

A decorative border with a repeating floral motif of leaves and small flowers surrounds the central text.

THE LAST DAYS

THIS MAGAZINE is issued monthly, and brings Good Tidings of Great Joy which shall be to All People; tidings of Salvation through the Only Name given among men whereby we must be saved. Tidings also from all parts of the World relating to the Signs of the Times, the fulfillment of Prophecy, and the Jewish Renaissance.

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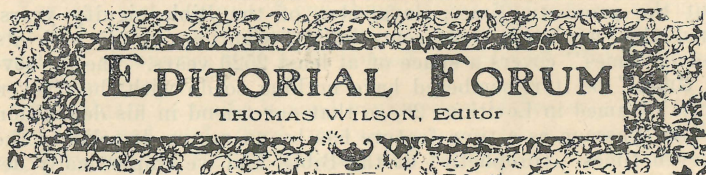
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The Last Days.



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NO. 8

THE "SEVEN TIMES."

A well-known Adventist writer, who counts himself among "the old-timers," has written an article showing that the "seven times" spoken of in Leviticus 26, are not prophetic times, but refer rather to the increased severity of punishment that God would bring upon Israel in case of their continued disobedience. Granted, but does this warrant his concluding paragraph, which is as follows:

"Every argument for definite time or indefinite time based upon a prophetic signification given to the 'seven times' has hitherto proved a failure, and doubtless will do so, because plainly out of God's order."

We might ask what "**times**" he refers to in this paragraph? The "times" mentioned in Leviticus are not the only times spoken of in the Bible. Jesus, for instance spoke in his great prophecy of "the **times** of the Gentiles," during which Jerusalem was to be trodden down, and in Daniel 4:16 and 25 "seven times" are mentioned in connection with a certain tree that was to be hewn down, the stump of which was to be left and be bound with a band of iron and brass, etc. While this vision primarily refers to Nebuchadnezzar, and was fulfilled (typically) in his person, yet the extensive details given to its recital, the beast's heart, the band of **iron** and **brass** (Rome and Greece, as in the image) all conclusively show that on a miniature scale the Gentile powers are referred to, as in the bright colossal image of Daniel 2 which king Nebuchadnezzar saw in a dream. But in the tree vision we have a **time feature** introduced which was not spoken of in the former vision. The beast's heart shows the character of the Gentile powers represented from Babylon down to the last one on the list; the band of iron and brass evidently point to the Grecian and Roman powers that would otherwise control the Babylonian tree or territory.

The "seven times" referred in its miniature scale to seven

years (of 360 days) which were 2520 days in the aggregate. We need not spend time in talking with an Adventist to convince him that the prophetic times, days, etc., of the Bible signify years. Then this miniature representation of Gentile powers with its "seven times" covers a space of at least 2520 years. These "**seven times**" be it remembered have nothing to do with the "seven times" named in Leviticus 26, so that our friend in his demolition of that passage as a time feature has by no means demolished the "seven times" (prophetic) of the Bible, and we emphatically deny his assertion that "every argument for definite time based upon a prophetic signification given to the "seven times" has hitherto proved a failure." No, no! If he had written "glorious success" instead of "failure" he would have been nearer right.

We might fill our paper with illustrations from history going to prove this fact, but will refer to two only at this time.

Babylonian chronology is reckoned from the accession of Nabonassar. Thoth. 1, (Feb. 26), B. C. 747. The first illustration will be on the lunar scale.

2520 lunar years from B. C. 747 reaches to A. D. 1699. "This year closed a twenty year's struggle in which the Porte had been engaged with Austria and Russia. The Porte was compelled to lay down her arms, and make peace on most disastrous terms. The Peace of Carlowitz signed in 1699, broke forever the aggressive power of the Turkish empire."

It was at this period also when England was rejoicing on account of the full establishment of Civil and Religious Liberty, after the Peace of Ryswick had been signed.

Another striking feature which we must not overlook is this: "Seven times" when bisected gives us a period known in the Bible as "time, times and a half," which is 1260 years. Then 1260 lunar years, measuring from our beginning date, 747 B. C., reaches to A. D. 476, which history tells us marked the end of the Western Roman Empire. Was this a mere accident?

Now let us measure 2520 solar years from 747 B. C. It lands us at A. D. 1774. We are told that from this date we may reckon "the commencement of the overthrow of the Papacy under the judgment of the last days." "France, which for over a thousand years had been the main pillar of the popedom in Europe, had by this time become anti-papal to the core. Her people had revolted from the tyranny of priestcraft, and become openly and fiercely infidel."

In canvassing this subject we must remember that the illustrations given are from the **beginning** of the Babylonian chronology, and in the terminals of the "seven times" measuring rod reach to periods of incipient stages of latter day history. If we measure from later, yet important beginning points, the terminals will

reach periods of great interest and importance. Just so also with the bi-secting rods.

You can rest assured of one thing, if you find anyone affirming that the period of "seven times" is non-existent except in the minds of visionaries that he is himself ignorant of what he thinks he is wise upon.

The subject is really beyond controversy if honestly and carefully examined, and affords many sign posts for the use of God's watchers, but not for the ignorant and careless.

RUSSELLS "PARALLEL" STRUCTURE IS FALLING TO PIECES.

Those who have read Pastor Russell's works know that his entire scheme rests on a foundation of "parallelisms," drawn from the history of Israel. He claims that God recognized "typical Israel" as his people for 1845 years and then they were rejected by the King as unworthy, after a trial and inspection of three and a half years. So at "the close of a similar period of 1845 years nominal Christendom has been rejected by the King as unworthy longer to receive any favors from him, or to be recognized in any manner by him."

This parallelism required that our Lord should come in A. D. 1874, which it is claimed he did, and entered upon his work as King of Kings and Lord of Lords in 1878. An inspection of nominal Christendom at that time resulted in his rejecting them and he has regarded them from that day to this as "Babylon the great, which is fallen, fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

He also adds that the period of falling covers thirty-six and a half years, in agreement with the fall of Jerusalem in A. D. 70. Thus, "with the end of A. D. 1914, what God calls Babylon, and men call Christendom, will have **passed away.**"

This period of forty years—1874-1914—he also terms a time of "harvest." "Between the time when Babylon is cast off (1878) and the time when the plagues or troubles come upon her, is a brief interval, during which the Lord's servants are sealed in their foreheads." "We are now in the harvest time of separation."

Mr. Russell says that the general "call" to joint heirship with Jesus closed in October, 1881, but that the "door" is still open, as there will be some who will fail to run to the end, and the late comers can fill their places.

Again he says, "The Gentile times prove that the present gov-

ernments **must all be** overturned before the close of A. D. 1914." In keeping with this he predicted an awful time of anarchy and destruction to come during the latter part of the forty years' period ending in 1914, to correspond with the Jewish parallel of Jerusalem's destruction in A. D. 66 to 70.

Now that time is so far advanced he begins to see the impossibility of a fulfilment of the program as plainly outlined by him, and he begins to hedge. He says, "We have not attempted to say that these views are infallible, but have stated the process of reasoning and figuring, leaving to each reader the duty and privilege of reading, thinking, and figuring for himself. That will be an interesting matter **a hundred years from now.**"

Yet, on page 243, Vol. 2 of "Bible Studies" he tells us that "if the Chronology, or any of these time periods be changed but one year, the beauty and force of the parallelism is destroyed." "Or, if one year should be deducted from the Chronological reckonings, the confusion would be just as great, the changes to the several periods being in an opposite direction. These various time-prophecies corroborate each other, while the parallelism of the two dispensations clinches their testimony." Yet in a recent editorial he tells his readers that in his judgment it now seems **unreasonable** to expect during the present year (1914) all that he has anticipated."

If then your predictions of coming events have not materialized, Mr. Russell, what are we to conclude, what can we conclude, only that the harmony of your parallel dispensation theory is destroyed? It falls to pieces, because if one link goes they all go. The dispensations are no longer parallel. Indeed it must have required a great stretch of faith on the part of your credulous followers to swallow your statement that in A. D. 1874 the Lord actually arrived according to promise, and that in 1878 the resurrection of the dead saints took place as promised. Not only so but from that time all the saints who died have been instantly "changed" and now possess bodies like Christ's body.

The truth is there is not and never has been any real foundation for these positive statements. When Jesus comes his living saints will know it, and will not have to depend upon the declaration of "that servant" either.

Babylon, as you term the Christianity of the past forty years, has not been destroyed, neither are all the kingdoms of this world overthrown. The awful time of trouble has not come as yet. In short, **not one** of the events which your parallelism calls for have materialized as far as visible things are concerned; therefore no one is called upon to believe that the invisible events have transpired which you say were due to happen in 1874 and 1878, viz., the Lord's coming and the resurrection of the dead. This over-

throw of your parallel structure will release your followers from exercising any further faith in this direction. Let them exercise their privilege now to think for themselves, and read God's word independently of "Bible Studies" prepared and served by one who falsely claims to be "that servant" whom God has delegated to furnish spiritual food for his household. Be free men in Christ and he will bless you in your service.

A TRACT WRITER REVIEWED.

A well known writer on religious themes has contributed an article on "The Kingdom of God; What, How and When." It has been issued in tract form with a view to wide circulation for "educational" purposes. We have carefully read every word of it, and have concluded that it is not "meat in due season", that is, it falls far short of presenting to the untutored mind a scriptural view of "the world to come." A brief summary is as follows:

1. A kingdom under the whole heaven, which will be "just as real as any kingdom ever known on earth." This is its territory.
2. Laws (or character) which he defines as "the law of Love" (Matt. 22: 37-39).
3. A royal city—the New Jerusalem which John saw in vision, with its "streets of gold, walls of diamond, gates of pearl, foundations of richest gems of gorgeous hue, sparkling in glory, lighted by the glory of God and of the Lamb, outshining the sun."
4. Christ, the perfected King.
5. "The subjects—the saints of God who believe on the Lord Jesus Christ."
6. All who have lived and died under Satan's deception will have "disappeared forever from the universe of God."

After this presentation of the Kingdom of God as he understands it, the writer appeals to the reader, if he is not already an heir of the Kingdom, to not delay, as Christ may come at any time now "and break in pieces all kingdoms of the earth."

After reading this imperfect and in some respects untruthful picture of the glorious and everlasting kingdom of our Lord Jesus Christ, we felt a wave of sadness creep over us, as we thought of the many things belonging to it as recorded in the Scriptures of truth, which the writer has entirely ignored and never once mentioned. We would gladly supply these features in an addenda to the tract if we had the opportunity, but seeing this is not possible we will at least enumerate some of the points we have in mind, and hope they may be useful to some who desire the light of truth though it may not reach them through denominational channels.

1. When a king presents himself as one having rights and

authority to rule and to possess territory, it is at least expected that he shall make known his credentials. As to Christ this is done very fully in the Scriptures. He is spoken of as "the root and offspring of David," the "Lion of the tribe of Judah"; that he "cometh of the seed of David," and possesses "the key of David"; and Christ himself said, "How say they that Christ is David's son?" And how explicitly the angel Gabriel spoke to Mary when the coming birth of Christ was announced—"the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." These are a few of the links which identify Him with the kingdom of Israel and the throne of David—the "tabernacle of David, which is fallen down" of which it is said "I will build again the ruins thereof, and I will set it up."

Not one word of this line of descent or heirship to David's throne is spoken of in the tract named.

2. The next point we will notice is where the writer declares that the royal city or metropolis of the kingdom will be "the New Jerusalem." Here is an error surely. The scripture teaching is clear that **after** the marriage of the Lamb is come and his wife hath made herself ready; **after** the judgment on the beast and false prophet (Rev. 19) an angel appears on the scene who seizes "the dragon which is the Devil and Satan," then binds him for a thousand years, and casts him into the bottomless pit, to remain there "till the thousand years are fulfilled."

Then follows the reign of Christ (on the throne of David) with his living and resurrected saints for a thousand years. At the end of this season Satan is loosed—the second resurrection takes place—the judgment of the great white throne and the casting of the devil, death and hades into the lake of fire, as the word plainly states, and

THEN

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." Rev. xxi: 1, 2.

In view of this scriptural order of events how important it is that we should heed the admonition to "rightly divide the word." The writer referred to brings the New Jerusalem to the earth at least a thousand years before it is due. We can see no excuse for such a jumble in dealing with this subject.

3. Another inexcusable error appears when he says that the "subjects" of the Kingdom are "the saints of God who believe on the Lord Jesus Christ." We have not space to deal with this question as it deserves, so must be content with a brief outline of

the Kingdom as we see it in the light of the prophetic word, and the teaching in the New Testament.

We have already referred to the reign of Christ and his saints for a thousand years. Some (the tract writer included) believe that when Christ comes all probation ceases, and every one living and dead will be judged, and all who are not worthy of eternal life will be cast into the consuming fire and forever perish. The remainder will be saved and inherit whatever is in store for them. This is false doctrine and those who believe and teach it will find how mistaken they were, after Jesus really comes.

The thousand years' reign of Christ and his saints will indeed be "a real kingdom." The Scripture teaches that the saints share with Christ His throne and glory. The throne we have already seen is David's throne restored. Its location will not be in heaven, nor in the "New Jerusalem," but in Jerusalem and Mount Zion in the Holy Land—Palestine. "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. 2:17.

The prophet Micah also declares that "the law (of the Kingdom) shall go forth of Zion and the word of the Lord from Jerusalem." "The Lord shall reign over them in Mount Zion." "I am the Lord your God dwelling in Zion." Isaiah also declares, "the Lord shall reign in Mount Zion and in Jerusalem." Many more references might be given confirming the same statement, but are not necessary. Not one of them have the slightest reference to the "New Jerusalem."

Jesus told his apostles that when "the Son of man should sit upon the throne of his glory (David's restored throne) they also should sit upon twelve thrones judging the twelve tribes of Israel.

God says concerning Israel's restoration, "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. When I have brought them again from the people, and have gathered them out of their enemies' lands and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured my spirit upon the house of Israel, saith the Lord God." Ezek. 39:25-29.

According to this the Lord is going to make a clean sweep and leave none of them in the land of their enemies, and will finish the glorious work by pouring out His Spirit upon them. Then the kingdom of Israel will be in the ancient land with the twelve

apostles over the twelve tribes, and Christ on his throne in Mount Zion and Jerusalem. They will be the chief nation and the first saved nation in the world.

Of course there will be hundreds of millions of people on the earth still and the law from Zion will reach them. They will not have "disappeared forever from the universe of God" as this writer claims. These will be the "subjects" of the kingdom, and the saints will be their rulers. "Do ye not know that the saints shall judge the world?" 1 Cor. 6:2. What folly it is to say that the saints will be the "subjects"—the only subjects of God's kingdom! Believing as the writer of the tract does he is forced to that conclusion because all the real subjects will have been destroyed by fire as he teaches.

Jesus has promised to overcoming saints that he will give them "power over the nations." This he could not do if they are all destroyed. In conclusion we will quote a beautiful passage from Zechariah 2, which clinches all we have been presenting.

"Sing and rejoice O daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh before the Lord, for he is raised up out of his holy habitation."

* * *

IVAN PANIN.

From a letter recently received from Brother Ivan Panin we learn that he has been for some two months in Toronto, Canada, and Stratford and London. He is booked for nightly addresses in London from Oct. 25 to Nov. 7. We are pleased to publish the following extract from a recent notice of the "Numeric New Testament" given by a cotemporary. He says:

"Mr. Ivan Panin is a Russian who has spent many years in this country and has become very thoroughly an American citizen. He is a man of admirable scholarly and literary attainments. He is heartily convinced of the verbal inspiration of the Bible, and considers that he has proved it by the discovery of a wonderful system of numbers running through the New Testament.....

"The spirit in which Mr. Panin has done this work is worthy of all praise, for, as he writes in his preface, 'the Bible, like the great God Himself, is not to be approached with chatter and clatter and bustle, but with contrite spirit, bruised heart, and prostrate form; but above all, with shoes off the feet, rather than shod with boots of modern criticism (euphemism for guessage mostly), of patent leather, and high-heeled, and—creaking at that.' "

LET IT REST.

A certain well-known Adventist, whose writings for years past have been more or less sprinkled with his views on the "premonitory sign" question, has recently found fault with the editor of "The World's Crisis" (Boston) for his attitude toward this subject—"that such teaching is not essential to the work of Adventism." He says, "Eastern Adventism as represented by the 'Crisis' has receded to the point where it lays little or no stress upon the fulfilled signs, regarding the matter as one of mere opinion and not essential to our work."

Personally we think the editor of the "Crisis" shows his wisdom in the course he is taking regarding the signs alluded to, dating back to 1780. To try and galvanize those so-called signs into life at this late date would not only be futile, but show a lack of judgment on the part of the editor complained of. Indeed if he should undertake the hopeless task, and fill his columns with a series of articles trying to prove that they were of great importance and pillars in Adventual truth that we must depend upon for our proof of Christ's near coming, he would soon note a considerable falling off in his subscription list. People have become weary of the continual harping on this effete and unprofitable "dark day" theme and it had better rest five generations longer in the dusty bed it has occupied for five generations past. Let it rest!



[Communicated]

THE CHRIST AND THE VICAR OF CHRIST.

No room for Thee, O Lord,
In the inn of this world's mirth;
Only the stable manger
Cradled Thee at birth.

The foxes have holes,
Each bird of air its nest;
Only Thy weary head
Had no place to rest.

Even from Thy cross;
Which the sun veiled in gloom;
They took Thy sacred body down
To lay in borrowed tomb.

Most Christian people know that the Vatican Palace in Rome is the residence of the Pope. Each Pope on his election assumes the claim "Vicar of Christ" (Greek: Anti-Christos).

Some 1800 years ago it is written in the Scriptures that a scribe came to our Lord with a petition: "Teacher I will follow Thee whithersoever Thou goest." From our Lord's reply we may infer this "scribe" was unaware what such following really meant. "The foxes have holes, and the birds of the heaven have nests: but the Son of Man hath not where to lay His head." Matt. 8:19, 20.

The ground upon which the Vatican Palace stands has an ominous history. According to Ennius—"Fauni vatesque canebant"—the second King of Rome made it a "sacred" place for an Etruscan god—'vaticinium', an oracle or prophecy. Later Caligula, third Emperor of Rome, A. D. 37, built a circus here, and Seneca tells us Caligula, walking one night by torchlight, amused himself by the slaughter of a number of distinguished persons—senators and Roman ladies. It was here also that Caligula erected the obelisk (from an Egyptian temple)—which now stands in front of St. Peter's, adjoining the Vatican Palace. It was this same Caligula (Caius Cæsar) who first offered his foot to be kissed, which Seneca indignantly declares, "was the last affront offered to liberty and the introduction of Persian slavery into Rome." N. B. The Pope's foot is still kissed, but now no indignant Seneca raises a voice against the custom. Later Caligula's circus was called "The Circus of Nero" and here that Emperor who prided himself on his artistic conceptions, and tried to impart to all his public displays a dramatic element was the first to represent by actual death the scenes of legend or mythology. Ixion fastened to a wheel; Mucius Scævola having his hand burned off; Actæon torn to pieces by dogs; Orpheus eaten by a bear; and the women appeared as the Danaïdes, or as Dirce bound to the horns of a bull.

Nero ascended the throne in A. D. 54 when the Roman church claims Peter as its first bishop. The claim has not the slightest foundation of fact to rest on. If Peter was in Rome when Paul was brought for trial before Nero, then this is what Paul says in 2 Timothy 4:16, "No man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me."

It was in Nero's Circus that as darkness approached the Emperor lit up the circus by using the oiled and burning bodies of living Christian men, women and children, and by the light so obtained chariot races took place, in which the emperor himself joined. Such is the past history of the ground upon which the palace of the Popes and the Church of the Popes is built.

"The Vicar of Christ" inhabits a palace 1151 feet long by some 300 feet broad, containing 4,422 apartments. It has 8 grand staircases and 200 smaller ones. The gardens cover some 50

acres. They are a most delightful retreat for the hot days of May and June, and before that time its woods are carpeted with wild violets and anemones. The beauty of the ancient groves interspersed with fountains and statues present a beautiful scene of sylvan quiet, for these gardens of the successors of St. Peter are an Eden solitude for the Pope and his attendants. Terraces framed by walls, tapestried with orange trees cut into hedges; avenues of laurels, high as oaks, cross and recross one another in bewildering mystery.

But neither the beautiful gardens outside the palace nor the vast labyrinths of galleries inside hung with tapestries and pictures, adorned with statues that are world renowned—even to mention same would be to paraphrase a catalogue—possess the interest of the pontifical library. Here are rooms of ideal magnificence, 200 feet long; here walls disappear under frescoes of magical decoration and floors glitter with polished mosaics. Priceless porcelain standing on pedestals of onyx and agate—gifts from sovereigns to popes on jubilee and birthday anniversaries; a chair of solid silver which cost \$75,000; and under cover of a multitude of shut and gilded presses are the 27,000 manuscripts which make this Liberia Vaticana the superior of all libraries of the world.

Among these M.S.S. is one so old that no one has any idea when first it was written or who composed it. It was first printed in 1595 and entitled "A prophecy of St. Malachi." It professes to go back to the first Bishop of Rome, and gives 265 as the number of Popes; from the first pope to the last. Each number has a motto attached to it. The present pope, Pius X., is the 257th pontiff, thus leaving but 8 more popes to exhaust the mottoes. The Latin is very ancient but a distinguished Oxford University scholar has furnished me with the correct translation of the last 8 mottoes, which here follow:

- 258. Religio depopulata: A depopulated religion; one deprived of adherents.
- 259. Fides intrepida: A dauntless faith.
- 260. Pastor Angelicus: An angelic Shepherd.
- 261. Pastor et nauta: A shepherd and a sailor.
- 262. Flos florum: The flower of flowers.
- 263. De medietate lunæ: At about the half moon.
- 264. De labore solis: Concerning the labor of the sun.
- 265. Gloria olivæ: The glory of the olive.

The MS. ends with:

"In persecutione extrema sacræ Romanæ Ecclesiæ sedebit PETRUS Romanus, qui pascet oves in multis tribulationibus: quibus transactis, civitas septicollis diruetur, et JUDEX tremendus judicabit populum."

"In the last persecution of the Holy Roman Church shall sit

PETER the Roman, who shall feed the sheep in many tribulations: which being accomplished, the city of the seven hills shall be destroyed, and the great JUDGE shall judge the people.”

Oakland, Cal.

E. E.



A JEWISH CONFERENCE.

A conference of Jewish ministers was held in London, Eng., last June, at which many questions were discussed which concern the present and future welfare of their people.

One of these was the proposed University to be located in Jerusalem. Rabbi Dr. B. Salomon speaking on this subject said:

“It is Western Jewry that is most in our thoughts when we discuss the feasibility of a Hebrew University—but should we not look rather to the East to the hundred thousands of Jews who live scattered in Syria, in the cities along the Euphrates and Tigris, at Turkey with its important Jewish communities, at Persia where our brethren live in fear and trembling, at Palestine itself. Let us have a University where our Eastern brethren can learn to make the life they lead bearable.

“And let us remember that there would be no difficulty in getting the right class of students. The Anglo-Jewish Association, the Alliance Israelite Universelle, the Hilsverein, with their numerous schools would furnish the University with a nucleus of able undergraduates. The most brilliant scholars from these three sources would have an opportunity of proceeding to the University, where they would become Rabbis, doctors, chemists, lawyers, etc., and could raise and elevate their homelands and raise Eastern Jewry in the scale of influence and refinement. And above all they would learn agriculture and forest culture, the science of irrigation could be made known to them so that they may learn to till the land on scientific principles. Such a University would confer a boon on the Holy Land itself, which it would be hard to over-estimate.”

The Rev. Dr. J. Hochman read a paper on “Palestine and the Jewish Renaissance,” which was extremely interesting. We have room for only a few brief extracts. He said:

I would plead that “Palestine” is a term which has significance

only in historical geography. It has no more political significance than has "The Holy Land." There is no country which now bears that name. The land we thus denote is divided into Turkish provinces, and is grouped with, and absorbed in, larger areas. It is not only "a land without a people." It is a land without a name. The post office official who refused to accept a letter for Palestine because he thought it was a place in Heaven, was not far out.....

The Zionist movement, as embodied in the organization founded by the late Dr. Herzl, has tended to lend a political significance to the work of the Jewish settlement in Palestine, and therein some would find justification for the aloofness of the synagogue. Let us recall the fact that the founder of this movement himself regarded Zionism as heralding a return to Judaism; that the movement, indeed, has brought many a wanderer back to our people, and that it expresses the reaction against those tendencies, which, in Jewish history, stamp the last century as the century of assimilation.....

And who can but see a fulfilment of prophecy in the movement of our people towards Palestine? There is no clearer indication of our exile's end than this, "But ye, O Mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people Israel" (Ezekiel xxxvi., 8). And that is taking place. The Jews of Yemen see in their sufferings a consequence of their refusal to aid the return of their brothers in Ezra's day. They now are returning to Palestine in considerable numbers; and so are symbolic of that drawing together in close fellowship of the scattered members of the House of Israel, which the call of Palestine is now causing.

The following responses were made to the stirring papers that had been read:

The Rev. I. Raffalovich said that the Jewish revival for which they craved was an actual fact in Palestine, and it was their solemn duty not to stand aloof from this important movement. He suggested that they should go to Palestine, as Dr. Hochman had done, and see things for themselves.

The Rev. M. H. Segal (Newcastle) said that the Jewish revival was the most stupendous factor in Jewish life to-day, and the community which refused to take part in it signed its own death warrant.

The Rev. M. M. Cohen (Manchester) said that other congregations should follow the example of his synagogue which was establishing a colony in Palestine.

All have virtue; only rogues have it in their heads; honest men, in their hearts.—Ivan Panin.

IS THE DAY OF THE DREADNOUGHT PAST?

After the nations of the world have spent hundreds of millions of dollars in the building of monster battleships we are now told by Admiral Sir Percy Scott of the British Navy, that "the dreadnought as an engine of warfare will shortly be driven from the seas," and that "the advent of submarine boats has practically done away with the utility of ships that remain on the surface of the water."

In the opinion of Admiral Scott the successful navy of the future will consist of an enormous fleet of submarines, airships and aeroplanes, with a few fast cruisers, provided a safe place to keep the latter in time of war can be devised. In case of war a country within striking distance of her enemy's submarines will at once lock her dreadnoughts up in a safe harbor. Each nation will send out aeroplanes to spy out the location of the other ships and submarines will then follow up and destroy everything accessible.

DESPISING GOD'S WORD.

The "Higher Criticism" which, treating God's word as though it were "a nose of wax" to be pulled any way, has broken down the only visible authority which remained to the churches. That word has been treated as of no greater authority than "Pearson on the Creed," "Paley's Evidences," or "Butler's Analogy!" Indeed, such human productions (including in these the Prayer-Book) seem, by a large number of church leaders, to be treated with more respect and considered of greater veracity and authority, than the inspired Word of the living God. What less can one affirm when Miracle is denied, and Prophecy is discredited, as though that "sure word" to which we are warned "We do well if we take heed," were on the same plane as "Old Moore" or "Zadkiel." This loss of authority of the Word (in the absence of the Pentecostal gifts of the Holy Spirit) has cut deeper than most think, having left the churches in the eyes of the world, with no more authority than Islam, Buddhism, or any other Pagan system.—"The Faith."

MORE TROUBLE IN BALKANS.

Greece. The tension between Greece and Turkey is near the breaking point, according to dispatches coming from that quarter. Greece is preparing to invade Turkey and Turkish authorities are getting ready to meet the attack. A state of siege at Smyrna and along the Dardanelles has been declared by Turkey in order to stop the emigration of Greek residents in Turkey. The Turkish minister of war has gone to Smyrna and bombs have been planted in the harbor there by Turkish troops.

Many Turkish refugees from Macedonia have arrived on the Asiatic coast where they have taken possession of the villages deserted by their former Greek inhabitants. They assert that they have been driven from their homes by the Greeks. U. S. Ambassador Morgenthau has taken steps to secure the safety of American citizens who might be endangered by the threatened anti-Christian uprising in Asia Minor.

The Hellenic government has ignored Turkey's contention that the possession of the Turkish islands of Chios and Mitylene was necessary for the defense of adjacent Ottoman territory in Asia Minor and has annexed them.

The situation in the near East is considered so grave by Russia that the minister of marine of that country has issued orders for a Russian warship to sail at once for Smyrna. Russia and France have addressed a joint conciliatory note to both the Greek and Turkish governments. In order to prevent war between the two countries Germany and France have proposed that an international commission be appointed to settle the disputes at issue, to secure the protection of Greek and Turkish citizens and to obtain reimbursements for persecutions made.—Pathfinder.



Shekel Day.—Great interest was aroused this year by Shekel Day, held in London. A thousand flags were distributed among Jewish children, advertising it. Processions of voluntary "sandwich men" paraded various districts bearing the device "Self-respect demands that every Jew shall this day buy a shekel." Open air meetings were held addressed by many able speakers.

OBITUARY.

BROTHER HERMAN MEHRENS was born in Oldenberg, Germany, Sept. 27, 1840, and fell asleep in Jesus on June 19, 1914, aged 73 years, 8 months and 23 days. He came to Cuming City, Neb. in 1856. In June, 1861 he enlisted in the 1st Neb., Co. E, and served three years and five months in the civil war. In 1865 he filed on a Homestead, five miles north of Blair, Neb., where he has since resided. He was married in Omaha, Neb., Mar. 28, 1866, to Miss Josephine Boice, and to this union there were born six girls and two boys, seven of whom are left to mourn the loss of a kind and loving father. Beside the children he leaves 25 grandchildren and one great grandchild.

A great sorrow came into his life when his beloved wife died about 18 months since. From that time he has not been well, and this, along with his suffering later, and the consciousness that his peace was made with God, made death really welcome.

He was brought to the light of the truth under the preaching of W. P. Shockey, in the year 1868, and in all the years that have followed he has been faithful to his profession. His last words to one of our brethren was, "Keep the Faith." The funeral service was conducted on Sunday at the Methodist Church by Bro. Almus Adams, of Omaha, preaching from the text Job 14th: "If a man die shall he live again," and he was buried beside his wife in the Blair Cemetery.

OBITUARY.

GEORGE WILSON CALDER was born near Cleveland, Ohio, Dec. 17, 1848, and died at Oleander, Cal., June 19, 1914, aged 65 years.

He was married on Dec. 31, 1868 to Laura Evans, who died May 6, 1881. Five children were born to this union, two of whom died in infancy. The remainder, John and Marion Calder and Mrs. Alice Dart, still live.

On Nov. 26, 1885 he was married to Mary A. Balch, who mourns now the loss of her dear husband.

For several years he has patiently suffered from the disease which caused his death.

In his early manhood he was baptized into Christ by D. T. Halstead of Rennsler, Ind., who himself fell asleep on the editor's birthday (June 22) only three days after our dear brother Calder.

Bro Calder we have known for a long time, and always found him rejoicing in the Faith, and doing his utmost to spread the good tidings for the enlightenment of others. We pray that our Father will comfort the mourning ones, and the dear wife especially who herself is an invalid and who has recently lost a sister and aunt.—Editor.

Bro. Calder wrote out the message to be read at his funeral, and we would like to publish it all had we the space. We subjoin a brief extract however.

Extracts from the Message.

“Some may possibly shrink from the thought of remaining in the grave for a period of years, waiting for Christ to come. I would say to such, if there are any here, that it is because you do not understand God's word, such as Psa. 115:17 which says “The dead praise not the Lord, neither any that go down into silence.” Eccl. 9:5, “The living know that they shall die, but the dead know not anything.” Psa. 146:4, “His breath goeth forth, he returneth to his earth, in that very day his thoughts perish.”

If you believe these plain statements you will not dread the thought of waiting for your Saviour.....

In conclusion I write a few words of advice:

First. Be sure you know what you believe about a future life.

Second. Be sure that you have a reason for that belief.

Third. Thoroughly investigate your reason, and see if it is in harmony with the promises of God.”

Bro. E. E. Groat of Grangeville, Cal., officiated at the services, who, in his letter to us said of Bro. Calder: “He has been such a patient sufferer for nearly three years, and met death with all the bravery that he had in facing life's battles. His Hope bright and faithful far beyond the average Christian.

All are tied to elastic tethers: many stretch theirs too far, and break them; more stretch theirs not enough, and possess not much that is their own.—Ivan Panin.

Virtue, like perfume, is pleasant only as long as it is not prominent. When obtrusively strong, it repels.—Ivan Panin.

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