

Special Series No. 2.—Prophecy—Peace Congress

SIGNS OF THE TIMES



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The First Regular Session of the Great Peace Congress in Carnegie Hall, New York, April 15.

View from the back of the audience to the delegates and rostrum. Above the cross is Secretary Root shaking hands with Governor Hughes. Below the cross is our representative, Mr. Wightman.

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With Our Inquirers

"If ye will inquire, inquire ye." Isa. 21:12

[All questions to this department will be answered which to the editors will minister to the general good of the readers and to the mission of the paper. The same question can not be answered repeatedly in the same volume. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. It is well always to enclose a stamp for reply.]

2067.—Prophecies Shall Cease. 1 Cor. 13:8.

How do you harmonize 1 Cor. 13:8 with the idea of the continuance of the gift of prophecy in the church? C. A. W.

We do not have to harmonize them, they are harmony already. The apostle is not teaching that prophecy shall cease in his day, or that tongues would cease in his day. These were "set in the church." 1 Cor. 12:28. The same apostle declares that they were placed in the church "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." Eph. 4:13. The church has not reached that condition yet, she is still lame and sick and halting. Until that time the gifts which God set in the church for all time will remain. When the day dawns the "sure word of prophecy" will not be needed. 2 Peter 1:19. God's people will have one language, a pure speech, and tongues will not be necessary; but love is eternal.

2068.—Elijah the Prophet. Mal. 4:5.

What do you do with Mal. 4:5 where it says, "I will send you Elijah the prophet"? Z. I. C.

We preach it with all the power we have. That text is best explained by the later Scriptures and events. It has a double fulfilment. Before Jesus came at His first advent, God sent a messenger to prepare the way before Him. Jesus said of that messenger, John the Baptist, "And if ye are willing to receive it, this is Elijah, that is to come." Matt. 11:14. When John was asked, "Art thou Elijah?" he said, "I am not." John 1:21. How can these statements be harmonized? The angel said of John the Baptist, "He shall go before His [Christ's] face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." Now as John the Baptist fulfilled that prophecy in part by going before Christ at the time of His first advent in the spirit and power of Elijah, so God's messengers in a far wider sense will go before Christ at His second advent in the spirit and power of Elijah to prepare the people for His second coming, the great day of God. It can be said of no one of them, "He is Elijah," and if any of them were asked the question, he would say, "I am not;" but giving the message of God in the spirit and power of Elijah, he fulfils the prophecy of Mal. 4:5, even as did John the Baptist.

2069.—Clean and Unclean Meats.

Please explain what is stated in Leviticus 11, regarding clean and unclean meats, in connection with Mark 7:18, 19. T. M.

Leviticus 11 is simply an expression in law of what existed in the nature of the thing from the time that man sinned. Previous to sin's entrance into the world, man's food was to be fruits and grains. Gen. 1:29. After men sinned, for various reasons, the Lord permitted them to eat flesh. That was especially true after the Deluge. When the Lord would call His people from Egypt and make of them a special nation to save the world, He places the distinction between clean and unclean animals in law, and yet this was recognized before, in the animals going into the ark and in the sacrifices that were offered. God's word did not make them arbitrarily clean or unclean, but it stated just what they really were, and we have no reason whatever to believe they are not as unclean now as when God stated that they were unclean. The swine was unclean then; it is unclean still, and about the most unwholesome food that can be eaten. The question in Mark 7 was not a question over clean and un-

clean meats at all. The question that was raised was in regard to washing of hands. The ones who raised the question had no question in their own minds over clean and unclean meats. Jesus did not set aside the law or the distinction which was made in the word. The great truth which He wished to force upon them was that the things which made them unclean and make all men unclean are the thoughts in the heart, and not the particular food eaten; but the man who has the right heart will want to eat the right food, and will do it if it is procurable. He will heed in his own life and practise the admonition of the word in 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

2070.—Testified in Due Time.

If Christ gave Himself a ransom for all, to be testified in due time, and if He will have all men come to the knowledge of the truth (1 Tim. 2:6, 4), and if "as I live, saith the Lord, every knee [none excepted] shall bow to Me, and every tongue [none excepted] shall confess to God" (Rom. 14:11; Phil. 2:11; Isa. 45:23), and if "there is no other name under heaven, given among men whereby we must be saved" (Acts 4:12), what will become of all the babies and young children who die without this knowledge? Please explain this scripture, "to be testified in due time."

A BIBLE STUDENT.

In the first place, this compound question carries on its face a wrong application of some of the scriptures referred to, for if 1 Tim. 2:6, 4 means that whatever men may be they will come to the knowledge of the truth, then even Judas himself, of whom Christ said, "It were better for him that he had never been born," would be saved; and if by the text "Every knee shall bow and every tongue confess," is meant that all shall acknowledge Him as Lord and accept of His salvation, then Satan and all the evil angels will be saved, all of whom the word of God devotes to everlasting destruction. The simple, clear understanding of 1 Tim. 2:4 is that God desires to have all men saved, as the Revised Version expresses, "Who would have all men to be saved." "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Eze. 33:11. The meaning of Romans 14:11, and kindred texts, is that in that last great judgment day even the opposers and enemies of the Lord Jesus Christ will acknowledge His power and mercy and wisdom, and will yield, as expressed again and again in the margin of the psalms, "feigned obedience." It will be the acknowledgment of even the unrighteous of the universe that all God's ways are just. As Jesus told the unbelieving Jews that they should not see Him until they should say, "Blessed is He that cometh in the name of the Lord," yet the very ones who can say it will pray for the rocks and the mountains to fall upon them. And not simply sinful man will acknowledge, but "things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Now all this has nothing to do with the babies and young children who die without this knowledge. The ways and means of God, the saving of those not responsible, are not the subject-matter of His word; His word is addressed to responsible men and women; those who have not the written word, and sin without the knowledge of the written law, shall die and be judged according to the light which they have, and those who live up to the light which they have will be saved. Rom. 2:7-15. The apostle Paul tells us in Romans 1 that they

who die, who have no knowledge of God, shut the knowledge of God from them; and God is not responsible, nor can He be held responsible, for the results of men's sins. It is true, as has been demonstrated again and again, that men have been brought out of the darkness of heathendom simply because of yielding to the voice of the Spirit of God upon their own consciences, and have followed the true light to Jesus Christ; "for the eyes of the Lord run to and fro thruout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. Every child who has not reached the age of responsibility which can glorify God in His kingdom will be brought from death to life in His kingdom. Having no sin of their own, they are perfect before Him, and in that thousand years will grow up as calves in the stall, in the light of Jesus Christ and His glorious government and presence.

"Testified in due time," better as American Revised Version, "Who gave Himself a ransom for all; the testimony to be borne in its own times." And thus it has been thru all the generations since Christ died upon the cross. In its fulness it takes in all the ages since He gave Himself a Lamb of God before the foundation of the world. In the fulness of time, He came to die, in the fulness of time He will come again, and when His children are gathered home from every land and people and tongue, and nation, they will be still the testimony of His word that it had power to save and did save in all the ages and in all times.

2071.—Mention of the Sabbath.

How do you explain the fact that the Sabbath is mentioned only one time in all the twenty-one letters addressed to Christians, and that to condemn its observance? S. S.

The Sabbath, that is, the weekly Sabbath, is not mentioned at all in these twenty-one letters. The only time where the term Sabbath occurs is Col. 2:14-16, and there it is no condemnation of the Sabbath. It is the yearly sabbaths which are referred to, the shadow of things to come. The condemnation there is not of any of God's commandments, but it is of that class that would force those things upon souls as mere matters of form, that is all. Read that chapter with this thought in mind. No mere observance of outward forms, whatever they are, has in it justification unto life, and no one has the right to condemn others for not following the outward form. The question is not that it is wrong to keep the Sabbath. It is not a question even as to whether it is wrong to keep the holy day or the new moon. It is this, that in keeping them we must let no man judge us or condemn us in the keeping. That is something which they have no right to do.

2072.—Remembering the Former Things. Isa. 65:17; 43:18.

Referring to a question in issue of March 13, especially the expression, "Doubtless there will be many in the kingdom of God whom we did not expect to see there; many will not be there whom we expected to see," does not this conflict with Isa. 65:17; 43:18? E. H. N.

The design of that answer is this, that we ourselves have no means of judging, and that were we to estimate character, the judgment would demonstrate that we had estimated wrongly. Isa. 65:17 simply means that we shall not remember with longing or sorrow the things of the past, "the former things shall not be remembered, nor come upon the heart," literally (see margin); that is, they shall not be remembered to weigh upon the heart, to mar the happiness in the other world. However, before the redeemed of the Lord reach the new earth, they will pass thru the judgment spoken of in Rev. 20:4, and all the reasons and the motives of the judgment will be clearly brought before them, and in that judgment they must remember and see the former things. Isa. 65:20 refers to the new earth state which lies beyond the thousand years. Isa. 43:18 is the Lord's admonition that we shall not look to the past for salvation, but to God in the present and in the future.

Signes 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."

For Terms, See Page 15
Vol. 33, Number 19

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Alphabet of Symbolic Prophecy

The Great Image of Daniel Two.

The Kingdom of Men.

WHAT a wonderful chapter! What a sweep of vision it covers! From more than six centuries before Christ, unto the everlasting cycles of eternity.

Down thru the kingdoms of Chaldea, Medo-Persia, Grecia, Rome in all her phases, to the present time, aye, even to the everlasting kingdom of God! From Babylon on the Euphrates to Jerusalem on the River of Life.

This vision of the kingdom of men came first to one of the greatest of earth's long list of monarchs. It came thru one of the greatest of the prophets of God, a noble prime minister. It was for the instruction and benefit of Nebuchadnezzar, the king of Babylon, to whom it was given, and beyond him to the people of God and all the rulers and the ruled of earth.

Nebuchadnezzar reigned over an empire which has placed its moral and religious stamp upon all the world as has no other nation. Great Babylon has had influence world-wide and ages long. We are still pursuing her methods in education, and her religious principles have affected all Christendom.

Nebuchadnezzar, mighty warrior, noted scholar, famous builder, a discriminating and wise statesman after the manner of men, but haughty and proud, ruled over Babylon from B.C. 605 to 562, a period of forty-three years.

Nebuchadnezzar was anxious to know the future. What would follow when he should die? Would any empire succeed Babylon? And to answer these questions in the king's mind, God gave the king the dream of the great image. For thus the prophet declares: "As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets hath made known to thee what shall come to pass." Verse 29.

We appeal to the reader to turn to Daniel 2 and read the entire chapter. Read how Nebuchadnezzar was troubled by his God-given dream; how, not to be deceived, he demanded of his wise men, who claimed to possess supernatural knowledge, that they

should make known both dream and interpretation. They could do neither. As imposters, the king decreed their death. Daniel, not consulted because a Hebrew in religion, was, however, numbered among those to be slain. He asks for time to consider the matter. It is granted. He holds a prayer-meeting with his fellows. God reveals dream and interpretation. They praise God for



His goodness, and before the king ascribe all their knowledge to the "God in heaven" who "revealeth secrets," the One with whom there is "wisdom and might," who "revealeth the deep and secret things." 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.

In these six verses is compressed the history of the world. We need not dwell on the details of the interpretation, as there is no room to doubt the application, if we believe the prophecy. In short, the head of gold represented Babylon, of which Nebuchadnezzar was the chief. "Thou art this head of gold."

The breast and the arms of silver symbolized the successor of Babylon, Medo-Persia. The belly and thighs of brass, from the breast to the knees, represented Grecia. The legs of iron represented Rome in its imperial period; the mingling of iron and clay signified the division of the Roman kingdom, never to be united as one.

It is well to note that it is not particular parts of the image anatomically that are symbolical of the successive empires, but the *metals*. Gold for Babylon. Then a kingdom "inferior." Then a third kingdom of "brass." Then a fourth not a kingdom as strong as *legs*, but as strong as *iron*. No division is indicated by parts of the image. The two arms do not represent two elements in the Medo-Persia empire. Nor do the two legs or toes represent aught in Rome. But the mixture of iron and clay does portray Rome in her imperial unity and in her division. Iron and clay will never mix. Men have tried and planned and plotted to unite divided Rome, but our line of prophecy is stronger than all human effort. "They shall not cleave one to another, even as iron doth not mingle with clay." Verse 43.

In the days of this divided condition of the fourth kingdom—Rome—the God of heaven shall set up a kingdom which shall utterly obliterate all earthly kingdoms and shall stand forever. This everlasting kingdom is not established by the conversion of worldly kingdoms. It does not enter thru the gateway of politics. It is not set up

till all earthly rule has been demonstrated failure. It is established only when Jesus Christ shall come the second time, and shall sit upon the throne of His glory. Then, indeed, will the great mountain kingdom fill the world, and her people shall endure forever.

Two Pictures.

But we never shall get the emphatic view which God designs we should of this prophecy till we compare it with the third chapter. The image of the second chapter is God's picture of the kingdom of men. The image of the third chapter is God's picture of the ambitious minds of men who are pa-

triotic and powerful. God said that Babylon was only the *head* of gold, and would be succeeded by others. Nebuchadnezzar, in his selfish patriotism declared, "Babylon shall stand forever;" and so he made the image all of gold—the apotheosis of patriotism, his prophecy of Babylon—and commanded all to worship it. This has been the dream of all ambitious patriots of power. So Alexander thought of Grecia, Caesar of Rome, Napoleon of France; many Englishmen so think of Great Britain, many Americans so dream of the United States. Let them all learn from the lesson to Nebuchadnezzar. Babylon has gone and all her glories. Medo-

Persia long since passed away. Grecia lives only in her beautiful ruins and works of art. Rome is utterly and forever divided, and her divisions are watching each other with jealous, warlike eyes. Thus has it been for years. They will never know peace or quiet or rest or continuance, for God has spoken. Just on before lies the only kingdom worthy to exist forever, because it is a righteous kingdom. It shall "never be destroyed, nor shall the sovereignty thereof be left to another people; but . . . it shall stand forever." To that glorious kingdom, dear reader, God invites you. Will you not be His subject forever in Christ Jesus?



The True Character of Perverted Earthly Rule

The Seventh Chapter of Daniel

By Asa Oscar Tait



IN the seventh chapter of the book of Daniel is presented a vision, together with an inspired interpretation of what the vision means. The vision, as the interpretation shows, presents the history of the world in advance. It is difficult to write a true history after the events have actually occurred, yet men may do this in a very satisfactory manner. But to write the history thousands of years before the events occur, requires the all-wise attributes of Jehovah Himself. And the fact that such a history *has been* given by the prophet, long before the events occurred, proves that he wrote by the inspiration of the Almighty. The vision given to the prophet is in the following language:

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it. And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh. After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it. After this I saw in the night-vision, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn,

a little one, before which three of the first horns were plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Dan. 7: 1-8.

It will be observed in the foregoing vision of the prophet that he first saw "four great beasts come up from the sea." Then following this view of the beasts he presents in sublime the simple language the great pan-

rama of the judgment scenes that were caused to pass before his mind, of which we can not now speak. See verses 9-14.

It would be very easy for men to get lost in speculations in regard to what this imagery of beasts and these views of judgment thrones might mean. But the great Author of the Bible does not leave us to the temptation of thus speculating. Following the vision He gave the interpretation also to the prophet. Read the interpretation in the following paragraphs just as they are presented in the inspired Book.

The Bible's Own Interpretation of the Vision.

"As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things.

"These great beasts, which are four, are four kings, that shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever. Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet; and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom.

"Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of



this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and a half a time. But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:15-27.

"So he told me, and made me to know the interpretation of the things." The prophet is not only told, but he is made to "know" the meaning of the vision. It is possible for a person to be told a thing and still not know its meaning. But Daniel is made to know. And if we listen to the interpretation we also may know. It is much better to know than to speculate.

The great beasts are four kings that shall arise. The interpretation says this and it is easy to be understood. Then the prophet was especially exercised in regard to the meaning of the fourth beast. He made particular inquiry concerning it, and is given many facts in regard to its character.

"The fourth beast shall be a fourth kingdom upon earth." How plain! A child can readily understand such language. Then concerning the ten horns that were on this fourth beast, the interpretation informs us, "As for the ten horns, out of this kingdom shall ten kings arise." Again, how simple and plain.

The fourth kingdom was to bear rule over all the earth, and then it was broken into ten fragments, and ten kings reign in the territory of this great world power.

When we ask for the fulfilment of this prophecy, we find that historians are unanimous in telling us of the fact that Rome ruled the entire world, and that her dominion was broken up into the ten kingdoms that are the principal nations of western Europe to-day. The three beasts that preceded this fourth one also represented universal kingdoms that followed one another in bearing rule over all the earth. But the fourth one is singled out and designated as the one that shall be broken into ten fragments. Thus do we find that the interpretation of the prophecy is very definite in telling exactly what will develop in the history of the world. And if the One who inspired this prophecy had not known definitely what was going to take place He could not have spoken so positively concerning the future history of earth's kingdoms.

Daniel had this vision about 550 years before Christ. The Roman empire had not come into existence then. Babylon was the great monarchy of the prophet's day, and she seemed so strong that it looked like folly to suppose that she would be overthrown. But the prophet not only predicts that Babylon shall be overthrown, and that three other universal monarchies shall arise, but he shows that the last one will be divided into ten kingdoms. It took a thousand years for this prophecy to unfold; but our libraries are full of authentic and trustworthy histories which show that the kingdoms arose

one after the other just as predicted, and then that the fourth and last universal kingdom was divided into ten.

The remnants of these ten kingdoms are standing in the world to-day as a monument to the fulfilment of this prophecy. And note, in this connection, that just as the prophecy points out the rise and fall of these earthly kingdoms, so does it also point out that the eternal kingdom of God is to succeed them.

The four kingdoms that were to arise one after the other were each represented in the prophecy by a wild and ravenous beast. And the fourth one is so rapacious that no beast in nature could be found to fitly represent him. He is described as "terrible

tion, but they were made to crush the followers of the Christ of God.

And thus it is always the case with earthly power that does not heed the voice of the Most High, speaking to the children of men. It becomes cruel, blood-thirsty, and destructive. And with what longings of joy may we look forward to the time when the reign of earthly powers shall be at an end, and the kingdom of God, so clearly outlined in this prophecy, be launched upon its eternal career.

[The detail of this prophecy as regards the "little horn" and the judgment will be treated in future issues.]

"His Face Shone."

COMING down from his interview with Jehovah in the mount, bearing in his hands the tables of stone on which the law had been inscribed by the finger of God, Moses knew not that his face shone with the glory which surrounded him. Filled with the solemnity of his errand and anxiety for his people, he hastened to bring to them what he had received. Being filled with glory, he little realized that those he approached would not and could not understand the great change.

Seeing the light in Moses' face, Aaron and all the children of Israel were filled with awe, and tho they came near to him when he gave them the commandments from God, he was compelled to veil his face that they might not be blinded. But if needs be he would veil his face that his people might understand, that he might deliver his God-given message.

God's people have a message to-day. They should bear in their hands the tables of the law, and they should be so intimate with their heavenly Father that their faces shine. It may be that the world will not understand; it may be that the Christian's own brother and "the children of Israel" will hold back; but the message must be delivered. Jehovah's law has been entrusted to human instruments, responsible for its deliverance, tho the bearer's face be veiled.

The message is well-defined and within the reach of every man who is ready to take up the cry. The glory comes by long vigils with Jehovah in the mount, the place of secret prayer.

MAX HILL.

"Sure Word of Prophecy."

'Tis not a fable cunningly devised,
'Tis not a dream by shallow mind surmised,
'Tis not a tale that babbling lips repeat,
'Tis not a story told where idlers meet;
They testified who saw their Saviour's face,
Who shared his wanderings from place to place,
Who saw His works, His miracles of love,
Who heard the Father's voice from heaven above,
As blinding glory crowned the Holy One,
Declaring, "This is My beloved Son."
This much they saw, this much they felt and heard,
And testified of Him they knew, the Word;
Yet more than sense of hearing, touch, or sight
Of faithful men whose love would but indite
A record sure and true of Him whom they
Had learned to love and follow and obey,
An evidence more strong, as of a light
That shineth in the darkness of the night,
Than which naught else more surely true can be,
'Tis God's own true sure word of prophecy.
Not by the word of man the message came,
Not for the praise of men or earthly fame,
Not for a selfish end or human pride;
But fearlessly, vain glory cast aside,
The prophets spake in burning words and bold,
The page of future history foretold,
The course of time, the awful judgment hour,
The coming Saviour, heralded with power;
Nor quailed tho threatened by the foe's mad host,
But spake God's word, moved by the Holy Ghost.

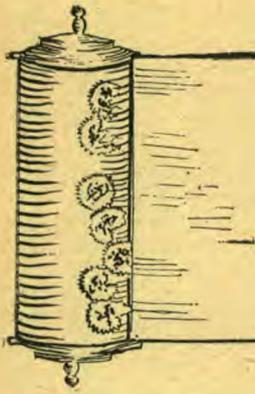
MAX HILL.

and powerful, and strong exceedingly," with "great iron teeth." He "devoured and brake in pieces, and stamped the residue with its feet." This description shows the character in which earthly rule, perverted to suit the ambitions and tastes of designing men, is viewed by the Lord of heaven.

Every one of these four universal kingdoms brought to light in the prophecy has persecuted the followers of the Lord. And especially is it true of the last one, that it persecuted the Lord's children in the most cruel manner. It was under the Cæsars of Rome that the Lord Jesus Christ Himself was crucified. It was under the emperors of Rome that the early apostles and followers of Christ were put to death by the hundreds of thousands. The "great iron teeth" of this monster power were not only used in grinding the peoples of earth into subjec-

Handbook on Geography.

WE heard a minister say from the pulpit the other Sabbath, "I would not go to the Bible to study geography." If he had said "modern geography," it would be true. But, as a matter of fact, the Bible is the best book on ancient geography known. There is no better handbook for modern Palestine now than the old Bible. If you are going to visit either Egypt or Palestine, you will find your Bible your best guidebook. You can not convict Moses and Joshua and the authors of the historical books of making even geographical mistakes. The Bible is the very best text-book on even geography for all those lands, in the centuries during which it was composed.—*The Occident.*



The Seven - Sealed Book

Appeal of Creation for Its Redeemer



THE great drama of earth is the book of the Revelation. The stage is this world. The time is earth's week of millenniums. The actors are empires, kingdoms, republics, churches, and earth's millions of men and women. The great Author is God. The Director, the Central Figure around which all acts and scenes revolve, the Lord Jesus Christ. The denouement, the outcome, is great with grief and glory, with tragedy and triumph.

Often a part of a great oratorio, or masterpiece of sacred music, may be sung independently of the whole. Of itself, it is a glorious unit, helping to compose the aggregation of units in the masterpiece. So it is with the great drama of the Revelation. It is composed of several parts, and we present before our readers one of the remarkable divisions of the great drama in this paper.

In the fourth chapter, as men have divided this wonderful book, the prophet is in vision transported to heaven, where from the great center—the throne of Deity—he looks out upon the earth with its awful tragedies and needs. Next to that throne are the seven lamps of fire, symbolical of the omnipresent Spirit of God. Then the redeemed twenty-four elders, assistant ministers to our great High Priest from the tried of earth. Then the prophet sees countless hosts of angels and men, arranged in the forms of a lion, a calf, a man, a flying eagle. It is worthy of note that these creatures, according to Jewish tradition, were the emblems upon the tribal standards of Judah, Ephraim, Reuben, and Dan. See Num. 2:3, 10, 18, 25. We also find them represented in combined and perverted forms in the symbolic sculptures of Assyria and Babylon. They represent the hosts of God connecting earth and heaven; for according to Ezekiel, these symbolic hosts, full of the eyes of the beings which compose them, made by one Mind, are upon the earth, and are lifted from the earth. Eze. 1:15, 19, 21. They are God's agencies working out of the world's confusion, the wheels within wheels, the order of God, and the glorious triumph at the end, "to the praise of the glory of His grace." They bring His throne, so to speak, among earth's myriads, and even the wrath of man is made to praise Him.

Chapter 5 opens with another scene. In the hand of God lies a book, written within, but close sealed with seven seals. The importance of the sealed message is indicated by the challenge of the King:

"Who is worthy to open the book and to loose the seals thereof?"

And the prophet tells us that no creature

in God's universe was able to open the book or to look thereon.

John "wept much." The fate of a world was in the balance. A word of comfort comes to him, "Weep not." The challenge is accepted. "The Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof."

The prophet hears of a *Lion*; he looks, and behold "a *Lamb*, standing as tho it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth." It is one of the divine paradoxes—lion, lamb, symbols of courage and timidity, of power and helplessness, of war and peace. The Lion of Judah is the Lamb of God. "The weakness of God is stronger than men." The Lamb overcame, prevailed, conquered by dying, conquered by yielding. He purchased all by giving all. He saved by suffering.

He did it all that He might save men; for "He gave His life a ransom for many;" "He died for our sins;" He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." How the God-breathed testimonies throng in that the Lamb suffered and died to save us. But He overcame, He died, to open that seven-sealed book. That book, then, is God's Gospel of life, the message of our salvation, utterly worthless unless there is in it the sacrifice, the life, the potency, the divine and eternal love of God in Jesus Christ.

Seven is a number denoting completeness. Horn is a symbol of power, eyes, of wisdom. The seven horns are expressive of His completeness of power; the seven eyes of His completeness of wisdom; the sacrifice unto death, the completeness of love. "For it was the good pleasure of the Father that in Him should all the fulness dwell;" "for in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full." Col. 1:19; 2:9. What wonder, then, the threefold song which follows the victory of the Lamb.

"Worthy art Thou to take the book,
And to open the seals thereof;
For Thou wast slain, and didst purchase unto
God with Thy blood
Men of every tribe, and tongue, and people,
and nation,
And madest them to be unto our God a kingdom
and priests,
And they reign upon the earth."

"Worthy is the Lamb that hath been slain
to receive
The Power, and Riches, and Wisdom, and
Might, and Honor, and Glory, and Blessing."

"Unto Him that sitteth on the throne,
And unto the Lamb,

Be the Blessing and the Honor, and the Glory,
and the Dominion forever and ever."

The Breaking of the Seals.

One seal is broken, and one of the four living creatures, cries as with a voice of thunder,

"Come."

It is the utter woe and misery and weakness and need of earth voiced by the strong cherubim to the Overcomer. Come to save the lost and dying. May we not also believe that those who compose that living creature are also appealing to the lost of earth to come to the overcoming Lamb. In response to that call goes forth a Rider on a white horse, conquering and to conquer. (Compare with Ps. 45:2-5.) Christ goes forth in the glory of His Gospel message to conquer hearts; mightily did it go forth in the Pentecostal days of the early rain. Mighty in God to save has it been in hearts receiving it thru earth's sad centuries. More mightily shall it close in these days of the latter rain, in the development of a church fitted for translation.

Three times again are seals broken, and three times from the living creatures there comes forth the "Come!" "Come!" "Come!" God's Messenger in His mighty Gospel message rides still, but men reject the message. He offers peace and plenty and protection and salvation; but the mass reject them all. The world must needs meet the fruit of their own sowing, the results of their choice. And therefore in response to these calls there ride forth messengers on red, black, and pale horses, symbols of war, famine, and death in every form. There is no peace to the wicked, to him who rejects Christ's Gospel. Matt. 10:34, 35; Isa. 57:19, 20. The very crops of earth fail when God's people are faithless, till bread is doled out by weight, and black famine rides on a ruthless conqueror. Eze. 4:16, 17; 5:16. And when rebellion is added to rebellion, still other calamities logically follow till sword and famine and evil beast and pestilence, God's "four sore judgments," because of men's perversions of His law, are ravaging the earth. See Eze. 14:13-21.

These riders of Revelation 6 ride on to the end. The white-horse Rider still sends forth His arrows of truth, destructive to sin, salvation to believing sinners. As the early church departed from God and became connected with the world, there followed in cumulative power, war and famine and evil beast and pestilence. The Dark Ages reaped its fill of all, and especially in the fearful

(Continued on page 13.)

Is It War or Peace?

The Teaching of the Scriptures.

A GREAT conference has just been held in which men have extolled the glories and the blessings of peace, and told of the necessity of bringing the world to the place where international courts shall decide disputed questions, and the sword be placed in the scabbard to consume with rust.

The sentiment that favors peace is born of Heaven. In His great inaugural address on the mountain, the Master said, "Blessed are the peacemakers; for they shall be called sons of God." Matt. 5:9. And in the prophecy of Isaiah that foretold the character of the Messiah and His kingdom, we have the following additional words on this important subject: "For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end, upon the throne of David, and upon His kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." Isa. 9:5-7.

The "peacemaker" is to be called the son of God. And the Lord Jesus Christ is the "Prince of Peace." And there is to be no end to the increase of His government, "and of peace."

Upheld by Justice and Righteousness.

But do not neglect to observe that the foregoing text from Isaiah states that His government is upheld with justice and righteousness. Or as expressed in the inspired poetry of the psalm, "Righteousness and justice are the foundation of Thy throne: loving-kindness and truth go before Thy face." Ps. 89:14.

Then in God's government there is the beautiful blending of "loving-kindness," "truth," and "righteousness and justice." And upon the throne of these much-to-be-desired attributes presides the great Prince of Peace.

And besides all this, one of the precious fruits of the Spirit of God is "peace." Then it is clear that all Christians will stand for peace. They will favor the efforts of those who are working for peace. They will rejoice at every omen that betokens the ushering in of the reign of peace.

But since Christ is the Author of peace, and since He alone is the Prince of Peace, we must look to the revelations of His word to find out when and how the time of universal and eternal peace will be reached. We speak this advisedly. There is a time of universal peace just before the world, and when that peace is reached it will be

eternal. And, furthermore, it will not be an armed neutrality, masquerading in the garments of peace, and marching and maneuvering in the fields that are heavily strewn with the combustible materials of war; no, indeed! It will not be a peace that is assured by having the best equipped army and a navy of the fleetest cruisers and the most powerful battle-ships that can be made to float. No! no! He who is worthy of the title of Prince of Peace builds His throne on the enduring pillars of "righteousness and justice," and "loving-kindness and truth."

"For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming." 2 Thess. 2:7, 8. The mystery of lawlessness is working in the world, and every one knows that it is so. The crimes of such hideous character that are seen all about us all the time are the sure evidence of this. "Only there is one that restraineth now." Crime is kept under by the restraint of law. And thus is revealed the conflict that is being waged. "The lawless one" in his hideous workings is being revealed more and more, and the restraint of the power of righteousness is being exercised to meet it. And thus the conflict goes on deeper and stronger, until the only thing that can meet and overthrow it is the "manifestation of His coming."

The text just quoted from Thessalonians shows that the "lawless one" is to be destroyed by the "manifestation of His coming." The statement of a divine truth could not have been made clearer than what is presented in the foregoing language from the Book of inspiration. The time, then, to which we are to look for a universal and lasting peace, is when the Son of Man shall come in the clouds of heaven to put an end to strife by the manifestation of His own presence.

"Another parable set He before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? Whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13:24-30.

"Then He left the multitudes, and went into the house; and His disciples came unto Him, saying, Explain unto us the parable of the tares of the field. And He answered and said, He that soweth the good seed is the Son of Man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the

evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear." Matt. 13:36-43.

The foregoing parable, with the Master's explanation needs no word of comment. The teaching is most obviously plain. The righteous and the wicked are both to inhabit this earth until the harvest time, which is the "end of the world." The apostle Paul knew this teaching of the Master and was writing under the same Spirit of inspiration when he told the church of the Thessalonians that the "lawless one" should be slain with the breath of the Lord at the second coming of Christ. The Lord knows the facts, and He has revealed these facts to the children of men. And if we look where He is pointing we will see the dawning of the real day of universal peace. If we look any place else we will not find it.

Both the wheat and the tares, both the righteous and the wicked, are to grow together until the harvest, which is the end of the world. And at the harvest time the judgment is to sit and the reward of both classes will be given. Such is the teaching of the parable, and the parable was spoken by One who knows all about the facts, and who can not make a mistake. In the Revelation of Jesus Christ we are given a description of the scenes as they actually exist at this judgment time. The scripture reads:

"We give Thee thanks, O Lord God, the Almighty, who art and who wast; because Thou hast taken Thy great power, and didst reign. And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Rev. 11:17, 18.

The wrath of earthly nations is manifest at the time for the giving of the reward of the righteous, and when the dead are to be judged. The appalling preparations for war in this time show the real condition of the world. This war spirit will grow worse and worse till the great and final battle-field of Armageddon is reached. And the thing that will be the eternal death-blow to all war is the second coming of the Man of Calvary.

So, then, if any one who is working for the peace of the world becomes discouraged at the outlook, let him study the evidence that shows that the coming of the Lord is very near. Thus will his heart be cheered by the bright prospect. The fury of the battle-field will soon be blanched into silence by the glory of the coming of the King of Kings and Lord of Lords.

Focus your telescope on the right place and you will see the universal peace, not of this world merely, but of the whole universe. And you will also see that this peace will be everlasting. But looking any place else you may discover only a fitting phantom that will soon vanish to leave you in the cold doom of indescribable disappointment; for wars and rumors of wars will increase more and more until the end is finally reached, and the Lord of glory shall come. T.

THE SIGNS OF THE TIMES

Manuscripts should be addressed to the Editor.
For further information see page 15

MILTON C. WILCOX }
A. O. TAIT - - - } EDITORS.

The Cry of Peace.

WE love peace. Therefore we long for peace. We sympathize therefore with the noble men and women who are working for the peace of this world. We would be glad to see their dreams come true if there were righteousness with the peace of the world they hope for.

God is a "God of peace." He speaks "peace to His people." His thoughts toward them are "thoughts of peace." But before peace must come righteousness. Before the sinner can have peace with God the sin must be cleansed, the righteousness of God must take possession. Rom. 5:1. It is "first pure, then peaceable." "There is no peace, saith my God, to the wicked."

But we truly say that we sympathize with the men who love peace and hate war. Yet overweening, all-absorbing desire for peace will lead to compromise of principle, to building on false foundations to the ignoring of God's methods and truth. And this will lead to dire results. We plead with our readers to study this movement. Read our report of the New York Conference. Weigh it all in the balances of God's truth.

God's Purpose of the Ages.

EVER keep in mind that God's call and God's election are not the same. His call to salvation is to all, irrespective of character. Nay, more, He has told us that He especially calls to Himself and all His glorious blessings the sinner. His election is, first of all, of characters. It was characters which were chosen before the foundation of the world; for character determines the worth of the person. It was names of character which were written in the "Lamb's book of life." These characters are according to His purpose. They are, in fact, the ultimate of His purpose. These names will never be blotted from the book of life.

To eternal life and glory God calls every soul. If he will not accept that call, he places himself outside of the purpose of God, and must perish. If he does accept that call, then God chooses him for one of those characters which were chosen before the foundation of the world. That soul becomes a candidate for that character for which God sees he is best fitted. His name is entered in the book of life. If he is willing to spell out the immortal name in the experiences which God permits to come, his name will remain forever, and when the last victory is won, he will be clothed completely by that character—he will *be* that character—to which he has been called, and will receive that name as his "new name" forever, ex-

pressing all his experience in Christ Jesus. If he at any time refuse to submit to God's plan, the character is forfeited, and *his* name blotted out of the book of life. God chooses each soul to an eternal character; it is the privilege of that soul to make his "election sure."

All this is according to God's "purpose of the ages" (Eph. 3:11, margin of R.V.), which centers in Jesus Christ. It involves the new heavens and the new earth of prophecy, from which sin shall be forever barred by hearts which are fortresses of righteousness. Isa. 65:17; 2 Peter 3:13.

As that new earth and heavens come forth by God's power out of the ruins of the old, so God by the word of His power would recreate every sinful soul, and fit it for that kingdom. No soul is barred of God. But says the timid, conscientious soul: "Is it not said, 'He hath mercy on whom He will and whom He will He hardeneth,' and did not God harden Pharaoh's heart?"

These are fair questions; let us seek Bible answers. Upon whom is it God's will to have mercy? (1) Upon the obedient: "Showing mercy unto thousands of them that love Me and keep My commandments." Ex. 20:6. (2) Upon the wicked: "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33:11. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isa. 55:7. Then, it is God's will to have mercy upon all.

Whom will God harden?—God's Spirit will finally cease its pleading with that man who will not heed its voice, but persistently chooses and identifies himself with sin. The soul hardens itself by departing from God. Heb. 3:12, 13. By persisting in the way of sin, the heart becomes so hard that even God's Spirit can impress it no more, and man is left to his own choice. They "did not choose the fear of Jehovah, they would none of My counsel, they despised all My reproof; therefore shall they eat of the fruit of their own way." Prov. 1:29-32.

God raised up, or brought, Pharaoh to the throne to show in that king His power and to publish abroad His name in all the earth. Rom. 9:18. All this might have been wrought by Pharaoh's acknowledging God, as God called him to do. The stubborn king would not yield to God, but made strong and stubborn his heart, till at last God left him; and when God left the king his heart was hardened. Ex. 9:12. Previous to this hopeless time, it was Pharaoh who hardened his own heart by resisting God. See American Standard Revised Version, Ex. 7:13-22; 8:15, 19, 32; 9:7. But never till the case is hopeless will the Spirit of God utterly leave man. Man by rejecting God takes himself out of God's purpose.

But if man will turn from the sin, tho it be like crimson; turn from the transgressions, tho they be in number like the sand of the sea, God will receive and pardon. He is not pleased with those who turn back. Heb. 10:38. He is pleased with "those that

hope in His mercy," because "He delighteth in mercy." Ps. 147:11; Micah 7:18, 19. Our great danger, friends, lies not in God's failure to exercise mercy, or in God's unwillingness to save, but in our rejection of His abundant mercy. "To-day, if ye will hear His voice, harden not your heart."

Pray and Faint Not.

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Tho I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, tho He bear long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Luke 18:1-8.

THE Master tells His object in giving the foregoing parable. It is that men "ought always to pray, and not to faint." The widow is determined. She will not be put off. She feels that her cause is just and she must have redress against her adversary.

It takes determination to accomplish anything worth while. If we secure the benefits of God's promises, we must set our faces resolutely in that direction. The whole drift in modern times is away from God and His sacred word. The influences that we meet as we mingle with our fellow men are largely of a nature to fill us with indifference to the Bible. This generation is pronounced and strong in its worldly nature, because it is so strongly skeptical.

But these facts do not make of no effect the promises of God. They only make it necessary for us to be resolute and determined in laying hold on these promises.

The parable teaches us "to pray, and not to faint." All the heroes of chivalry and war are to be cast into the dark gloom of oblivion by the true heroism of faith built up by resolute prayer by the ones who will unflinchingly stand with God in these days.

Egypt a Witness to Prophecy.

THERE are many indeed who would place more credence in God's prophecies of the present if they only knew more of the fulfilment of His prophecies in the past. There is such ignorance of the word of God that but few indeed know of many witnesses which the history of the world has given and is giving of the fulfilment of the prophetic word. Take, for instance, what God has said concerning Egypt. When this prophecy was spoken by the son of Buzi, Egypt was one of the mightiest nations of earth. At the mouth of the Nile innumerable streams watered the land, and idolatry was rampant. In the 30th chapter of Ezekiel we read, "I

will also destroy the idols, and I will cause the images to cease from Memphis; and there shall be no more a prince from the land of Egypt." Egypt to-day is without its images, and for a long period of time it has had no native ruler. Again, "It [Egypt] shall be the basest of the kingdoms; neither shall it any more lift itself up above the nations; and I will diminish them, that they shall no more rule over the nations." Chapter 29: 15. How true it is to-day that Egypt is indeed a base kingdom, one of the very lowest, the existence of which is supported wholly by the powers of Europe. The 12th verse of the 30th chapter declares: "And I will make the rivers dry, and will sell the land into the hand of evil men;" and history records that at the mouth of the Nile where there were many streams there are now few. Egypt is a literal fulfilment of prophecy.

"Not Done in a Corner."

NOT long ago we received a letter from an infidel who contended that the story of Jesus was a pure fabrication, because contemporaneous historians make no mention of Jesus or His work. It is argued that the absence of all testimony on the part of contemporaneous historians is evidence on the face of it that there was no such person on earth as Jesus who wrought such miracles and taught such wonderful truth.

Some Christians contend, and rightly, too, we believe, that the passage in Josephus which speaks of Jesus is spurious, an interpolation, as was clearly shown in this paper quite recently. Why, then, did not Josephus refer to Jesus and His work?

Was it because the work was done in secret, that a veil of mystery was thrown over it, that an "intense secrecy" enveloped the whole movement?—Not if we are to believe the New Testament itself. Of John the Baptist we are told that great multitudes flocked to hear him. Even the great men among the Jews at Jerusalem sent out a committee to inquire as to who he was and his authority for teaching. And Herod the king listened to his preaching, heard him gladly, but at last beheaded him at the request of a dissolute woman.

Greater numbers still sought Jesus, till John the forerunner was told that his popularity was waning, and that all were seeking Jesus. One member, at least, of the Jewish Sanhedrin sought Him, even tho at night. Rulers of synagogs, collectors of taxes, Roman centurions were among those who did Him honor. All kinds of diseases were healed, and in three instances the dead were raised. He Himself declared that His teachings were open and not secret. At last He was tried by the Jewish court, brought before Pilate as a dangerous criminal, and crucified. We may well believe that Paul's appeal before Agrippa was founded in good faith, when he declared that "the king knoweth these things; . . . for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner." Acts 26: 26.

The reasons, then, that no mention is made

of the early movements of Christianity may be summarized as follows: (1) The chief things of public record in the days of Christ were the official acts of the government, and the historians themselves were of government appointment. There were poor prospects for private publishers or unofficial historians. (2) It was characterized with marked humility. Great men did not ally themselves with it. A movement among the lower classes was not worthy of mention. (3) When the leading men of the nation came in contact with it, there was no credit or glory reflected from them. To save their dignity, history was suppressed. (4) Not knowing the truth or its spirit, the movement was deemed by the great to be ephemeral, and would soon die out.

"We see dimly in the present
What is small and what is great."

Little the great men knew of God. Even so thru all the ages and to the present, the world and its historians have not recognized God's work till after His prophets are stoned. "The secret of Jehovah is with them that fear Him, and He will show them His covenant."

Two Words of Jesus.

1. "AND thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades." Matt. 11: 23. Capernaum was a thriving city when Jesus uttered that word. Notwithstanding the mighty works wrought there by Christ, that city largely rejected Him. To-day a few ruins mark the place where the city stood, and sometimes even these are disputed. Certainly the city has been cast down to utter destruction.

2. One of the mightiest structures of the past was the Jewish temple, enlarged and beautified by Herod, with its great mammoth stones that seemed impossible of demolition, but Jesus said to His disciples the day shall come when "there shall not be left here one stone upon another, that shall not be thrown down." Matt. 24: 2. The Romans came and verified the statement of Christ. Julian, the apostate Roman emperor, the hater of Christians, vowed that he would make Christ's words prove untrue. He sent a proclamation to the Jews to come and rebuild their temple. They came. Wealthy Jewesses with silken veils helped to carry away the rubbish from the temple site, but history tells us that great balls of fire burst from the earth and so disturbed activities as to drive them from the task. The word of Christ was more than the power of the Roman emperor.

Instances of this kind can be multiplied indefinitely. God's word is full of predictions to which all the history of the past testifies, and prophecy in fulfilment shows the importance of heeding the "more sure word of prophecy."

The weighing of human souls on human scales, by humans is by no means demonstrated, except in the newspapers. The men who are said to have done it do not feel that results are conclusive. There is one great Tribunal where they will be weighed exactly in the scales of infinite Justice. Neither gold nor reputation will affect the balances of God's sanctuary. Those who meet the test are worth more than worlds.

God's Love for the Wanderer.

THE sympathy of all heaven is enlisted on behalf of the sheep that is wandering far from the fold. If the Pharisees had been working in harmony with God, in place of uniting with the adversary of God and man, they would not have been found despising the purchase of the blood of Christ. As the delusions of Satan are broken from human minds, as the sinner looks to Calvary, and sees the costly offering that has been given to save an apostate and ruined race, he contemplates and is deeply moved by the love of God, and becomes repentant. "Herein is love, not that we loved God, but that He loved us." O, that we might comprehend the love of God and even to a faint degree take in the compassion that has been manifested toward fallen man! How would we look and live! By beholding Christ, man becomes changed and transformed in character from glory to glory. The conflict between light and darkness is entered upon. Look, poor sinner, represented by the lost sheep after whom the shepherd is seeking, look to the cross! The Pharisees may hold in contempt the very one whom the Lord is anxious to save. In the poor blind man restored to sight by the compassionate Shepherd, was one whom the self-righteous Pharisees thought worthy only of sneers and hatred.

MRS. E. G. WHITE.

The Book of the Revelation.

ALL Scripture," indeed, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroly furnished unto all good works;" but there are some portions more especially significant and precious, and proper attention to which is fraught with particular advantages. Of this sort is this book of the Revelation of Jesus Christ. What saith the text?—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." The same is repeated in chapter 22: 7: "Blessed is he that keepeth the sayings of the prophecy of this book." Of course, the more we learn and know of Christ, the better it will be for us, if the spirit of faith and obedience be in our hearts; and this book is preeminently the Revelation of Christ. It sets out our blessed Lord, and draws away the veil which hangs between us and Him, and lifts us up into the sublimest things of heaven. It shows us how the Son of Man has been rewarded by the Father, and what works and offices are assigned unto that meek Lamb.—*Joseph A. Seiss, D.D.*

HE who is moved by ambition alone, however exalted or worthy may be his work, will find at last his work deteriorate. Only life-devotion to a great and holy purpose will bring constant improvement to one's achievement. But the worker may not see it. His conception of the purpose has also grown with the years and experience.

"NO MAN is ordained of God until he is ready to serve men."

America's Great Peace Parliament

By Our Own Correspondent

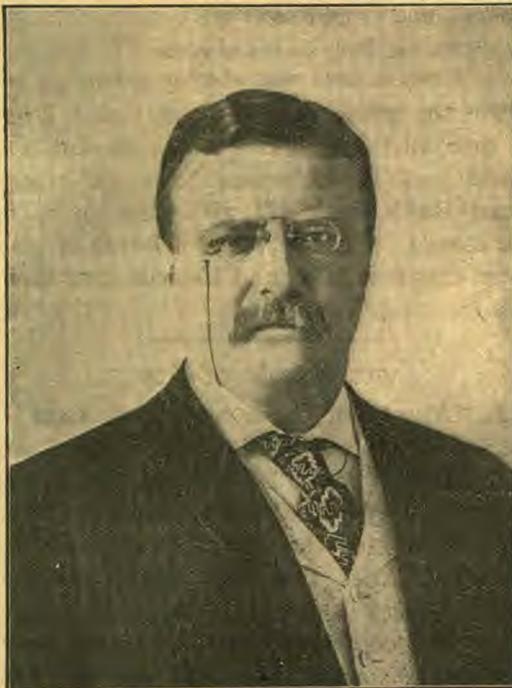
"Till the war-drum throbbed no longer, and the battle-flags were furled
In the Parliament of Man, the Federation of the World."

IN a measure, Tennyson must have foreseen the struggle of mankind, bound to come, for universal peace and the ultimate goal of the total extinction of war and all its consequent horrors, when he wrote "Locksley Hall;" but he hardly could have comprehended, rightly realized the extent and scope of the modern movement for peace among nations. The movement now stirring the world for the **ABOLITION OF WAR** never was so widespread or so vigorous. The first Peace Society in the world was founded in New York by David Low Dodge and his associates, in August, 1815. Almost a generation passed before the inauguration of A **PEACE CONGRESS**, which took place in London in 1843, since which time there have been conferences and congresses almost innumerable, important and unimportant, practical and impractical propositions considered, until all these seem to have met the very antithesis of the idea in the great **NATIONAL PEACE CONGRESS HELD AT CARNEGIE HALL IN NEW YORK CITY, APRIL 14-17, 1907.**

It is true, the peace movement took on a new impetus and strength at the first congress at The Hague, and all the lesser conferences since that time have undoubtedly furthered the cause and the movement; yet in some ways the Congress of Peace in New York City is even more significant than the conference to be held at The Hague in June, and, certainly, vastly more important than the first Peace Conference at The Hague in 1899.

The New York Conference, having delegates from many countries—interparliamentary in character and unrestricted in its discussions—will more clearly reflect international sentiment than the more conventional Peace Parliament at The Hague. In fact, many of the world's leaders in the peace movement who were present at the Interparliamentary Union in London in July, 1906, are here in this **FIRST NATIONAL PEACE CONFERENCE**

OF THE AMERICAN CONTINENT; and to the most casual observer it is plain that there is a determination to make the United States Government take the leading part and play the foremost role in the international game to deliver the nations from the Moloch of war; the horrors of its work, the burden of its debts! It is quite certain that never did a



President Roosevelt.

more representative body of men come together in this informal way and for the purpose.

One needs only to review a portion of the names of the conferees and delegates to realize, in some sense, the influence, and therefore consequent importance, of the gathering. There were present

Secretary of State Elihu Root, Secretary of Commerce and Labor Straus, Andrew Carnegie, Edward Everett Hale, President Eliot of Harvard, President Butler of Columbia, President Thomas of Bryn Mawr, President Wooley of Holyoke, President Schurman of Cornell, President Wilson of Princeton, President James of Illinois, Dr. Schaeffer, Superintendent of Public Instruction of Pennsylvania, Hon. Richard Bartholdt, Hon. George Gray, Hon. William J. Bryan, Hon. Samuel W. McCall, Hon. Seth Low, Hon. John Barrett, Mr. Samuel Gompers, Baron d'Estournelles de Constant, Ambassador James Bryce, Earl Grey, Governor-General of Canada, Mr. W. T. Stead, Baron Descamps, Sir Robert Ball of Cambridge University, Dr. John Rhys, Pro Vice-Chancellor of the University of Oxford, M. Paul Dumar, Chairman of the French Chamber of Deputies, Mr. J. M. Van Der Poorten-Schwartz ("Maarten Maartens"), Sir Edgar Elgar, Lord Cranston, Rev. Lyman Abbott, Señor Diego Mendoza, Hon. Charles E. Hughes, Governor of New York, Prof. Hugo Munsterberg.

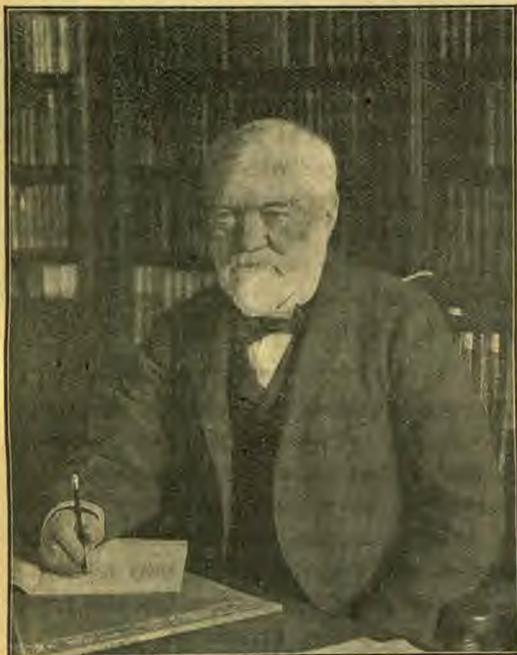
Besides all these there are the scores of the leading peace workers and presidents of peace societies of this country, and other prominent men and women. These delegates give to this Congress a representative character, such as we have not seen before, and such as we may not see again; for with the setting up of an authoritative judicial tribunal at The Hague, basing its rights and privileges upon a **CONSTITUTION OF THE NATIONS**—which seems to be the main desire upon the part of this conference—would practically do away with the necessity of any further conferences of this kind. For the permanent tribunal of arbitration and international conciliation

WOULD BECOME A FIXED AND PROPER CONFERENCE OF ITSELF!

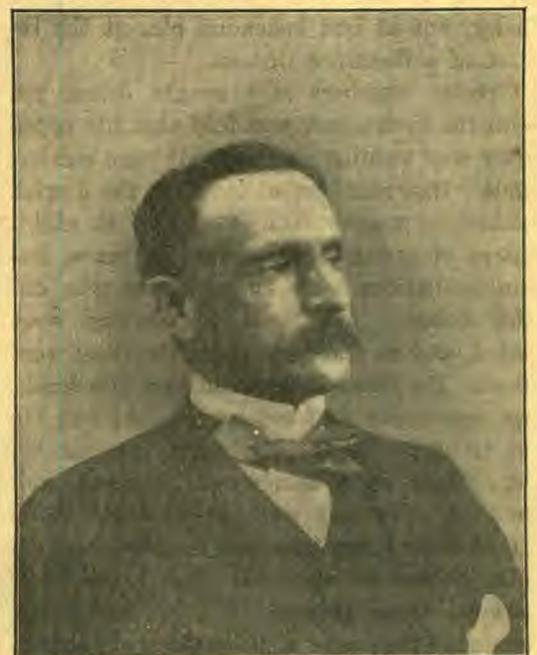
Mr. Andrew Carnegie, steel manufacturer, author, and multi-millionaire, has been the chief promoter of this national gathering of peace advocates. He is, perhaps, the most untiring and indefatigable laborer in its interest on two continents, and as President of the National Arbitration and Peace Society it devolved upon him to act as chairman of the great Congress—rightly speaking not of one nation but of many nations. For Jew and Gentile, Catholic and Protestant, Oriental and Occidental, black and white, religious and irreligious, citizens of every class and almost every clime freely mingled in the common cause for which they had linked themselves together.

The Conference formally opened Sunday evening, April 14, with an elaborate musical program by a choral union of hundreds of voices, and several public addresses. Thousands gained an entrance to the great building and thousands were turned away, unable to obtain even standing room. Everywhere flags and bunting spoke in their mute way—and strangely enough—of both **WAR** and **PEACE**. The program of music and singing took on decidedly a **RELIGIOUS** character in the very start, and it was very evident that **RELIGION** was to play an **IMPORTANT** and, perhaps, a **DIRECTING** part in the effort to secure international agreement and peace and good-will among the nations. It was significant that the three speakers of the evening were Rabbi Emil G. Hirsch (Jewish), Chicago, who opened the addresses of the meeting, Mgr. Lavelle, of St. Patrick Cathedral (Catholic), who represented Archbishop Farley, who was unavoidably detained, and Bishop Henry C. Potter, D.D. (Protestant). Mgr. Lavelle read Archbishop Farley's address, a positive plea for the papal chair as the supreme arbiter of the world's affairs, from which the writer quotes:

"We ought to welcome all organized religious efforts in the interest of a general peace, for all such effort is essentially Christian and supremely humane and uplifting.



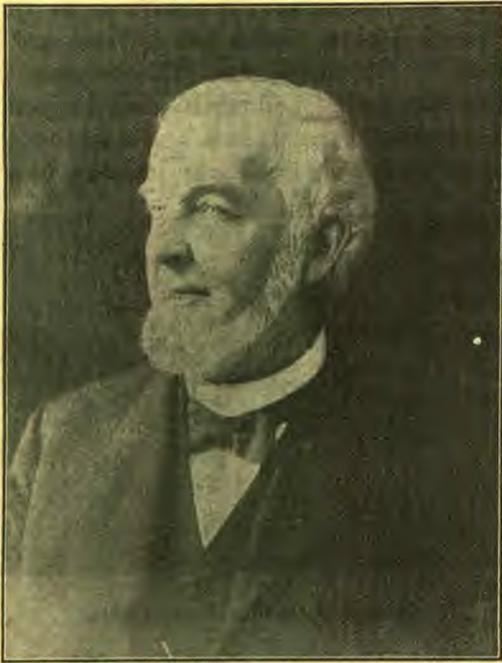
From Stereograph, Copyright 1907, Underwood & Underwood, N. Y.
Andrew Carnegie, president of the Peace Congress and the chief promoter.



Baron d'Estournelles de Constant, member French Senate, head of French section of International Peace Conference.

"The real evil of our modern industrial and commercial conditions is the selfishness they tend to engender. Why should we ignore the most powerful solvent of selfishness that has ever been discovered, the religious sentiment?"

"I believe with all my soul that until we recognize openly the moral power and authority of religion—not of the vague individual sentiment, but of organized religion—our efforts for a



Albert K. Smiley, one of the original and first public advocates for the peace movement.

universal peace will accomplish but an imperfect result.

"I shall not, therefore, entirely surprise any one if in connection with the profound influence of religion in all that tends to create and preserve a state of peace I call attention to the continuous existence of a famous tribunal of peace—the Holy See at Rome.

"Its services in the past are so well known that all impartial historians, even such as do not recognize its spiritual authority, agree that for centuries it was a successful court of final resort for countless conflicts. The only practical international law for centuries was the Gospel of Christ as preached by its legates to emperors and kings.

"Thru centuries of selfish feudalism when all Europe was splintered into countless little states, the Holy See was the only external force they bowed to and habitually invoked as unselfish, independent, courageous, beloved by the poor and weak, and feared by the rapacious and powerful.

"The Holy See is still the working head of the great Catholic body, over 256,000,000 of souls; and its moral authority was never greater. All these countless millions would surely welcome the recognition of the Holy See as a factor in international arbitration.

"It stands forth universally venerated as a divine representative committed to the works and the interests of peace by the nature and history of its office, at the head of a great working system of international religious administration which permits it to reach rapidly and efficiently the minds and the hearts of whole peoples and races.

"I am not prepared to say just how the Holy See might again take its place as a factor in the work of universal peace, or how the Christian world shall resurrect a tribunal that was once its pride and honor.

"It is certainly significant enough that when the Czar Nicholas first proposed an International Tribunal of Peace, he invited the Holy See to take part in the proceedings and that the Queen of Holland wrote personally to Leo XIII, requesting his cooperation.

"I think I can safely say that if the Holy See were no longer excluded from this noble and eminently religious enterprise, the thirteen or more millions of American Catholics would at once take a livelier interest in the movement for the abolition of war. It would appear to them as more than a Utopian scheme, as something practicable, and in a large measure attainable."

Rabbi Hirsch, according to a statement by Mr. Carnegie, sounded the key-note of the conference, when he declared that the "plow" must take the place of the sword. Rabbi Hirsch said:

"Our hope is founded in the advent of the plow. By very costly and circuitous route the sword has been turned into a plowshare even as

it is now. The vision of the prophet speaks of industrial conditions combining economic independence with social cooperation. The freedom of every individual thru and in cooperation, will indeed lend to the establishing of God's throne among men, and above the nations. A dream this?—No, a fore-vision. Vision is a forerunner, always, of achievement. Let nations dream of peace, and peace will be sure of consummation. The hands that guide the plow carry credentials of nobility and strength less doubtful than do the fingers that pull the trigger. Not of inane impossibilities have they raved who foretold the coming of the day when nations shall no longer learn the art of war. Seated each one under his own vine and fig-tree in independence and freedom, none will covet the other's possessions, but all will bow to the decision of the Highest Judge whose throne is pillared on justice and whose scepter is tipped with righteousness. "Our generation will conquer not in the sign of the sword, but of the plow."

Bishop Potter, in his remarks, took occasion to sharply criticize a sermon of Rev. Dr. Morgan Dix, delivered on the very day of

VISION OF THE PROPHET.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2-4.

the opening of the Congress. It was an interesting incident. In the afternoon Dr. Dix had preached a sermon to the members of the Loyal Legion in which he said:

"The art of war is an ancient, honorable, necessary art. Appreciating the motives of peace societies, and giving them credit for the good which they have done, we warn them, however, not to be over sanguine, or to become excited in the expectations of immediate or even early success. The day is not in sight when their ideas can find universal, or anything near to universal, acceptance. Not one of us will live to see the entrance into the thousand years of peace. We fear that if international war should cease, that happy occurrence would not bring war to an end; it would still have to be waged, not by nation against nation, but within each nation, between forces protective of law and order, and other forces destructive to the peace and quiet of the State. Dismiss the police, disband the national guard, and secure non-interference by the general government, and what would happen?"

Already Mr. Stead, one of the world's chief exponents of the cause of INTERNATIONAL PEACE, has declared that the genuine solution of the great world-problem would result in the setting up "of the kingdom of God upon earth." As to this, more anon: yet it is not strange that those engaged should consider the subject of "a temporal millennium," a natural corollary to the world-wide peace movement and the event of its success. Rev. Dr. Parkhurst, in his discourse upon the Peace Congress in New York, said:

"The millennium has not come. There is no



(Courtesy New York Journal.)

Carnegie Hall, where the great Parliament is held.

great hurry about its coming, or it would have arrived before now. But its steps are distinctly forward steps, and there were never such convincing symptoms of its approach as in this year of 1907, when forty-five nations are preparing to convene in a GRAND ECUMENICAL COUNCIL to fix, if possible, upon a policy of international relation and action that shall incorporate a little, at least, of the principle cel-



Prof. Samuel T. Dutton, Chairman of the Executive Committee of the National Peace Congress.

ebrated by the angels of the coming of our Lord."

So, then, it appears that peace conferences are national, are international, are political, are religious; and necessarily presage a great matter, A GREATER MATTER, absolutely paramount, and which should receive the close attention of every citizen, politically or religiously bent, or both! Mr. Stead has said that "at present there is no question but that we are facing a crisis—A GREAT CRISIS IN HISTORY—and is the church of Christ in America recognizing that fact, and has it a mind to speak to the people in this emergency;" and in view of these statements and the vast movements of the century taken altogether, the student of prophecy has the right—aye, it is his duty—to ask the question, WHAT DO THESE THINGS MEAN? and to seek a reasonable and satisfactory reply.

Pertinent questions that arise are:

WHAT WILL BE THE OUTCOME OF A UNIVERSAL PEACE MOVEMENT?

Can disarmament be secured?

What part will the United States Government take in the movement?

Can peace be secured in this way?

Is there not danger of WORLD-RELIGION and WORLD EMPIRE resulting?

Will wars be abolished?

Thousands and millions are considering these great questions, and hoping for a solution that "THE CRISIS" may be passed in safety.

In the next letter your correspondent will report the real work of the Congress; its aims, discussions, purposes, and influence—a congress that is, in truth, the FIRST PARLIAMENT OF MAN IN THE NEW WORLD—a Parliament, the influence of which is bound to shape the affairs of the Congress at The Hague, and, perhaps, of the whole world.

JOHN S. WIGHTMAN.

New York, April 16, 1907.

The above article will be followed by another next week on the work of the Peace Congress. Our readers can not afford to ignore its developments. They are big with tremendous issues of the future.



X. Religions of China.

CHINA is not suffering for want of religion; for go where you will, in almost every place and in every condition, are to be found gods, idols, temples, Joss-houses, shrines, tablets, and myriads of ministering priests, monks, nuns, with their worshipping devotees, who with slavish and superstitious fear go thru the forms of what in these heathen lands is dignified by the term worship. As a race the Chinese are religious and disposed to worship; and in many instances, especially on the part of women, the assiduous and constant homage paid to these idols—demons, as the apostle calls them—is such as to excite both admiration and pity.

Our English word religion is generally thought to have been derived from a Latin word whose root idea is to bind, to fasten. Assuming this to be the central idea of the term religion, it must be said that China is religious, even to a fault; for if there ever was a race which, from a human point of view, was hopelessly bound to a great complex system of cruel and abominable idolatry, it surely is China. The objects toward which all this worship is directed may be both false and imaginary, yet the effect on the people who render this worship is both concrete and positive. Nor should it be thought that this worship of idols is without money and without price. China's annual expenditure on idolatry amounts to about 400 million taels, equivalent to some \$275,000,000 U. S. currency. In addition to this there are sacrificed annually to Confucius, about 54,000 pigs, 11,400 sheep, 54,000 pieces of silk, together with many other things.

It is needless to say that this monetary loss is a mere trifle in comparison with the incalculable loss and positive injury represented in all the superstition, ignorance, spiritual alienation, together with the host of consequent evils which flow therefrom. China's social, industrial, and political mis-



Temple, etc., Canton.

eries are as but nothing when compared to her midnight of spiritual darkness.

What, Then, Is China's Religion?

In one word it might be said to be ancestor worship; yet this falls short of fully answer-

ing the question. It can in truth be said that almost every religious form, sentiment, and belief find full expression in this universal and all-pervading worship of ancestors. The Chinese may differ on almost every other question, but when it comes to the worship of their dead ancestors, they are a unit, from the emperor to the humblest peasant. Other forms may or may not be carried out, but the dead ancestor never goes without his perennial honors.

But, to be more exact, the religion of China is a three-ply affair, consisting of Confucianism, the self-satisfied, self-righteous, ethico-political state religion; Taoism, originally a comparatively pure philosophic system, but later an indescribably confounded mass of superstitions; and Buddhism, a



Flora Pagoda in Canton.

foreign cult, which is so absolutely senseless in all its beliefs and ceremonies that it is difficult to conceive how a people as sober-minded as the Chinese are could be induced to put faith in it.

Confucianism

has as its founder and father, Confucius, who lived B.C. 551-479. Mencius, his disciple and next to him the greatest teacher in the Chinese world, lived some two hundred years after Confucius, B.C. 371-288. To every orthodox Chinese, Confucius is of course the greatest mortal that ever lived; he was the embodiment of all moral, intellectual, and political wisdom. Foreigners who have studied him deeply are not so unanimous in praise of his greatness.

He did not claim to be an originator, but merely a transmitter of the wisdom of the ancients. His own age left him severely alone, but after his death he was speedily raised to honor by the people, and imperial author-

ity made him a god, and ever since that time he has been worshiped by the sovereigns twice in the year.

Confucius taught morals and ceremonialism, and both have to do with man in his relation to the State and society. He knows little or nothing of the future or of God. "Man's duty to God is left to take care of itself." His motto was, "Recompense injury with justice, and return good for good." He inculcated truthfulness and sincerity, though he nullified this teaching by insisting in one



Dragon Boat in a Race, China.

of his historical works that for political and State purposes, it is at times expedient to conceal the truth—a very serious bit of teaching, as the history of this people abundantly testifies. He not only violated his oath, but justified himself, on the ground that as it was made under a threat, it was not binding upon him.

The chief corner-stone of his ethical teaching is filial piety. Witness the following: "Of all the actions of man, there is none greater than filial piety; and in filial piety there is nothing greater than the reverential awe of one's father. In the reverential awe of one's father, there is nothing greater than making him the correlate of Heaven." This makes a dead man into a god, and fills China with myriads of imaginary spirits both good and bad.

The highest sentiment of his teachings is expressed in the Chinese golden rule, which teaches that we should not do to others what we would not have them do to us. This in itself is very good, but it has little Christian value, for the simple reason that it leads to self-righteousness, being without God, without due conception of the sinfulness of sin, and without the conscious need of the Saviour. Confucianism has no hope of eternal life, no forgiveness and cleansing from sin, no soul consolation arising from communion with the Creator-father—indeed, it has nothing but lifeless maxims and cold legalism to hold out to the hopeless, sin-laden sinner.

It is decidedly to the credit of Confucius that he confessed his own inability to conform to his own teachings. It evinces humility and is a confession that cold morality without a spiritual uplifting power is seriously faulty. J. N. ANDERSON.

"A HOLY life has a voice. It speaks when the tongue is silent, and it is either a constant attraction or a perpetual reproof."

"OUR doubts are traitors, and make us lose the good we often might win by fearing to attempt."

Our Work and Workers.

THE right of baptism was administered to six candidates in Baltimore, Md., April 6.

SIX responded to an invitation to stand for truth at a meeting held April 6 at Morgantown, W. Va.

A NEAT little church was dedicated at Elk City, Okla., April 7, free from debt. One adult was added and two baptized.

SIX have pledged to keep the commandments at Defiance, Ohio, thru the labors of Brother John P. Gaede in a country schoolhouse.

SABBATH and Sunday, March 30 and 31, Brother W. E. Baxter organized a church of twelve members and baptized four at Temple, Okla.

BROTHER A. E. FIELD reports the baptism of three who have lately come into the ranks, two at Bartlesville, and one at Jennings, Okla.

IN Sydney, Australia, seventeen have been brought to obey the commandments thru the efforts of Brother P. W. Paap and others in a protracted tent-effort.

BROTHER G. HUBBARD and Brother Stead have been conducting a series of meetings about forty-five miles north of Adelaide, Australia, and four have decided to obey.

Prayers of Daniel.

IMPERIAL Persia bowed to his wise sway,
A hundred provinces his daily care;
A queenly city with its gardens fair
Smiled round him, but his heart was far away.
Forsaking pomp and power "three times a day"
For chamber lone, he seeks his solace there;
Thru windows opening westward floats his prayer,
Toward the dear distance where Jerusalem lay.
So let me morn, noon, evening, steal aside,
And, shutting my heart's door to earth's vain pleasure
And manifold solitudes, find leisure
The windows of my soul to open wide
Toward that blest city and that heavenly treasure,
Which past these visible horizons hide.
—R. Wilton.

The Seven-Sealed Book.

(Continued from page 6.)

pestilences which destroyed its myriads and wasted cities. Yet men went on wickedly, and the great professed church of that age not only refused to turn to God, but persecuted those who did believe the message of life.

These dire reappings will continue to the end. Men may talk peace, but prepare for war, till the climax is reached in the great battle of Armageddon. The evil beasts, dangerous animals of every kind, reap their harvests of thousands every year, and if the noxious insects and bacteria are included, bid fair to swell it to millions. With all the improved facilities of transportation and increased knowledge of agriculture, there are millions of lives doomed from famine in both Russia and China to-day. And following these will stalk dire pestilence, nurtured by all the evils to follow.

There are yet three seals to be broken. The first four deal with man's heart, and the influence of his choice upon the earth's surface, down to near the close of the eighteenth century. The events which follow the breaking of the next two seals look forward to the judgment of God upon men for their crimes against Christ in the person of His saints, and take hold of the very stability

of the earth itself. The saints in the grave, tho waiting in unconscious silence, are represented as pleading for justice, even as Abel's blood cried to God from the ground. Gen. 4:10.

At the opening of the sixth seal occurred the great earthquake of Lisbon, Nov. 1, 1755, a truly great earthquake known to affect nearly the whole earth, notwithstanding men had no instruments to record it. On May 19, 1780, came the darkening of the sun and moon; on Nov. 13, 1833, the falling of the stars, or the great meteoric shower of that date. These were all met in the matter and manner described in prophecy.

The next event is the rolling up of the atmospheric heavens as a scroll, the voice of God from heaven saying, "It is done," and the prayer of those who have rejected the unchangeable mercy of God to hide them from "the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who is able to stand?"

This part of this drama is interrupted for a little space to reveal the work which the mighty Rider on the white horse is doing among those who accept His message in the last generation—the sealing of His children preparatory to His coming. Of this sealing work now going on in the world, more hereafter.

When the seventh seal is broken, this wonderful part of the great drama ends. Rev. 8:1. There is a great silence in heaven. Are there reasons why the songs of praise to God should not continue?—No, but all the angels of God are permitted to escort the mighty, conquering Lamb to earth as He goes for His redeemed ones, conquerors in Him. He "shall come in the glory of His Father with His angels." Matt. 16:27. He "shall come in His glory and all the angels with Him." Matt. 25:31. "Not crowned with thorns and gory, but crowned with glory now." The pleading call of earth's wo has been heard, Come, come, come, come; the King has come, the joy and rejoicing of His people forevermore.

The Jews a Witness.

IN the wonderful plan of God and in the light of His prophetic word, the very wrath of man is made to praise Him. If men are obedient, God will use their obedience to get glory to Himself. If they are disobedient, they will so fulfil in their own lives His divine prophecy as to show Him to be the God of truth whatever the course of those concerning whom the prophecy is given. Thus it has been with the Jews. Their whole history is outlined in the oldest books of the Bible, Leviticus 26 and Deuteronomy 28. There were they told that should they rebel against God and go the way of the heathen, they would be scattered to every kingdom and people in the world. We are told that they would be separated from the nations, that they should be in fear and dread wherever they went, persecution would follow them. How true that has been. Go where you will and you will find the Jew. Go where you will and ill-treatment has also followed him.

When old skeptical Frederick the Great asked the court preacher in a sneering way, "What evidence have you that the Bible is true?" the faithful man of God could give no better reply than the laconic answer, "Sire, the Jews."

German Reference Bibles.

Carried in stock by the Pacific Press Publishing Company. Prices quoted are net, post-paid.

- No. 1130—8½x5½x1½. Cloth, sprinkled edges, brevier references, heavy board covers, made in Berlin\$0.75
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Says the *Sunday-School Times* concerning it: "The Standard translation of the Bible for the English-speaking world."

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- No. 175x—Bound in genuine levant morocco leather, calf lined, gold edges. A very fine book.\$7.00

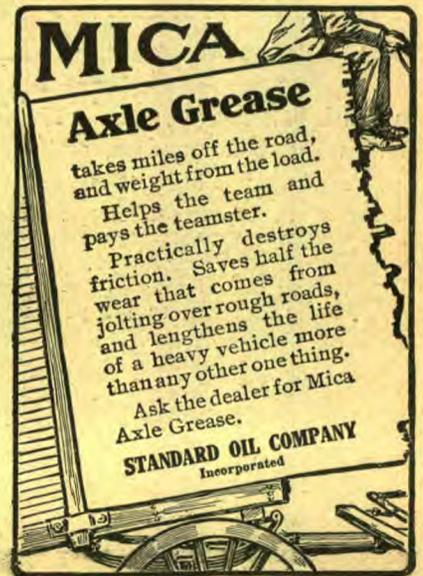
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Studies in the Christ-Life at Brother Eldred's

Mrs. L. D. Avery-Stuttle

Second Evening's Study.

I WONDER if Jack can remember why this cruel King Herod caused the death of those innocent babes," questioned Brother Eldred.

"Why, papa, he wanted to kill Jesus, and—"

"Yes," interrupted Florence, "yes, he thought if he killed all the babes in the city and neighborhood where Jesus lived that he would be quite sure of killing Him among the others."

"But, Jack, why was Herod so anxious to murder the Christ child? What harm would He ever do Herod?"

"He was a jealous, bad man, and was afraid Jesus would be king some day, instead of him."

"Yes," replied Sister Eldred, "but I think that the Jewish priests and rulers had given the king a wrong impression of the Messiah. He was to come in humility and poverty, instead of grandeur and display, and instead of a royal crown He was to wear a crown of thorns."

"Then do you think, Tom, that Jesus would ever have sought an earthly kingdom? What does Jesus say about His mission? Please read John 18:36."

"My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence," repeated Sister Eldred before Tom could turn to the text. "No; there was not the least danger. We see from this that Jesus would never seek to occupy any earthly throne. But how did it happen that the divine Babe was not slain with the other children of Bethlehem? Alice, suppose you read Matt. 2:13," continued her mother.

"And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young Child to destroy Him."

"You see how tenderly God watched over His Son. Even tho His mission to this earth would not be accomplished until He should give His precious life for the world, the time for His death had not yet come. He had a wonderful work to accomplish, and all the wrath of the dragon could not cut short one single hour of that precious life, until that work was done."

"Do you not believe, father," questioned Tillie, "that the Lord cares for us, too, and keeps us from danger every day, until our life-work is done, and that we each have our particular work to do for Him?"

"Yes," continued Tom, "and do you not almost think, father, that perhaps the Lord marks out our path for us, and that if we live as near Him as we ought, we shall be led by His angels?"

"Most certainly I do," replied Brother Eldred, "I can believe nothing else, since He has assured us that the angel of the Lord encampeth round about them that fear Him. But, Margie, my child, what were these men called who saw this star which led them to the Christ child?"

"Wise men, I think, papa, and they were also called Magi."

"Were these men Jews, father?" asked Jack.

"No, my son, and more than this, they were looked upon as heathen by the Jews. But altho they did not have the light which the favored people of God had always enjoyed, still they were living up to the little light they had far more perfectly than were the Jews. But, Alice, did these men succeed in finding the Babe?"

"O yes, sir; they found Him and His mother over in Bethlehem, for the shining star went before them and guided them."

"I wonder if this was a *real* star, or if it was a comet?" interrupted Jack.

"I suppose it was a glorious company of angels, my son," replied his mother. "Now," she continued, "will you tell me where Joseph and Mary lived at this time, Alice?"

"In the city of Nazareth, Galilee, I believe, mother."

"Why did they visit Bethlehem, Florence?"

"They went to be registered in their own tribal city, because Cæsar Augustus, who then ruled the whole known world, decreed that every one must thus do. So Joseph and Mary went to Bethlehem, because that was the city of David, and they belonged to the house of David—mother says King David was their ancestor."

"Very good; but do you suppose they really were required to *pay* their taxes at this time, Alice?" smiled Brother Eldred.

"Why yes, I think so, father; of course Joseph and Mary were poor people, but I suppose they just *had* to pay their taxes for all that."

"Well, please read the first verse of the second chapter of Luke, reading the margin, and we shall see."

"And it came to pass in those days, that there went out a decree from Cæsar Augustus, that the world be enrolled in order to be taxed." Well, father, I never thought of reading the margin of that verse before," said Alice.

"Were there any others whom the Lord took special pains to notify of the birth of the Child Jesus? Will you answer, Florence?"

"Yes, papa; the angels came to some shepherds who were keeping their sheep at night. The shepherds saw the sweet Babe before the wise men."

"Can you tell me, Tillie, where the record concerning the shepherds is found?"

"Why in Matthew, I suppose, isn't it, father?"

"No, no," interrupted Tom. "Matthew doesn't say a word about it, neither does Mark; but Luke tells the whole story, in the second chapter. I thought as Tillie did until I looked it up."

"Very good—but now perhaps we have given as much time as we should to the study, for this time. Next Friday evening we will study the life of Jesus as a child. Let us each learn all we can thru the week."

"Before we close, father," smiled Sister Eldred, "let us hear another little poem, about the 'Slaying of the Innocents.' I think Alice will repeat it, will you dear?"

"I'll try, mother," replied Alice, as she made her bow.

"The Slaying of the Innocents."

"Like passing dream the days go by
Since, in the brightening Orient sky,
The wise men saw the shining star
Gleam over Bethlehem's hills afar,
And since the shepherds' hearts were stirred,
By sweetest song ear ever heard.

"But ah! those echoes scarce had died
O'er Judah's hills and vales so wide,—
Those hills and vales which lately flung
The echoes back from angel tongue,—
Ere, from those selfsame hills, arise
Loud wails of anguish to the skies.

"O Herod! heedest thou not the cry
Of Rachel's anguish, rising high,—
That long, loud wail of mortal pain
From tender babes thy sword hath slain?
Why dost thou raise thy puny arm
To do the Lord's Anointed harm?
Dost thou not know the Eternal One
Will shield His well-beloved Son?

"To far-off Egypt's friendly land
He journeys, led by angel hand;
There safe from cruel rage, is borne,
While Ramah's daughters weep and mourn.
O crafty Herod, vain thy might,
When waged against Eternal Right.
Vain, vain shall be thy godless boast
Thy conflict with the Lord of hosts."

A Dear Bargain.

"It is a jolly knife," said Ted, admiringly.

"There are three blades besides the corkscrew," said Tom; "it could not have cost less than half a dollar."

"What made him give it to you?" said Ted. "I wish he had taken it into his head to give it to me."

"Why, I'll tell you," said Tom, laughing. "He's so green, you know. I gave him my red alley for it, and the medal I picked up in the road; and I told him the medal was silver and the alley was real marble and worth a lot of money, and he thinks he's got a great bargain."

"O," said Ted, "that alters the case! I would not have it at that price if you gave me a hundred pounds as well."

"Why not," said Tom, "if he's such a softy as to believe everything you tell him?"

"He's welcome to sell his knife how he likes," said Ted, turning on his heel, "but I would not sell my character for all the knives in the world."—*Boys' and Girls' Companion.*

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SIGNS OF THE TIMES

PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

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The SIGNS wrapper bears date of last issue due on your subscription. Unless renewed in advance, paper stops with expiration date.

If herewith is an order blank, you will know you have overlooked sending renewal. You will not wish to miss a single issue. Back numbers often can not be furnished.

Wanted at Once.—Twenty-five young ladies, fifteen young men, all consecrated Seventh-day Adventist Christian workers, to make immediate arrangements to enter the Glendale Sanitarium Training-school for Missionary Nurses. Class begins June 1. Exceptional opportunity to secure a practical missionary training that will fit you for any field in the world. Address Dr. Winegar Simpson, Glendale Sanitarium, Glendale, Cal.

TO THOSE SECURING SUBSCRIPTIONS.

Many are now securing subscriptions for the SIGNS OF THE TIMES. A large number will come as a result of simply showing the issue of May 1, referring to it as the first in a special series, and calling attention to the article by Mr. Wightman.

To those who are securing subscriptions for the SIGNS, we will be glad to furnish a subscription receipt book. This will enable them to furnish each subscriber with receipt and at same time keep record. Make request to the SIGNS OF THE TIMES,

Mountain View, Cal.

WORDS OF APPRECIATION.

"Enclosed please find 75 cents for which send me the entire series of 26 special numbers of the SIGNS OF THE TIMES direct to my address, for I sincerely believe that there is not another paper to be found that can take the place of the SIGNS OF THE TIMES to me."

"Our librarian here in the city has just phoned me that one of her clubs of the SIGNS expired the 27th of last month. She was aware that it would be so but thought that inasmuch as we were preparing to get up a larger club for the Special SIGNS beginning in May that she would say nothing about it, and just let it go until the new club began. However, when her subscribers learned what was up they objected most strenuously; they wanted their papers continued without any break whatever. Good. Well, the result is that she now asks me to write you at once and have that club, including this week's number, continued for another month. So please see that she gets all her numbers, that no disappointments may be felt by her subscribers, even tho they will not now get this week's paper till next week. ELDER S. G. HUNTINGTON."

"Salt Lake City, Utah."



MOUNTAIN VIEW, CAL., MAY 8, 1907.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") 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 almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

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Be Sure to Read Our Publishers' Column, the Last on Page 15.

A big trust conference will be held May 28-31, in Chicago. It is expected that there will be an attendance from all the great corporations of the country and from all the various states. Government control will be one of the principal subjects of discussion. This conference is a sign of the times.

Prophecies and Prophecies.—The daily, and especially the Sunday papers, are noting the fearful forecasts which have been made by Spangler and Madam De Thebes concerning the world and America for the next two or three years. They predict the destruction of New York, Boston, and Chicago, disappearance of the Hudson River, the pushing up of a great mound in the vicinity of Chicago which will utterly destroy that city, the sinking of the entire Atlantic coast line, and many other things. There are thousands upon thousands who will give heed to these predictions, and pay no regard whatever to the prophecies of the word of God. In the Bible, we have the history of this world from its beginning to its close. It is the most up-to-date Book there is in existence to-day. It tells us just what will be the fate of the earth and of those who dwell upon it. Men may seek to confirm it by vision, or set it aside by dreams;

it is for the child of wisdom to know what the word declares. "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the straw to the wheat? saith Jehovah." Jer. 23:28.

A newspaper item recalls what has been stated as a fact that Washington was first called Rome, and that a creek which flowed thru the city was spoken of as the Tiber. It is also stated that the first owner of the land upon which the capital was located was named Pope. There are many who do not know a still more important fact, and that is that the early Republic of Rome is to a great extent typical of the later Republic of America, and that the ending of the latter may be read in that of the former.

OUR NEXT TWO ISSUES.

NOTWITHSTANDING the contempt and ridicule which have been heaped upon the doctrine of our Lord's second coming by unbelievers without and within the church, notwithstanding the mistakes which deluded and fanatical and mistaken believers have made, and the reproaches they have brought upon the Master, the second coming of Christ is still a great Bible subject, of which the Scriptures speak from beginning to end, and around which all the hopes of the Christian center. Christians can not therefore refuse to study the subject, to learn the truth of the teaching of God's word upon it.

To assist all such we shall present the subject in our next two issues just as simply, scripturally, clearly as we know how under the following divisions:

- He Will Come Again.
 - The Manner of His Coming.
 - Shall We Know of His Coming?
 - His Coming the Hope of the Church.
- What Christ's Coming Means to the Earth.
 - What Christ's Coming Means to the Sinner.
 - What Christ's Coming Means to His People.

Our next number will have a more striking and clearer view of the great Peace Congress in New York. More of its meaning will be developed. It will be presented in its fulness as in no other paper of the United States.

These numbers ought to sell by the thousands. They will be well illustrated, and filled full of important truth.

The twenty-three issues to follow will be equally good. The price of the twenty-six issues, running six months is only seventy-five cents. Back numbers can be supplied for a limited time.

Address, SIGNS OF THE TIMES, Mountain View, Cal.

Protestants in France.—The *Northern Messenger*, of Canada, March 15, says that "over 100 Protestant churches in France have agreed upon some sort of union. The first three articles of the union agreement read as follows: 'In Jesus Christ, as Son of the living God, and Saviour of men; the unique religious value of the Bible, document of the progressive, revelation of God, and the right and duty of churches and of believers to put into practise free investigation in harmony with the rules of the scientific method, and the reconciling of modern thought with the Gospel.' The form of union adopted is the Presbyterian, and the governing body a general synod." They will find themselves so weakened by higher criticism, of which the "scientific method" and "modern thought" are other terms, that they will never be an aggressive, reforming force in the republic. Poor France, and poor Protestantism!

The Standard Dictionary Company, 1 Union Square, New York, has leased the plates and taken over the sale of all Funk & Wagnalls Company's Standard Dictionary, including the school, trade, and subscription editions. All orders or inquiries for prices and terms should be sent to the above address. The manager is Mr. V. M. Coryell. There is no better dictionary published.

The Foes of the Church.—The church of Christ has nothing to fear from without. Skepticism and infidelity may bring to bear all their forces, may ridicule the most sacred truths, but they can not prevail against those who stand in the strength of Christ and His truth. What the church has most to fear is the infidelity and faithlessness within her own precincts. If she admits the spirit of the world, if she compromises with evil, if she willingly holds within her membership the open transgressor, the sin-lover, the worldling, she is nourishing and cherishing on her own life that which will prove her destruction. As with the Christian so with the church, the only foes to be feared are those admitted within. By bidding them come in the church bids Christ depart. By cherishing His presence, by feeding on His word, by watching against sin, we keep the foes without. The danger to the church is from within. Let her keep her own secure, and she need fear nothing from without.

America and the Vatican.—We are continually finding in the daily press evidences of the growing friendliness between the United States Government and the Papacy. This is not a matter of friendly courtesy between an officer of the United States Government and some other man who may occupy a high position in the Catholic Church, but it is between men holding official positions in both governments, and the news items, originating in Catholic sources, are careful to emphasize the fact. For instance, we are told in a daily sheet of April 16 that "Don Henrique Jose Reed da Silva (Portuguese), Bishop of Traganopolis, a special envoy of the pope," "a close friend of the American minister in Lisbon," comes with letters to Chief Justice Beatty of California Supreme Court. It is not a healthy indication when government officials are specially friendly with any church officials, especially when that church claims to be the maker and destroyer of governments.

A clipping is sent us by the *National Tribune*, Washington, D. C., of March 28, containing the statement that the grafters of San Francisco had used \$225,000 of the gold contributed by the East to the stricken people of San Francisco. But, bad as the grafters are, this is absolutely denied. Seemingly they have grasped almost everything that was in sight up there in San Francisco, and extravagance and unwisdom may have been used in the matter of contributions, but we believe the evidence has shown that there has been no dishonesty to any extent in connection with the administration of charity funds.

FOUR EXCELLENT TRACTS.

FOUR tracts of the Apples of Gold Library were laid upon our table this morning, the first reprinted since the fire. These are most excellent and helpful tracts on practical subjects. They are Nos. 1, 2, 3, and 10 of A. G. L. The first one is "Looking unto Jesus," by that splendid evangelical man, Theodore Mono. Helpful indeed it ought to be to every one who longs for a Saviour and Comforter. No. 2 is "The Christian's Privilege," by Mrs. E. G. White. We know of no tract of its size that will be more helpful to the struggling soul than this little publication. No. 3, "The Sure Promises of God," by C. H. Spurgeon. The title indicates the character of the tract, a wonderful help to the believer in Jesus Christ. No. 10, "The Benefits of Bible Study," by Mrs. E. G. White, points out the importance of Bible study, how that study should be made the first consideration, how the Bible should hold its rightful place in the Christian's life, how there are gems of wonderful truth to be obtained from that word thru the earnest seeking and following after God. It certainly will prove helpful to the Bible student. The price of each is one cent, single copy; one hundred, fifty cents. The four can be obtained for five cents. Of course if one is getting them for free distribution the better way is to get large quantities. They are certainly worthy of wide distribution, and are very convenient to slip into a letter to a friend.