to despair of it, and conclude He will never come, because He has passed their reckoning."

MANY that are looking at me may never die; we are near the end of this dispensation. The coming of the Lord in the clouds to take His church to be with Himself is the Christian's hope. O, to be ready! In the Master's name, I tell you, be ready. I charge you to prepare for His coming.—*Henry Varley.*

SOME people are greatly frightened when the second coming of Christ is mentioned, or when it is deduced from prophecy that the great event is soon to occur. A Christian should be suspicious of himself if he feels afraid of that glorious day.—*Rev. Dr. Robinson.*



AS GOD SEES MAN'S VIEW

By Abdiel

Daniel 2

THE second chapter of Daniel is preeminently a disclosure to man of God the Revealer.

Babylon was one of the mightiest empires of earth. She was great in extent, great in wealth, great in education, but far greater in her religious influence upon all the nations of earth then and thereafter. She has "made all the earth drunken; the nations have drunk of her wine." Jer. 51:7; Rev. 18:3.

She reached the height of her glory under Nebuchadnezzar, one of earth's greatest rulers, a mighty warrior, a great scholar, a wise statesman, a devout religionist. He took pride in the enlargement and establishment of the later Chaldean empire. He determined it should stand forever, yet questioned as to "what should come to pass hereafter" (read Daniel 2 carefully). God in answer to his longing desire, revealed it to him in a dream, which none of the wise men could tell or interpret. God gave through His servant Daniel,—who gave to God all the glory,—the dream and its true interpretation.

This Is the Dream:

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

Here Follows the Interpretation:

"Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath He given into thy hand, and hath made thee to rule over them all; thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but

(Continued next page, 1st col.)

AS MAN SEES GOD'S VIEW

By Abdiel

Daniel 3

WHEN God revealed to Nebuchadnezzar that the kingdom of Babylon and all that followed it would eventually crumble into dust, the mighty king could not have it so. He saw Babylon the head of gold, but he saw that head covering, controlling, transmuting all the future. It would be all gold; it must be all gold. It was unpatriotic, nay, it was treason, to think that Babylon, Babylon the rich, the great, the beautiful, the seat of learning and religion, would not stand forever.

A Monument to Patriotism

This Babylonian view must be left to posterity. Therefore Nebuchadnezzar made a great image, reaching to the height of one hundred and ten feet, all of gold in appearance, and set it up in the plain of Dura where all could see it, as it reflected the dazzling splendor of the sun. It proclaimed Babylon forever. It was Babylon's fetish of patriotism. Then the king made this proclamation:

"Then the herald cried aloud, To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." Verses 4-6, A. R. V.

Read the story. There were those in Nebuchadnezzar's dominion who had seen God's view of the nations. They could not fall down to the human or the human idea against God's truth, however beautifully clothed, or howsoever much of earthly power there might be behind it. They must stand as the representatives of the God of truth and right.

And they did stand. The proclamation was kindly repeated for their sakes. Nebuchadnezzar knew somewhat of their worth, but he divorced it from God, the one thing only which made them the men they were. The great assembly again bows in worship; the men of God—Shadrach, Meshach, and Abednego—remain erect.

They are called before the haughty and enraged monarch. They quail not; they have seen a Greater in His love. They are cast into the fiery furnace, and lo, the Greater goes with them and delivers them unharmed, while the minions of the promoter of patriotism against God perish in the fierce flames which would not touch the worshippers of the Most High.

Babylonian Still

But the evil principle still continues. This potentially-evil wine the nations have quaffed. This perversion of vision the nations have inherited. As

(Continued next page, 2nd col.)

GOD'S VIEW OF NATIONS

By Francis M. Wilcox

Daniel 7

MAN is finite; God is infinite. Man is fallible and erring in judgment. The infinite God knows no mistake. To man is not given to know the past and future, nor yet the present with perfect knowledge. The limitations of finite knowledge and human passions and prejudices do not permit a faithful record of even current events. Impartial human history, if such was ever written, can only be written after the actors and participants in the scene have passed away, and historians unbiased by the influences of that age, have come onto the stage of action. But not so with God. To Him the present is known in all its entirety, and in His knowledge the past and the future are as the present. His vision can traverse again with unerring accuracy the devious windings of the forgotten past, and can penetrate with equal clearness into the mysteries of the future. And God judges not as man, by outward appearances, by parade and pageantry, by the gilt and tinsel of outward adornment, but righteous judgment, a judgment that penetrates to the underlying principles, to the motives and purposes of human thought and endeavor.

And so God's view of the nations is the one absolutely correct view; His delineation of their nature and characteristics is the one true character sketch ever written. Such a delineation and such a character sketch we have portrayed by the prophet Daniel under the inspiration of the spirit of prophecy. In brief but concise outline is brought to view the history of the world from the days of Daniel to the end of time. Read carefully the seventh chapter of his prophecy.

The Vision

Daniel beholds the winds of heaven striving upon the sea. As a result of that commotion, four great beasts rise up out of the water. The first is a lion, having eagle's wings; the second, a bear which had in its mouth three ribs, and which raised itself up on one side; the third, a leopard possessing four wings and four heads; the fourth, a great and terrible beast with great iron teeth and ten horns upon its head. He beholds a commotion among the horns; a little horn is pushing its way up among the ten, and, in its determination to find a place for itself, it destroys and uproots three of its fellows. In this little horn are the eyes of a man and a mouth speaking great things.

The Explanation

Daniel is greatly troubled over this strange revelation, and seeks for instruction from his attending angel. This instruction is given so plainly that we can not mistake its meaning. Listen: "These great beasts, which are four, are four kings, which shall

(Continued on next page.)

As God Sees Man's View

(Continued from page 8, first column.)

there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with the miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the 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 doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people: but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hand, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known unto the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Verses 37-45, A. R. V.

It needs but a few words of comment. The head of gold represented Babylon, for which Nebuchadnezzar then stood, the golden kingdom of a golden age; but which closed its career of glory in B.C. 538, when it was succeeded by the Medo-Persian empire, the breast and arms of silver Dan. 5:28, 30, 31.

The Medo-Persian empire lasted until B.C. 331, and was succeeded by Grecia, the "belly and thighs of brass."

Grecia was, after years of struggle, in her divided state, finally conquered by the imperial iron monarchy of Rome, represented by the legs of iron. The mixing of the clay with the iron, representing the coming in of socialistic and republican principles, symbolized the breaking up of the Roman empire into various divisions.

Weakness of Human Government.

Babylon was a unit. Medo-Persia became one. But Grecia, launched as one under Alexander, became later divided into four. Rome, beginning as



Back of tablet with account of Deluge.
(From "Chaldean Genesis" by Smith.)

one, represented by the strongest of metals, crumbled into numerous divisions, so to remain till the end of all earthly power.

That great image of a man represented the kingdom of man in this world. It tells us in a simple way, just what all history demonstrates, that man has not within himself, however great or wise, the cohesive power, the principle of integrity, to hold together for long any kind of rule or government.

Charlemagne tried to unite the discordant elements of Western Rome, but he failed. Napoleon tried it, and failed. It has since been tried by intermarriage and diplomacy, but all its union and peace are as fragile as a spider's web. God's prophecy declares that so it will continue till He sets up His everlasting kingdom on the thither side of all the wreck of nations, at the glorious coming of the King of Kings and Lord of Lords.

"And the dream is certain, and the interpretation thereof is sure."

In the Scriptures the constant note, the one recurring exhortation, is to be prepared for the Lord's coming.—Dean Henry Alford.

THE Scriptures teach the church to look to the coming of the Lord as the day of her completeness and triumph. It will be our jubilee year.—Rev. John Hall, D.D.

As Man Sees God's View

(Continued from page 8, second column.)

Nebuchadnezzar saw only Babylon, so with the earth worshipers, each sees his own kingdom.

The patriots of Medo-Persia felt that that empire was allied with the gods, and would stand forever. So thought the Grecian; so thought the Roman.

The loyal Chinese believes the "Celestial" empire is heaven-born and must stand forever. The devotee of the "Sunrise Island Empire" believes that it is Japan forever. So also the devotee of Europe's great northern empire; he believes that the Russian bear will prowl and growl till all the world shall own his sway.



Cameo portrait of Nebuchadnezzar,
a votive offering dedicated to Mero-
dach. Engraved on a black stone.

popular toast, "Our country; may she always be right; but right or wrong, always our country." The ultra patriots of every nation would heartily drink to the same toast.

But all this is modernized Babylonian worship of the golden image, the exaltation of the human, the losing sight of the divine.

All the governments of earth, founded because of the selfishness of man, are more and more constant developments and crystallizations of that selfishness as the nation ages. That selfishness may be checked by the interfusion of some truly religious movement from without, but only checked. Sooner or later the selfishness which in the beginning restrained men becomes a tyranny, and the end is destruction.

Reader, why not take God's view of earthly powers and build your hope within and upon the everlasting kingdom?

God's View of the Nations

(Continued from page 8, third column.)

arise out of the earth." Verse 17. And to show that he means kingdoms instead of individual kings, he says of the fourth beast that it shall be the "fourth kingdom upon earth." Verse 23. But if these beasts are four kingdoms, the question naturally suggests itself, What kingdoms are represented by them? To this there is furnished an answer in the words of the angel. "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. In other words, the fourth beast is a symbol of the fourth great world-kingdom. Reasoning from analogy, we must therefore conclude that, if the fourth beast is a symbol of the fourth world-power, the third beast must be a symbol of the third world-power, the second beast a symbol of the second world-power, and the first beast a symbol of the first world-power from Daniel's time.

Have there been in the history of this world four great world-powers which answer to these symbols? For answer we have only to refer the student of history to the kingdoms of Babylon, Medo-Persia, Grecia, and Rome, which, in their day, have occupied this exalted situation, sovereigns of the earth.

This view is but confirmatory of the dream of Nebuchadnezzar in Daniel 2, set forth on this page. To King Nebuchadnezzar, a worshiper of images, but a seeker after the truth, these kingdoms are symbolized by the metals making up the image. To the prophet Daniel, wild beasts are chosen more fitly to represent the character of these same kingdoms. And how aptly this is done. How more

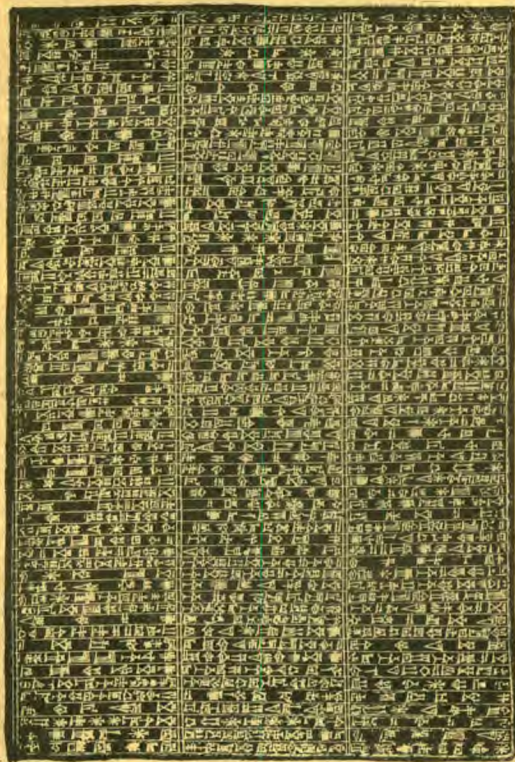
fittingly could God have symbolized the proud, rich, haughty kingdom of Babylon than by the king of beasts with the soaring wings of the eagle! What more fitting symbol of the cruel and blood-thirsty Medo-Persian nation could have been chosen than the bear. One side of this bear was higher than the other, showing the predominating Persian influence in the kingdom.

The Grecians, with Alexander at their head, stealthy, ferocious, swift, and terrible in their movements, struck terror to their foes, and by these elements of warfare gained easy, but far-reaching victories, even as the leopard springs unsuspectingly upon its prey. The leopard itself, swift and quick-footed, was not sufficient to represent the celerity of the movements displayed by the Grecians under Alexander; hence the wings of a fowl were added to its back to accelerate its movements. These did not represent the soaring pride as did the eagle's wings upon the back of the lion. The wings of a fowl assist in its movements along the face of the earth.

The leopard had four heads. A head, when used as a symbol, denotes power or government. Alexander enjoyed his victories but for a brief period. If great enough to subdue the Persians, he was not great enough to master his own passions. Falling a victim to his excesses, his kingdom was soon divided among four of his leading generals, Cassander, Lysimachus, Seleucus, and Ptolemy, as represented by the four heads.

The Fourth Kingdom

But now another scene in the drama of human events is about to be enacted. Slowly and silently upon the banks of the Tiber the kingdom of Rome



A black basalt book of Nebuchadnezzar, in the beautiful
Cuneiform text.

is growing into the strength of maturity. It reaches out toward the south and toward the east, making tributary the surrounding nations and kingdoms. The possessions of Ptolemy fell under its power in A.D. 30. The kingdom of Seleucus became a part of the Roman possessions in A.D. 65. Other provinces became tributary in their turn, and soon we find the kingdom represented by the great and terrible beast holding the entire world in its grasp. It waxes strong and becomes great. The Augustan age is ushered in, the golden and glorious age of Roman history. In this age Christ the Lord was born, a most propitious time, when, freed from wars, rumors, and conquests, the whole world could give its attention to the gracious work of the Prince of Peace.

Divisions of Rome

But the greatness of Rome, her wealth and opulence, prove her undoing. Her decadence sets in

(Continued on page 13.)



By B. Franklin Richards, M.D.

His Promise

NEARLY nineteen hundred years ago, when Jesus was living among men, He taught the people on several occasions that He was not to remain long with them. He had work to do that must be accomplished when away from them, before He would be ready to receive them unto Himself. "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." John 14:2, 3. The coming of Christ means the literal fulfilment of that promise.

Now such an important event can not be ushered in noiselessly, or secretly, as when some large traveling circus visits the city, without wakening the inhabitants. When Jesus comes, the event will be accompanied with great commotion. Mighty peals of thunder will roll through the sky. Heaving, moving mountains, falling rocks, twisted trees, crushed buildings, and fleeing islands, will answer to His presence. There will be an earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Rev. 16:18, 20; 6:14. Heaven's trumpet will sound on that occasion long, loud, and clear, till every soul is fully awake, and every grave, holding the remains of a believer in Christ, has opened and given forth its treasure. 1 Thess. 4:15-17, 1 Cor. 15:51-57.

Cessation of Business

The coming of our Lord means the end of every kind of business on this earth. Buying, selling, or bartering in articles of necessity or luxury will eternally cease. Manufacturing will stop. Great mills and factories will at once shut down, never more to resume operations. The millions of busy toilers, who will be employed in office, factory, mine, or store, or on farm or railway, on that day stop work, an everlasting suspension. Great railroad trains will be in transit on that day the same as now. Some will be carrying living freight, eager to reach home or stopping-place. But each train will stop, for the earth will reel with fearful commotion, so that no wheel can hold to the rail. Joel 3:16. Wherever it stops, there it will remain forever. Freight trains will be creaking under the weight of costly cargoes while moving toward, or departing from, seaport towns or railway centers; but the merchandise, costly tho it be, will never be received. Letters by thousands, containing important news, will be stored away in mail pouches, or pigeonholes in mail cars, never to be opened or read.

This, greatest of all events, means the end of all earthly trusts, combines, and monopoly. Every holder of stock, bond, or deed, will on that day, tho owner of millions, be as helpless as those accustomed to poverty. Eze. 7:19.

All earthly possessions will, with one gigantic sweep, extending from one end of the earth to the other, be swept from the control of man on that day.

The farm will not save the farmer, nor the mansion or castle save the capitalist, neither will the hut or tenement-house save their dwellers; for God will empty the earth of its contents. "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." Isa. 24:3.

What It Means to the Righteous

It means the beginning of happiness that will last for eternity, with the full enjoyment and complete possession of immortality and eternal life, the end of sickness, pain, poverty, suffering, and death, the complete victory over the devil and his angels. 1 Cor. 15:51-57; 1 Thess. 4:15-17.

It will be the day when the millions of saved will meet and see their Saviour face to face. 1 John 3:2. O! wonderful day, when this frail body, so subject to disease and suffering, will give way to an incorruptible one, fashioned to bear close resemblance to the King of Kings and Lord of Lords! Phil. 3:20, 21.

It will mean the deliverance from captivity and the power of the grave. O captives, you who have been held for decades, yea, centuries, in the prison-house of the enemy, will go free, free, then. Listen: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction." Hosea 13:14. "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29.

It will be the great "pay-day," when the faithful employees will be rewarded with the coin from the royal bank of heaven. Jesus the great Redeemer will be the Paymaster. Every righteous soul will receive an honest wage. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

It will be the day Christians have long waited and looked for, when all tears will be wiped away and the Lord in person will meet and ever be present with His people. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. . . . And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation. Isa. 25:8, 9.

How can they help being glad? Everything changed, loved ones, separated by death for many years, meet. O most delightful meeting, nevermore to part! Every person given a perfect body free from every unpleasant thing that distresses us here, and every sin and tendency that has brought us so much sorrow. No more crutches, or canes, wheel-chairs, eye-glasses, ear trumpets, or anything artificial. At last, at last, perfection finally reached.

What It Means to the Wicked

It means death, sudden death. It means a day of awful, indescribable fear that death only can shake off, a time when all will pray. "And the kings of the earth, and the great men, and the rich men, and chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

All earthly powers will cease then. Political and financial rule suddenly comes to an end. The millionaire with his boasted power beholds his weak-

ness, but it is too late to reform. The politician who has been so successful in the past in gaining notoriety and office, loses all interest in such things now, for the King of Glory has called for a reckoning. Earthly governments, with their gigantic armies must now give way to the true Commander and His army. "And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." "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." Matt. 24:30; 25:31, 32. It will be a terrible day to the wicked. No way of escape. They have been weighed on the faultless scales of Heaven and like the king of Babylon, have been found wanting.

What It Means to the Old Earth

We have found by the Scriptures that when the Lord comes again, all the righteous will be removed from this earth, and while they are being carried to meet the Lord in the air (1 Thess. 4:16, 17), the living wicked will be destroyed with the brightness of His coming (2 Thess. 2:8). Consequently there will not be a living human being left upon the earth after the righteous are removed.

The prophet Isaiah tells us about this in chapter 24:1-3: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." "There were voices, and thunders, and lightnings; and there was a GREAT earthquake, such as was not since men were upon the earth. . . . And every island FLED AWAY, and the mountains were not found." Rev. 16:18-20. Such an earthquake as is here described will so shake the earth that mountains, buildings, trees, and everything standing will be thrown down. The earth will reel to and fro like a drunkard. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:19, 20. Pastures are spoiled, grain will not grow, trees, vines, and shrubbery are withered, streams are dried up.

Such will be the condition of this old earth when Jesus comes. Joel 1:10-20. Its surface will show the marks of the fearful storm till a thousand years have passed away, then another change will take place. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away. And He that sitteth on the throne said, Behold, I make all things new. And He saith, Write; for these words are faithful and true." Rev. 21:1-5, A. R. V.

CHRIST OUR LIFE

By William Covert.

Conditions of Life

MAN formed from the dust of the ground was told that perpetuity of life depended on obedience to His Creator. If his conduct harmonized with the law that governed his life, he would continue to live; but if he took a contrary course, he would separate himself from life and die. He was permitted to choose for himself, and the choice he made brought him death. Having taken the evil course, the Lord pronounced penalty upon him, saying, "Cursed is the ground for thy sake; . . . thorns . . . and thistles shall it bring forth to thee, . . . for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

His relation to life as it now stands is pathetically told by the ancient patriarch in the land of Uz: "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." Job 14:1, 2. A few days of sunshine, a few nights of storm, and his race is over. A little springtime of budding and blooming, a short period of summer in which to build up and grow strong, a fleeting while of autumn life for ripening,

from the horrible pit has been provided. God through His love created man, and God's love is the greatest and the strongest power in the universe. The sinning and the dying of deluded men can not satisfy that love, therefore man must be given another opportunity for life. The way and the working of this love in providing this way of life is made known in that wonderful announcement of Jesus, where He said, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

Since man failed to fully comprehend and to carry out the Father's purpose in the creation of man, it became necessary to make substitutionary provision for him. To accomplish this, the Son of God came to our world, and in human form and in human flesh took man's place, and in that relation lived a life perfectly conformed to the will of God. When He had accomplished this most fully, He gave His life an offering to pay the penalty of man's transgression. Thus, through the living and the dying of Jesus, atonement was provided for the sinner.

The obedience rendered in humanity by Jesus is imputed to all who believe in Him. Not this only, but the blood of the Son of God, upon whom no condemnation rested, can atone for the forfeited

is what Satan wants men to believe, because it robs Christ of His glory as man's Redeemer. Christ came to bring life and immortality to light through the Gospel. 2 Tim. 1:10. But if man possessed immortality apart from the Gospel, then it was not brought to light through the Gospel. If man in his own nature had that which Christ came to bestow upon him, then were the offering of Christ in vain, yea, superfluous and null.

But the blessed One in whom were hid all the treasures of wisdom and knowledge, most fully understood man's need, and in His offering and ministration has made just such provision for it as exactly meets the case. Nothing superfluous was done, nor is anything lacking to make it perfect. Complete obedience has been rendered, and this covers with a robe of righteousness the sinner who believes. The vital power of God's Spirit takes hold of his heart and transforms him into "a new creature [creation]; old things are passed away; behold, all things are become new." 2 Cor. 5:17. The sinner can by faith unite with Christ in His crucifixion and thus pass through the ordeal of death. He is then buried with Him in baptism. By faith a new man comes forth to live with Him. No condemnation rests upon the new man. The penalty of death which held the old man was met in Christ, and in his



an hour of snowy cold in December,—and then comes the funeral procession to the tomb.

Having sinned he must die. 1 Cor. 15:12. Being of the earth, he is earthy (1 Cor. 15:47), and must return to his dwelling in the dust (Isa. 26:19).

"Alienated from the Life of God"

Following Satan in transgression darkened man's understanding, and in so doing he was alienated from the life of God through ignorance and blindness of heart. Eph. 4:18. Having been alienated from the life of God, he can not live. Thus situated, the apostle declares he has "no hope," and is "without God in the world."

This is a lamentable state for one to reach, who, a little while before, was created in the image of his Maker, and crowned ruler of the world. But he could rightly reproach none but himself for bringing about the sad change. Through open transgression he connected himself with the Father of lies, the author of corruption, the rebel against God, and the source of death. If he still abides in such connection he will most certainly be consumed root and branch, with all other refuse of the earth and the universe, in the fires of Gehenna, which are prepared for the devil and his angels. Matt. 25:41; Rev. 20:9. The immutable law that governs sowing and reaping calls upon man to gather his harvest. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Gal. 6:7, 8.

A Way of Escape

But notwithstanding the deep, dark gulf into which fallen man has been plunged, a way to escape

life of the transgressor who trustingly accepts of the reconciliation.

The apostle tells how the Father hath set forth Christ, "to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; . . . that He might be just, and the Justifier of him which believeth in Jesus." Rom. 3:25, 26.

The Son of God, having lived for man, and having also died for man, has the right to impart His life to all who are willing to be transformed into His image.

Necessity of the New Birth

There is safety for the kingdom of God in doing this since the person must be born again in order to get this new life. The new birth is of incorruptible parentage, and has in it the germ of eternal life. Thus the beauty of the scripture which says, "God sent His only-begotten Son into the world, that we might live through Him." 1 John 4:9. This statement agrees with the scripture where it is written, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

The teaching in much of the current theology of to-day which declares that man has a deathless soul or spirit which survives the decease of the body, and that every son and daughter of Adam's race must therefore live eternally, contradicts the plain Word of God set forth in this article. It is based upon the proposition of the tempter in Eden, who said death would not come to man even tho he did sin. Gen. 3:4. Were such teaching true, then the Gospel of Christ could not be true. This, of course,

stead is a free man living through the life of his Lord. Gal. 2:20.

Christ Our Life, Our All

Because he died with Christ he can, and does, live with Christ. By letting go of his old sinful life, he can, and does, take hold upon the life of Christ and live by and through Him. He has passed from the state of death where sin placed him, into a state of life where Christ's righteousness has raised him.

There is no other name under heaven by which the sinner can be saved except the name of Jesus. There is no other road by which heaven can be reached than by the way of the cross. The sinner's own name will not do. The name of no friend except that of Jesus, who is the sinner's true Friend, will avail to save. No plea except the plea that Christ is the Way, the Truth, and the Life will be acceptable. You, friendly sinner, must make the plea yourself. Plead the efficacy of the life, the power of the blood, and all in the name of Jesus, who joins you in this plea for your salvation. Fear not to make the plea, for Jesus Himself will present it to the Father in His own name for you. He is your life. Because He lives, you can live also. Claim your life in Him. He pleads for you to do it.

Bethel, Wis.

I WOULD as soon relinquish all hope of salvation and of heaven and immortality, as give up the expectation of seeing the Saviour in person on the earth, just as His disciples last saw Him near Bethany. Surrender the second advent of the Messiah?—Never. It is the one sublime event.—*Rev. G. W. Bosworth, D.D.*



CHINA'S CURSE

BY A. C. SELMON, M.D.

As one passes along the narrow, dirty streets of a Chinese city, in addition to the various other odors, is the sickening odor that comes from the opium-smoking. If compelled to lodge for the night in a Chinese inn, the opium fumes are very stupefying. It is well called "China's curse," for the enormity of the evil can hardly be exaggerated. It is alarming that the heaviest users of the vile poison are the young men, the educated, and those in charge of the affairs of the government.

It is a very rare thing to find a mandarin who is not an opium user, and it is almost impossible to secure a well-educated man for a teacher, who is not an habitue.

In a promiscuous crowd of the people there will be seen a number who are greatly emaciated, the face expressionless and sallow, and features pinched; the eyes bleary, and eyesight very poor. The body is gaunt from poor nutrition. The hand is unsteady, and on the fingers will be seen the black stain that comes from rolling the opium. The man's gait is uncertain, and the whole appearance is that of a worn-out, useless body. And useless and worse than useless the man really is, smoking his drug until midnight or later, and sleeping until noon the next day. His business, if he has any, does not receive attention, and his only desire and care is to satisfy his craving.

Not only will there be seen men in this condition, but many boys, of twelve years old and upward, have followed the example of their elders, and are inveterate users at this early age. Among the well-to-do the percentage of women who are addicted to its use is by no means small. The same is true, to a certain degree, of opium as of tobacco and alcohol, that many use it who have a very strong constitution, and so do not show the ravages of the poison in so marked a degree.

The farmers are led to cultivate the poppy, because it is more profitable than any other crop they can raise. In the province of Si-Chuen, in the west of China, there has been a very rapid extension of poppy cultivation. The principal crop formerly was wheat. An acre of wheat was made to yield twenty dollars or more. The same acre planted with poppies, while it would require considerable more work, would yield over thirty dollars.

The effect of this is seen in the increase in the price of wheat and rice. By poisoning the best talent of the nation, and by depriving the poor people of their necessary food, opium proves to be a double curse.

Below are a few figures from the English Consul General's report on the province of Si-Chuen:

"The province has a population of 40,000,000. Of this population three-tenths are urban, and seven-tenths rural. Out of this number about 2,400,000 adult males, and the same number of adult females, inhabit the cities; and 5,600,000 adult males, and the same number of adult females, inhabit the country. In the city at least 50 per cent. of the males and 20 per cent of the females smoke opium, and in the country not less than 15 per cent. of the males and 5 per cent. of the females use it. This makes a little over 17 per cent. of the adults and 7 per cent. of the whole population of the province opium users.

"The average daily consumption of an habitue is about two-tenths of a Chinese ounce. This would give a yearly consumption of 127,750 *piculs* (about 17,000,000 English pounds).

"In one city, Chen-tu, it was found that there were 7,500 opium saloons, or one saloon to every 34 of the population of 306,423. The dens are open to men only, and the women have to smoke in their own homes."

It is called foreign opium by the Chinese, and is looked upon as a foreign curse. It was first imported into China from India, and the trade was encouraged by England, because of the great revenue. The Chinese soon awoke to the danger of the trade, as they saw the havoc that was being caused by it; and they declared its importation illegal, but it was still imported from India in spite of protests from the Chinese Government. The difficulty arising from the opium trade was one of the important causes of the Opium War of 1840-1843, between England and China.

England being successful in the war, the trade grew to immense proportions, and, at the conclusion of the second war between China and Great Britain, 1856-1860, the opium trade was legalized by treaty, and from that day until the present opium has been a great factor working against the prosperity of the Chinese people.

Hsiang Cheng Hsien, Honan, China.



Poppy Field, with Graves Beyond.

THE PEOPLE OF RUSSIA

WE must seek the real Russia, not among the enlightened classes, but in the 70,000,000 *mujiks*. The Russian peasant is not attractive in appearance. He looks dull and heavy. He is very ignorant, generally dirty, often half-starved, and too often drunk. He is suspicious of strangers, and not easily approached, even by Russians of the upper class. But his appearance belies him. He is no fool; he has ideas of his own. He is willing to work, and he makes an admirable soldier. He is intensely religious. Superstitious?—Yes; but with a firm faith in the Gospels as the Word of God and in Jesus Christ as the only Saviour. The saints?—Yes; he believes in them, too, and often seeks their aid. Dishonest and immoral?—Yes, too often; but he is possessed of a greater fund of kindness and good-will than is common to peasants in other countries.

The very essence of the *mujiks'* religion is the idea that it finds its truest expression in voluntary suffering for others or for the Lord, such as is illustrated in the suffering and death of Christ for the redemption of the world. The real character of the *mujik* comes out most clearly in those dissenting sects which take their start directly from the study of the Gospels, and there are many such. There is always an attempt to bring the life into harmony with the teaching of Christ. Many of these much-persecuted communities are models of simple and virtuous social life. Other sects are based upon strange misconceptions of the teaching of the Gospel.

The so-called "Old Believers" are those who

think that the modern church has departed from some of the forms and ceremonies sanctified by the ancient church. It is true of all these sects that the *mujik* looks upon his religion as the most important thing in life, and is ready to die for it. With all his ignorance, with all his faults, he is worthy of our sympathy, and I believe he is destined to play an important part in the development of European civilization.

No one can foresee, at the present time, what changes are to take place in Russia. We have no evidence, as yet, that this great peasant population has been moved at all by the existing crisis, and no one can predict what would happen, if they were suddenly aroused to shake off their chains, and stand for their rights. It is probable that any sudden and violent changes would result in general anarchy. It is by no means clear what the czar means by his promise of religious liberty; it is very doubtful whether it implies any change in the relation of the church and the state; very doubtful whether it will lead to any change in the policy of the government as to the toleration of foreign missionaries in the empire. We may be thankful if it puts an end to the bitter persecution of native Russians who are dissenters from the Orthodox Church. This vast peasant population needs instruction, religious as well as secular.

Russia and Missions

The difficulty of reaching the other races in the empire in the past has been that there is a law which

forbids any man changing his religion, except to join the Orthodox Church, and there has been a certain amount of genuine missionary effort on the part of the church to win converts from the heathen tribes, but none, so far as I know, from the Mohammedans. Central Asia was once Christian, and long resisted the inroads of Mohammedanism. It might be a fair field for Protestant

missionary enterprise now, but I suppose that this law is still in force, and we do not know that it will be repealed. The Russian Government is not likely to repeal it for the benefit of Protestant missionaries.

The great Protestant nations have sympathized with Japan rather than with Russia in the present war, England has been her ally, and the people of America have been almost unanimous on the same side. They have rejoiced over the destruction of the Russian navy and the defeat of her armies, and the Russian autocracy never forgets. There was a time when no foreigner had such a welcome in Russia as the American, whoever he might be; but this is true no longer. Perhaps in time it will be understood that, while we can not sympathize with the Russian Government, such as it has been for the last twenty-five years, we have the deepest interest in the Russian people and the Slavic race. There is no reason why this race should not rise to play as important a part in the history of Europe and Asia as the Latin or the Teutonic races which have preceded it, and it is for the interest of all the world that they escape from the crushing despotism which keeps them in darkness, and have the opportunity to give the world an example of that higher civilization and purer faith of which the *mujik* dreams now in the midst of his misery and suffering.—*Missionary Review*.

We are living in the very age toward which all eyes have been directed as those of the closing days of the church's conflict, as long ago as the time of Luther.—*Rev. Samuel Garratt*.

Prophecy May Be Understood

(Continued from page 5.)

the action was taken by the powers of Europe which left the Turkish Empire what it has continued to be, the "Sick Man of the East."

12. The prophecies of the Bible, which are inspired of God (see 2 Peter 1: 21), are to be understood and comprehended by careful study in the light of other scriptures.

"Knowing this first, that no prophecy of the scripture is of any private interpretation." 2 Peter 1: 20. (The Syriac Version renders this: "No prophecy is an exposition of its own text.")

The key to prophecy is found, not in the commentaries of learned men, nor the writings of great Bible students, but rather in comparing scripture with scripture after the method described in 1 Cor. 2: 13: "Which things also we speak, not in the words which man's wisdom teacheth; but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Importance of Prophecy

(Continued from page 6.)

you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty, . . . when there came such a voice to Him from the excellent glory; . . . and this voice which came from heaven we heard, when we were with Him in the holy mount." 2 Peter 1: 16-18.

A More Sure Word

Peter was an eye-witness of that glorious scene. But the eye may mislead. It does not always correctly view the object looked upon. To illustrate: The two rails of a railroad track run parallel the entire length of the line, being the same distance apart all the way; but in appearance, a short distance from the beholder they seem to be approaching each other, and, if one were not aware of the fact that they do not, he would declare to the contrary.

Notwithstanding the fact that Peter had actually seen the glory of the coming kingdom, he declares we have a more sure Word of prophecy. And to emphasize its importance he asserts that we do well to take heed unto it as unto a light that shineth in a dark place; and it is to continue to shine until the arising of the Day-star. When a person is in a dark, dismal cave, enshrouded with darkness which has never been penetrated with the rays of the sun, he guards carefully and cautiously the lamp on whose ray depends his safety. Should that light be extinguished, a false step might plunge him into the abyss below, to be dashed to pieces on the rocks. He is wholly dependent on its beams for his guidance back to the brilliant entrance, where he emerges into the blazing sunlight, freed from the dangers of the dismal dungeon.

As we would guard the light which shines in an earthly dungeon, thus should we conscientiously guard the light of prophecy which, step by step, leads us through the wilderness of sin and wo in this world, and, step by step, points out the way to the better land.

God's View of the Nations

(Continued from page 9.)

swift and sure. Surrounding tribes, termed by her barbarians, which the skill and prowess of her arms had held in check in the past, now turn, and make her their prey. Whole tribes sweep in upon Roman territory, settle upon vast areas, and establish their tribal governments independent of Rome. Thus, in a few years, Rome is parceled out among these invaders, and between the years 351 and 476 the division of Western Rome into ten parts is completed, as indicated by the ten horns on the head of the beast. These kingdoms were the Allemani, Franks, Burgundians, Vandals, Suevi, Visigoths, Ostrogoths, Lombards, Heruli, Anglo Saxons.

The Little Horn

But now a new actor is introduced into the scene. The little horn arises to do its work. The Roman

Empire, through the professed conversion of Constantine, had become nominally Christian. Christian institutions and doctrines were fostered. Little by little the bishop of Rome had come to reason that, as the city of Rome had so long been the head of the civil world, in matters ecclesiastical the Roman Church should receive the same deference and respect from its fellow churches. Gradually these assumptions were admitted and recognized; but some there were who dared to dispute these lordly pretensions. Arius, a parish priest of Alexandria, advocated views which were pronounced by the bishop of Rome heretical, and Arius was cut off from his communion. The emperor was appealed to, and, for political reasons if none other, Arius was banished to the East. But the doctrines of Arius spread, and three of the ten kings—the Heruli, the Vandals, and the Ostrogoths—imbibed generally the views held by the Alexandrian priest. In the later claims of the Bishop of Rome to the chief bishopric and the head over all the churches, these three Arian powers strenuously disputed and opposed his supremacy. Before he could assume his lordly titles, it was necessary that these three opposing powers should be destroyed. This was finally accomplished in the year 538 A.D., when the Ostrogoths, the last of the opposing three, were driven out of the city of Rome, thus setting aside the last oppos-

ing obstacle to the supremacy of the Roman bishop.

The Work of the Little Horn

Further, in his explanation of the work of this little horn, the angel says, "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." Verse 25. That the Papacy has spoken great words against the Most High, reference need only be made to his boastful assumptions of "Lord God the Pope," "Christ's Vicegerent upon Earth," his claim to infallibility, and pretended power to forgive sins, as well as many other blasphemous titles and prerogatives belonging only to God, which he has arrogated to himself. That he has worn out the saints of the Most High, let the records of history testify in the relentless warfare which for centuries was carried on against dissenting Christians, resulting in the putting to death of fifty million of the followers of the Lord Jesus Christ.

As further evidence that this little horn represents the papal power of Rome, we may compute the exact time of the continuance of his persecuting power. Said the angel, "They [the people of God and laws of God] shall be given into his hand until a time and times and the dividing of time." A time is one year. In prophetic reckoning a day stands for a year. Eze. 4: 4-6. Hence we have three times and a half time, or three and a half years, equaling twelve hundred and sixty days. A day representing a year would give us twelve hundred and sixty years, the time of continuance of this power. Beginning with 538, the year marking the beginning of papal domination, twelve hundred and sixty years would bring us down to 1798, and this year witnessed the downfall of the Papacy as a persecuting power. By the French power the pope was taken prisoner and carried into exile. Never since have his successors enjoyed the same prerogatives and privileges.

The Everlasting Kingdom

Once again the scene changes, and this time it is not the ushering in of another earthly power, but the setting up of the everlasting kingdom of our Lord and Saviour Jesus Christ. Says the record: "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."

Thus, like a rapidly-changing kaleidoscopic view, the mind of the prophet is carried down through the successive stages of earth's history, from the glory and splendor of the Babylonian kingdom, through the vicissitudes of Medo-Persia and Grecia, and the breaking of Rome, to the setting up of the everlasting kingdom of our Lord and Saviour Jesus Christ. Its establishment is the next great, grand, and glorious event in this chain of prophecy.

And what a kingdom will be the kingdom of our God, glorious in majesty and enduring in might. Righteousness shall reign supreme; peace shall be its banner. Every citizen shall be a prince, every inhabitant a triumphant victor. And joy and gladness and song and praise shall shine forth from every face and speak from every tongue. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

I BELIEVE He is yonder, getting His guest chamber ready, and the moment it is ready, those clouds shall roll away, and He shall come, and we shall be caught up together to meet the Lord in the air. So there may be some in this audience who may never taste death.—*Dwight L. Moody.*

THE Lord Himself is coming personally the second time to earth—not at death, but at the harvest time, the end of the world. This is the good hope, the blessed hope, the hope that purifies, the hope of the church, the Scripture hope, and the great incentive to holy watching.—*Rev. S. J. Austin.*

NOT GOLD, BUT BLOOD.

BY FRANCES EUGENIA BOLTON.

This we call gold, this tide of circulation
That fills the veins and arteries of trade,
This life-flood flowing, ebbing 'mid the nations,
What is it? Of what substance is it made?
Is it mere metal, hard, unfeeling, witless,
Unthrobbing? Nay, 'tis made of pulse and mood,
And has unnumbered voices that bear witness,
This is not gold, but blood.

Men poured this river into marts by dying
Beside their picks down in the bowels of earth;
And women gave it up in tears and sighing
And throes of hard child-birth.
'Twas oozed out in the sweat of luckless toilers
Whose wage was held by fraud to swell the flood;
And wanton Pleasure dipped in gory boilers,
And dyed her robes in blood.

Behold in all the earth the way it goeth
Through calloused hands that harden for its mold;
And men are broken for the tide that floweth
To feed the "frenzied finance" scheme with gold.
Heart-break and brains awreck must give it motion;
Its substance must be stamped with human dole.
It draws the nation's armies for its ocean,
And blots out hope and soul.

It swells in heartless centers all congested,
With blood of millions starved of food and breath.
Its odor rises like a thing infested—
A dreaded plague foreboding blight and death.
Playing about these vats of corporation,
Think to escape, O Trusts, that stay this 'flood'?
Nay, in it is your own soul's sure damnation,
Ye feed it, too, with blood.

Lo, Calvary's cross! Behold the spotless Victim!
'Twas thirty pieces Judas set for cost.
This was the price men gave for Love's eviction;
Yet Christ poured blood for every soul that's lost.
This tide of gold, so fed by man and woman,
Is Christ's own life that ye have so abhorred;
And in the wreckage of the soul of human
Ye crucify the Lord.

Stop! Hold a moment from this frenzied action;
He comes whose right it is to keep and hold.
Turn now these tides to earthly benefaction;
Restore the wage; be just to young and old.
Think not to buy earth's honor, God's salvation;
Come to the cross and feel its crimson flood;
Or answer to the Judge for souls of nations
Drowned in the golden blood



EDUCATION IN THE HOME. NO. 22

BY MRS. L. D. AVERY-STUTTLE

[This series of articles began in our issue of May 17, and has been growing in interest with each number. Brother and Sister Hartman, loyal and fervent Christian parents, had come to realize the terrible influence of the infidelity daily taught in schools, and elsewhere, and so decided to begin evening classes in Bible for the benefit of their children. Each evening some new friend or neighbor was added to the circle until a goodly number were coming regularly, and manifesting deep interest in the different topics considered. Up to the present time they have studied the inspiration of the Bible, the second coming of Christ, the prophecies concerning the great kingdoms of earth, the unchanging nature of the law of God, the Sabbath question, baptism, and the condition of man in death, the last of which is now under consideration.]

WHAT is my opinion?" repeated Billy slowly. "May be my opinion ain't worth anything; but it seems to me that a body doesn't need the Bible to tell him that dead folks don't know anything any more,—I should suppose they ought to know *that* without telling!"

It was a long speech for poor Billy to make,—awkward, bashful, uneducated Billy; and by the time he had ceased speaking, his face was very red, and he glanced appealingly first at Brother Hartman and then at grandma—whom he instinctively recognized as a friend.

Mrs. Wilbur's eyes were blazing indignantly. "Why," she exclaimed hastily; "the lad would have us believe that when we die, we must die like the brutes!"

Grandma Hartman was a very tactful woman, and this most happy faculty stood her in good stead now. While she had seen and noted poor Billy's appealing glance, it would never do to allow their pleasant, cozy study to be marred by a shadow of ill-feeling on the part of any. Already Sister Hartman was looking uneasy, and Elsie was fidgeting with her handkerchief. Mrs. Gray and Mrs. Jones exchanged glances, and Brother Hartman did not forget to send up a silent prayer to heaven.

"Why, Billy!" exclaimed grandma, "Surely you are too intelligent a boy to believe that God cares no more for us than for the brutes, when He made us in His own blessed image. And still, my friend,"—turning to Mrs. Wilbur, whose expressive eyes had already lost their fire, "we can hardly blame the poor boy for forgetting to say anything about the glorious resurrection. It all depends on that, you know. If it were not for the resurrection, I'm afraid Billy's diagnosis of the state of the dead would be correct to all eternity. Thank God, thank God for a certain hope of a resurrection from the dead;" and grandma's mild, blue eyes shone with happy tears.

"Have you any scripture to prove that particular point?" asked Mrs. Gray anxiously.

"O certainly; Elsie, can't you find the verse you and I were studying to-day?"

"Here it is, grandma, and its right to the point. I am sure it will answer Mrs. Gray's question; it is the thirty-second verse of 1 Corinthians 15. May be Mrs. Gray would like to read it herself. You see," continued Elsie, as Mrs. Gray turned to find the place indicated, "you see, Paul had a pretty serious time of it, because he tried to follow Christ, and he says plainly that were it not for the resurrection, he would not be profited at all; and he couldn't say that, if he expected to get his reward at death,—now could he, Mrs. Gray?"

But Mrs. Gray made no reply, and began to read: "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die."

"Here is another text equally strong," said John. "It is Luke 14: 13, 14. I would ask Billy to read,

but he made me promise long ago, that I would not. But Walter will read the verse:"

"But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just."

"Are you *sure* it does not say *at death*, Walter?" asked Mattie, roguishly.

"At the resurrection of the just," repeated Walter, solemnly. Mr. Gray, who had said nothing for some time, now exclaimed earnestly:

"Yes, yes, my son; I believe, myself, on evidence which has already been produced, that people do not receive either their reward or their punishment at death. But I think," he continued, "our friend Mrs. Wilbur said something about our dying like the beasts. Now I believe there is something said

CHANGE

BY L. D. SANTEE

Change is the common lot of all,
As through the earth we roam,
The lips may smile, or tear-drops start,
As joys or sorrows come,
To friends we often say good-by,
Kind friends, so tried and true,
As the star fades out of the summer sky,
And only leaves the blue.

But, ah, thank God, there is a home,
Just on the other side,
Where tears or pain can never come,
And loved ones e'er abide.
That home of rest is drawing nigh,
And in the earth made new,
No star shall fade from the summer sky,
And only leave the blue.

Dixon, Ill.

somewhere in the Book to the effect that as one dieth so dieth the other. I don't remember just where it is—"

"Here is the text, Mr. Gray," said John, "Let me read Eccl. 3: 19, 20: 'For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath. . . . All go unto one place; all are of the dust, and all turn to dust again.'"

Mrs. Wilbur looked very serious, as John read the words of Inspiration slowly and deliberately. "I never supposed there were such words in the Bible. I am much surprised, to say the least," and the good lady looked full into Sister Hartman's eyes, questioningly.

"I understand somewhat how you feel, my friend," said Sister Hartman. "But we must not forget that it is only in death that we lie as low as the animal creation. Of course, we as well as they, must turn to dust. But as the prophet Isaiah exclaimed victoriously, even so may we:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust.' Now, Mrs. Jones, I would like you to turn to Job 19: 25, 26, and read what Job says about his hope:"

"For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And tho' after my skin worms destroy this body, yet in my flesh shall I see God."

"Now, Mrs. Jones," said Mrs. Gray, "what

would you truly think was the writer's hope, from this language?"

Mrs. Wilbur awaited the reply of Mrs. Jones with great eagerness.

"Why, it actually seems to me that his hope is in the fact that he expects *in his flesh* to see God,—and *not in his disembodied spirit*."

"Well, then, that looks as if it must be brought about by a resurrection from the dead," said Mrs. Wilbur musingly.

Mr. Gray smiled, while Brother Hartman said quietly:

"It is the *only* way he can ever see his God,—and it is the only way any of us will ever see Him, except those who are translated at Christ's coming. When we see Him, it will be *in our flesh*,—purified and immortalized, and made like our Redeemer after His resurrection."

"All this sounds very strange to me, Mr. Hartman," said Mrs. Gray, "but I must say it looks reasonable, only—"

"But I'd like to ask Mr. Hartman how he knows we are to be like Christ, in the resurrection," interrupted Mrs. Wilbur.

"If you will turn to Psalms 17: 15, I think you will see very plainly that we have good reason for our hope. Josie, will you read the verse?"

"As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness."

"Yes, yes, praise the Lord," murmured grandma, "yes, I shall be satisfied *THEN*."

(To be continued.)

HOW MARY GOT AN OUTING

[Susan Teall Perry, in New York Evangelist.]

"You ought to have an outing, Mary," said one of the members of the society organized to lighten the cares and labors of the working-girls.

The pale-faced young girl, whose appearance plainly showed that physically and mentally she had been overworked, looked up with a smile. "O, if I only could have an outing, miss!" she said.

"Yes, Mary, you are sadly in need of one; we will try to arrange to get you off next week."

Mary went home with a lighter heart, and when she slept she dreamed of green fields, of daisies, and of singing birds. But the next day when she spoke to her employer of the happiness in store for her, a frown came on his face, and he said: "If you go away, you must get some one in your place, and if your substitute does the work well, and wants the situation, I shall not turn her off when you come back. You understand?"

Yes, Mary did understand, and she sat down to her machine and stitched up the long seams of the heavy pantaloons with the weight of a terrible disappointment lying on her heart. What would the loved ones do at home if her work were taken from her? How would the mother get on, and Tommy, the crippled brother who was always so grateful for the evening's offering of fruit, which she had been enabled to bring him during the heated summer weeks? Mary was well used to giving up anticipated pleasures, and she did not tug at the weight long. The outing was an impossibility, and she dismissed the thought of it entirely from her mind. The light of a loving sacrifice, for the sake of those nearest and dearest to her, came upon her face—a beautiful light, but the mercenary employer who walked by her machine an hour later did not see it. He only saw the stitches his employee was putting in the garments. They passed his closest scrutiny. Mary's work always did.

That evening the good young lady who had her interest at heart came to see Mary. "It is all arranged for you," she said. "You are to go next Monday morning, Mary, with the party who are to spend a fortnight at the cottage."

Then Mary told the young lady that it was impossible for her to go, and gave her reasons.

"I will see your employer myself. You *must* go, Mary. You need the change more than any of the girls. Keep up good courage, dear, I am sure I can make arrangements for you," her benefactor said.

The employer was quite polite to this young lady

when she called, altho he would not promise to give Mary her place when she returned.

"But if I get a substitute for Mary who will do her work and be willing to give her the situation again, what then?"

Of course under that consideration Mary could go, but it was very plain to be seen that the clothes dealer would not give her a pleasant "good-by," and say cheery words about her prospective outing.

Early Monday morning Mary took the train with a large party of other working-girls, as happy as herself, and was soon outside of the city's limits, outside of the dust and noise, into the quiet and grass-covered country, which seemed fresh from God's hand.

Meantime her good friend presented herself at the clothing manufactory, and was taken to Mary's machine, and the usual number of garments piled on the chair. The man in charge looked at her quite critically, and said, "You do not look as if you had been used to this kind of work. I'm afraid you won't be able to do it."

But the new substitute did do it, and to the employer's satisfaction, and every day during that fortnight she was in her place at seven o'clock in the morning, and worked the required number of hours. The heat was extreme during that period, but she had grace and strength given her to persevere and finish the work she had taken upon herself to do.

The new-comer always had a smile and helpful word for the girls who worked with her, but they soon said to each other, "She is different from us; she is not one of us;" but they added oftentimes the words, "She is like a sunbeam here; she does us good; I wish I was like her."

The fortnight outing was over, and Mary came home with a brightness in her eye and a pink in her cheeks never seen there before. When her substitute left her work at the end of her stay, the employer said: "You have done your work well. I am sure you can easily get a place somewhere when you want one." She passed out, with a "thank you" and a "good-evening." Imagine that man's chagrin and surprise to hear on the following Monday that Mary's substitute was the daughter of one of the wealthiest and most prominent men in the city. She had been educated in the most accomplished manner, had been abroad twice, and traveled all over her own country.

This incident will be all the more appreciated when it is known to our readers that every word of it is literally true, and took place in a Western city during the extreme heat of the early part of July.

PRACTICAL JOKES

A PRACTICAL joke is a sort of trick played by one person upon another, in the hope of making him uncomfortable and ridiculous. To put one's friend in an absurd situation, to interfere with his rights, to do something which will hurt him in body or mind, not very deeply perhaps, yet really, is the object of the practical joker. I have never in my life been able to see the least good, the least innocent fun, in practical jokes, but I have seen a great deal of evil and mischief resulting from them.

Some years ago, just at dusk, a maid-servant in a certain beautiful home took it into her head that it would be rare fun to dress herself in a sheet and frighten another of the servants. So she slipped into the grounds and hid herself behind a tree, and waited for her opportunity. Dancing merrily along and singing with a voice like a bird, came a sweet little daughter of the house, who had been sent on an errand to the lodge at the end of the green avenue. The merry child, sensitive to her fingertips, caught a glimpse of the straight, stark figure skulking behind the oaks, and was so frightened that a few months afterward she died—of nervous shock, the physicians said, which then began its fatal work.

In one of our New England colleges a youth who had been studying hard that he might enter the Freshman class was startled from his sleep at midnight by a party of fellows in masks, who proceeded to make sport for themselves by that stupid process called "hazing" their companion. They had their silly fun, but it is to be hoped that none of

DELICATE FABRICS
even Silks and Laces are most
easily and safely washed with

PEARLINE

THE DIRT disappears in the
RINSING. Can't you imagine
all kinds of SAVINGS when
THERE'S NO RUBBING



the number engaged in it can ever think of that night without a pang, for it made the youth insane.
—*Harper's Young People.*

COMPANY IN THE SICK-ROOM

MANY people have a morbid curiosity to see the sick, especially if they are very sick. But if a patient is very sick, it is best that visitors be entirely excluded. A considerate person seldom visits a sick-room unless he can be of use to the patient or to the family.

But if the patient is not very sick, agreeable company may be of benefit to cheer and encourage. But (1) visitors should not wear a gloomy countenance. (2) They should not talk concerning sickness, but endeavor to turn the attention of the patient away from himself and his disease. (3) Some who visit the sick-room love to relate their own ailments, and tell how much they suffer in almost every imaginable manner. Banish such from the room without ceremony. (4) If religion or religious exercises are introduced, let the scriptures read, the word spoken, and the prayers offered, be *trustful*. The Psalms of David are always appropriate, as they breathe the spirit of penitence, of submission, and of trust. They are especially comforting to the sick and afflicted.—*Pacific Health Journal.*

KEEP TRYING

If boys should get discouraged
At lessons and at work,
And say, "There's no use trying,"
And all hard tasks should shirk,
And keep on shrieking, shirking,
Till the boy became a man,
I wonder what the world would do
To carry out its plan!

The coward in the conflict
Gives up at first defeat;
If once repulsed, his courage
Lies shattered at his feet.
The brave heart wins the battle,
Because, through thick and thin,
He'll not give up as conquered—
He fights, and fights to win.

So, boys, don't get disheartened
Because at first you fail;
If you but keep on trying,
At last you will prevail;
Be stubborn against failure;
Try, try, and try again;
The boys who kept on trying
Have made the world's best men.

—*Advance.*

SUNSET MAGAZINE

DESCRIBES

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Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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Publishers.

Do you love Jesus Christ? Then, of course, you love His appearing, and you will be glad to know He is coming again, and coming soon.

In our next week's issue (not our next Special) will be found our first "experience meeting." We are sure the testimonies will cheer and comfort other hearts.

Laodicea.—On page 6 is a combination of pictures in one heading. One of those is the ruins of Laodicea, once an important and wealthy city in Western Asia. It was not an ancient city, hence is not named by any of the older prophets. There was a Christian church in the city, and that church is used as a type of the backslidden state of the church in the last days. The city itself is not denounced in prophecy, but the Laodicean church is denounced. The Lord tells her that because of her utter indifference to holy things He is about to spew her out of His mouth. Rev. 3:14-16. He designs that His church shall be the salt of the earth; but if the salt has lost its keeping power, there is nothing to prevent both the salt and that which it is designed to preserve from going to destruction. So God's denunciation of the church, and the failure of that church, meant denunciation against the city and the failure of the city. When Lot's family failed, Sodom went down. When the church of Judah failed, Jerusalem was ruined.

Our Cover Page.—Study our cover page by Mr. Mente, of New York. In the center is a type of a strong prophet of God, with scroll and pen. Upon him shines the light of God. "Holy men of God spake as they were moved by the Holy Ghost." On the left side of the picture is a symbol found in Daniel 2, a great metallic image, composed of various metals, gold, silver, brass, iron, and clay, symbolizing respectively the empires of Babylon, Medo-Persia, Grecia, and Rome in its imperial form

and its broken condition, all to be succeeded by the everlasting kingdom of Christ Jesus, symbolized by the Stone cut out of the mountain without hand. This is God's declaration of the lasting power of earthly empire. Nebuchadnezzar, a type of all other worldly patriotic rulers, believed that his empire should stand forever, and he imaged forth his idea in a figure all of gold, in appearance, at least, as represented in the image on the other side. In the four corners are God's symbols of the nations as set forth in Daniel 7. Below the prophet is the open Bible, emphatically made so by the light of prophecy, while above, mirrored in the clouds, is the everlasting city of God prepared for His children. Heb. 11:16; 13:14. To get a full understanding of what that first page means read the whole paper.

OUR NEXT SPECIAL NUMBER

THE general subject of our next Special is one of the most important Bible topics which it is possible to set before our readers.

The term "sanctuary" to many may mean nothing; to many it may recall simply the ancient, ritual service of the Jews. But to the enlightened student of the Bible the sanctuary stands for the very center and core of the plan of salvation. Upon it and within it is focused every great truth of Christianity. It is the one view-point which harmonizes all others, and lightens up with divine radiance many passages of scripture which otherwise seem dark.

Our next Special is on

"The Sanctuary; the Gospel in Type and Antitype"

What was the meaning of all the ancient sacrifices?—Our next Special will answer it.

What is the meaning of the priestly service, the offering of incense, the Day of Atonement, the two goats, the solemn services, which to-day have a stronger hold upon even the liberal Jew than any other holy day of the year?—Our next Special will answer the question.

What about that wonderful prophetic period spoken direct to Daniel as the representative of God's people: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14)?—The next special issue of the SIGNS OF THE TIMES will tell you.

And it will tell you much more than this. Here is a list of the chief articles it will contain:

1. The Gospel in Type, by Prof. J. A. L. Derby, a strikingly-interesting article.
2. The Sanctuary and Its Lessons, by Mrs. S. N. Haskell. Its worth is not measured by its brevity.
3. The Priesthood in Type and Antitype, by E. J. Hibbard, a Bible teacher and preacher for years.
4. Before the Supreme Court, by F. C. Gilbert, an "Israelite indeed," author of "Practical Lessons from the Experiences of Israel." In this article he presents the meaning of the great Day of Atonement.
5. A Wonderful Book, an exposition of the great prophecy of the Seven Seals of Revelation 6 and 7.
6. The Closing Work of Our High Priest, by W. N. Glenn. This is an exposition of the 2,300 days of Dan. 8:14, of which a diagram is given.
7. The Great Apostate Powers of Revelation 12 and 13, by Alonzo T. Jones, is an exposition of these wonderful prophecies.
8. Signs in the Heavens, by Prof. G. W. Rine. This continues the subject of our Lord's coming from the first Special, and shows the fulfilment of the signs predicted by Jesus.
9. A Message of Preparation, by L. A. Phippeny. For every great step in God's plan for saving men He has sent a special message to the world. This

article clearly shows that God has such a preparation for to-day.

10. The Only Power That Can Save, by Mrs. E. G. White, a revelation of Christ as Saviour.

What a wealth of information is given above!

The illustrations are, we believe, in every way equal, if not superior, to those in our first Special.

Read the little note on page 6 in connection with the heading. Read the scriptures cited in that note. Is it not of remarkable interest for you to know that from a score of years to a century God foretold the doom of these cities? And He told it in particular. Read of the doom of Tyre. The merchant city of earth was to be made a place for the spreading of nets. With a few miserable huts, that is all there is now, a place to spread fish nets. New Tyre is not built on the spot of the old city. Babylon and Nineveh! How mightily their ruins speak for God and His word! Well has Knowles phrased it:

"Stately empires wax and wane,—
Babylon, Barbary, and Spain;
Only one thing, undefaced,
Lasts, tho' all the worlds lie waste,
And the heavens are overturned."

Christ has told us what that is: "It is easier for heaven and earth to pass than for one tittle of the law to fail." "Heaven and earth shall pass away, but My Word shall not pass away." God's prophecies concerning the things of to-day are as important as those of the cities of centuries ago.

The Only Blessed Hope.—The resurrection of Christ and His second coming are the hope, the only hope, "the blessed hope" (Titus 2:13) of the children of God. If these great events do not occur man is forever lost. But they will take place. The Son of God will come with all the shining angelic host; the dead shall hear His voice, and those who sleep in Him shall come forth to everlasting life and immortality. This was the hope of the promise made by God unto the Fathers that God should raise the dead. Acts 26:6-8. It was the hope of the patient patriarch (Job 19:25-27; 14:15); it was the hope of David (Ps. 17:15); it was the hope of the prophets (Isa. 26:19; Jer. 31:15-17; Ezekiel 37; Dan. 12:1; Hosea 13:14). Christ taught it, and the same promise and hope and comfort were set before the church by His inspired apostles. Why, then, will so many Christians reject the plain teachings of the Word on so important and vital a subject, and accept a pagan theory of which the pagans were not certain. The Bible theory—eternal life only through our Lord Jesus Christ at His coming and the resurrection, through faith in Him—it is true, does not glorify or exalt man, but it does glorify our God and Christ Jesus our Lord.

Days of Deception.—That the last days are noted in the Scriptures as days of deception is not surprising to those who discern "the signs of the times." When we see a newspaper that makes a special boast of cleanness and morality making note of "the latest new novel" as a "great book," we may conclude that the days of deception are fairly on. A novel is fiction, and fiction is falsehood, and falsehood loves falsehood—loves to be deceived. The reader of fiction is deceived by the thought that he is learning something, when he is only poisoning and weakening his mind. The lover of falsehood can not be trusted; for he is liable to become addicted to deception, averse to the truth. He is putting up a barrier that will shut him out of the eternal city. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers and idolaters, and whosoever loveth and maketh a lie." The predominance of fiction in present-day literature, and the predominant lust for that kind of reading, which creates the demand, is evidence of the awful deception which ensnares the people of the world to-day. See 2 Thess. 2:7-12, and take warning.