

Signs of the Times

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The World War and the Millennium

By J. K. JONES

NOTWITHSTANDING the fact that earth's mighty nations are engaged in this deadly combat which involves from one half to three fourths of the world's population, and bids fair to continue until great as well as small empires are dismembered, there is still lingering in the hearts of statesmen a hope that we are soon to enter a millennium, a thousand years of peace, when wars will be no more.

It is the Prince of peace, Jesus Christ, who places within the hearts of men and nations a desire for peace. With the desire for peace we are in sympathy. However, for either man or kingdoms to enjoy peace, the principles that make for peace must of necessity be seen working in the lives of men and nations. There can be no permanent peace in this world unless conditions are favorable. As we look about us, can we truthfully declare that conditions in our world indicate that a millennium of peace is near? Here are conditions as God describes them, in the last days, the days in which we live:

In Matthew 24: 37-39, the Saviour declared that conditions in the last days would be similar to conditions in Noah's day. We read in Genesis 6: 5-7, 11-13, that the days in which Noah preached his message were days of violence, and crimes of all kinds, on the part of that antediluvian population. Even with a probation of one hundred and twenty years granted them, men and women failed to avail themselves of God's means for their salvation. Sin increased, and sinners became so bold that God destroyed them in the Deluge. If the world in Noah's day refused to become converted in one hundred and twenty years of probation, it is not at all likely it would accept salvation, even if allowed one thousand years.

Before a millennium of peace could ever come to this world, the world would need to be converted. The only agency God has left in this earth for the saving of men and women is His church. Unless professed religious organizations of to-day are living near to God, it would be out of the question to look for the conversion of this world.

In 2 Timothy 3: 1-5, we read that in the last days, the church would largely lose sight of its mission, and would become more interested in the world and its interests and pleasures.

While it is true that religious persons will be interested in studying how to build better and more sanitary tenement houses, erect libraries, *et cetera*, still the church of Jesus Christ may do all this without preaching the gospel.

The message of social betterment, while good in itself, is not the first work of the church on earth. The church has been called to deal with the hearts of men. Where this is neglected, nothing can take its place.

Church members are largely becoming devotees of fashion, lovers of this world. Church buildings are being given over to amusements and theatricals that many times injure rather than help the mind. The word of God is not preached as it was in the days of Luther and the Wesleys. The church itself has largely caused the world to look upon the Bible as a book hard to be understood, and a book behind the times.

Surely, with the religious world in its present condition, lacking a definite, soul-stirring, saving message, there is no immediate prospect of a millennium of righteousness and peace.

If the nations of earth are actually expecting a reign of peace on earth, we should expect to find the capitalist and the laborer drawing closer together in bonds of fellowship. Instead, this world is filled from one end to the other with bloody strikes, revolutions, *et cetera*. The capitalist goes his way, piling up his great store of gold at the expense of the laborer. Prices of life's necessities continue to soar, without a corresponding raise in wages. The rich are truly getting richer, the poor poorer. Even the call to support the government in the war for liberty is not sufficient in some cases to cause a cessation of strikes. There is nothing in the world to indicate that the capitalist and the workingman are soon to bury the hatchet. God says, in James 5: 1-7, and Habakkuk 2: 1-7, that conditions in the financial and the labor world will become worse from this time, rather than better.

The proposal to create a league of nations to enforce peace, and thus usher in the millennium, has a pleasing sound; but we believe it to be impossible of realization. To create such a tribunal, and have it perform its legitimate work, would require that such a league of nations go to war to check the war spirit that might arise in some proud empire. Then, too, different nations in the league to enforce peace might form alliances among themselves, and thus create a war spirit in the very organization formed to create peace.

If the allies win in the present war, a blow will be dealt the Teutonic powers which will rankle in the hearts of those nations for years. They will surely hope and plan for the day to come when



"Church members are largely becoming devotees of fashion."

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Said in Few Words

Heroes

THERE lies inherent in the heart of every true man the desire, when facing a crisis, to be a hero, and remain victor instead of vanquished. The word "hero" is taken from the Greek *heros*, and means *lord* or *master*. We can hardly conceive of a large-hearted, sincere man who has not in his bosom an irrepressible longing to become master when confronted by a difficult situation.

Were there no conflicts, there could be no victories. If there were no difficulties, there would be no heroes. Battles are the conquerors' opportunities. "It is the tug of the oar during the storm, the grip on the sledge at the forge, and the hand on the throttle when danger is ahead, that develops leathery brawn and muscle." It is obstacles that make men strong. It is not "helps," but difficulties, conflicts, rebuffs, that make men of moral sinew and real worth.

Not how a man acts on the crest of the wave, but what he does in the dark hollow, counts. What he will do when he miserably fails, not when he succeeds, is the real test of the man. It is not when the cable lies coiled up on the deck that its strength or weakness is known, but when, in times of peril, it clutches the rocks, and is made to sing like the strings of a harp. There is the test.

Three things are essential to heroism, —the individual, opposing circumstances, and onlookers. Heroes are few, obstacles plentiful, and spectators numerous. Let us always be thankful, however, that onlookers are spectators only, and not umpires of life's stubborn game. He who would win must bravely play the man for himself and those he loves. He must courageously bear his portion of the world's burdens, and be willing to be misunderstood, censured, and hindered. But as, with his eye on the right, his heart on his work, and his hands busily employed, he forges straight ahead, the surge of lesser men makes way, and lets him pass on up. Be a hero!

C. G. BELLAH.

The Only Apology Due

JESUS is coming again. He is coming soon. The word of God says so. The world must be warned of that event. The people must be prepared to meet Him.

We who believe this truth hold the most solemn message ever committed to man. The world must hear it. The work of giving this message has been committed to us who believe it. We must do that work. We have a right to be intensely in earnest. We have a right to be aflame with enthusiasm. We have a right to arrest the attention of the people and tell them of the coming of Christ. We need make no apology for so doing. The only apology due the people is for our delay in coming to them.

Faith in God, faith in His word, and faith in our mission will do great things for us. We need to become so electrified with the truth of God that people will

feel its influence whenever they come in touch with it.

Knowing that the truth of God is eternal, that it is founded upon the sure word of Jehovah, that it is the Gibraltar of the ages, against which the waves of error have spent their fury in vain, and knowing that the Lord will ever be with those who uphold His truth, we may go to the people with our heads erect, our eyes sparkling with enthusiasm, our hearts overflowing with an all-consuming passion for souls, and we may claim their attention.

N. P. NEILSEN.

Mighty Protector

THE church militant may pass through hours of darkness, when all seems to be lost; but Christ, her never failing leader, stands with her in the blackest midnight. She may go through the fiery furnace; yet Jesus is with her amidst the hottest flames. Then, when nearing the end of her warfare, as the conflict grows the more intense, she is buoyed up by those comforting and sustaining promises: "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me." "In an acceptable time have I heard thee, and in a day of salvation have I helped thee: I will preserve thee."

J. F. WRIGHT.

Forgiveness from the Heart

MOST professed Christians are able to repeat the Lord's Prayer from memory, and often do so; but many do not sense the significance of the words, "Forgive us our debts, as we forgive our debtors." We should not make a request of the Lord which we would not really wish to have fulfilled.

Before offering this prayer, it will be well to examine one's heart, to be sure that there is no hatred or malice there. If we do not forgive those who have wronged us, how can we ask God to forgive us wherein we have done wrong?

We have instruction on this point in one of the Saviour's parables. Because a man would not forgive his fellow servant, his lord would not forgive him, but gave him over to be punished to the full extent of his debts; and the conclusion is, "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matthew 18:35. So the Lord will not forgive us, even though we ask Him, unless we forgive others.

It is not enough to say that we forgive, but we must really forgive from the heart. The Lord, being our judge, knows well whether we do this or not.

IVA F. CADY.

"RELIGION is the first thing and the last thing; and until a man has found God, and has been found by God, he begins at no beginning, he works to no end."

The Power of Faith

CHRIST, during His life on earth, was just as dependent upon His Father to live a sinless life as we are dependent upon Christ to abstain from sin. "Though He were a Son, yet learned He obedience by the things which He suffered." Hebrews 5:8. That is, He learned through suffering, to keep in the pathway of obedience. Christ in the flesh was no stronger than we. Without faith in Him, we can do nothing; and Christ, without faith in His Father, could do nothing. He said, "I can of Mine own self do nothing;" and of us He said, "Without Me ye can do nothing." John 5:30; 15:5. Two individuals who can do nothing are equally weak.

It was by the power of the Father through Christ's faith that the sick were healed and the dead were raised to life. Every act that Christ did was an expression of the Father's love, and an exhibition of His power in man's behalf. Every good act, every deed of kindness bestowed upon others, by Christ's followers, is an expression of our Saviour's love to our fellow men. Such acts are the fruit of faith, and all the honor belongs to the Godhead. The honor cannot be divided between God and man. Some acts that are done by those who profess no faith in Christ may appear good; but selfishness prompts every deed that is not done by the Spirit of Christ. "Whatsoever is not of faith is sin." Romans 14:23.

E. HILLIARD.

Perfect Trust

"NOAH did according unto all that Jehovah commanded him." Genesis 7:5. More than once this record is borne of Noah. Day by day he fulfilled the purpose of God fully. He did a foolish thing—in the eyes of his neighbors—in building the ark. He provided for the animals in the ark while yet not a drop of rain had fallen. Then he and his family went into the ark, trustingly saw the great door shut upon them, and waited seven days for rain, "according unto all that Jehovah commanded him." It is an enviable record, one we may all profitably strive to have made for us.

MAX HILL.

ALL heaven would move to the aid of the weakest child of God if necessary to protect him from the attacks of the enemy. The hosts of evil are strong; and if the battle wages fiercely, the angel guards will be reinforced by the most powerful beings from the very presence of Jehovah.

J. E. WHITE.

GOD does not design that we should be *reservoirs*, but *channels* of blessing; hence we are not to expect a surplus of stored-up energy or spiritual power, but rather to be simple instruments to be used by the Holy Spirit as He shall choose.

CARRIE BUTCHER.

Our Hungry World

A Way Out from Starvation

BY M. N. CAMPBELL

THE eighth chapter of Isaiah sheds a flood of light on the conditions prevailing in the earth. From the ninth verse onward, a number of events are outlined that are at present challenging very general attention. The last two verses of the chapter in particular form the subject of this article; but before entering upon a consideration of these, we will briefly notice the main predictions found in the chapter.

The ninth to the thirteenth verses foretell the rise of trade unionism, which is one of the signs of the times. These confederacies and associations are formed by laboring men to protect themselves against the inroads of greed, which, according to James 5: 1-8, would oppress them in the last days. These means of protection, founded upon fear of oppression, are not to be the basis of the Christian's trust. The child of God is admonished to confide in a higher power for protection. "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8: 13.

BASIS OF SECURITY

In verses 16 and 17 is brought to view the fact that the keeping of the law of God, the Ten Commandments, will be a distinguishing feature of His people in the last days. "Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." And in verse 20, it is made plain that adherence to the law of God will be the security of His people from the deceptions of the last days. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

The rise of modern spiritualism is foretold in verse 19: "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" The Lord directs those who ask this question, to the people who are keeping the law of God. (Verse 20.) And why?—Because that people will also be giving the true light on the nature of man. "The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. . . . The grass withereth, the flower fadeth: but the word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" Isaiah 40: 6-9.

The people who will be proclaiming the message of a soon coming Lord will also teach that "all flesh is grass;" that is, that man is mortal, and receives life only through Christ, and that he is uncon-

scious in death. The truth on the state of the dead is an absolute antidote for the deceptions of spiritualism.

These three movements of the last days—trade-unionism, modern spiritualism, and the return to the keeping of the commandments of God—form three of the four subjects of this important prophetic chapter.

HUNGER AND DESPAIR

And now to a consideration of the last two verses of the chapter: "And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward." Isaiah 8: 21. This verse pictures a world in hunger, and we are convinced that everything now points to, a speedy fulfillment of this prediction. Already the nations are feeling the pinch of food shortage. Belgium's crops are being carried off by the enemy, and her children are continually on the verge of starvation. Similar conditions prevail in Serbia and Poland. Armenia has been starved to death. Her population, systematically driven from their homes to the inhospitable deserts and mountains, have perished of hunger.



Hunger—A sculptured work symbolic of the plight of the children of France because of the war, by Roger Bloche.

Syria has fared little better. The following from an American missionary, in a recent London paper, tells the story for many of the lands that are suffering from this fearful war:

TERRIBLE NEWS FROM SYRIA

"The city of Tripoli, Syria (Tرابلس), has lost one half of its popula-

tion from hunger and disease. Hums (a town of from 80,000 to 100,000, and the terminus of the railway from Tripoli) has added another ten thousand to the death roll, sixty per cent of whom were women and children. In some places, the inhabitants set a guard, lest any one come to get the grass and weeds. Your friend in Hums, H—, died of hunger, and we endeavored to save his property for his family, but were not successful. For a time, we fed them; but cholera came along, and they all died."

Even the stronger nations are feeling the pressure. Last autumn a Dane went down to Germany to visit a brother who had just returned wounded from the battle of the Somme. While there, he was witness to a transaction that indicated conditions in that land. He saw one half of an eight-day-old calf sold for \$250.

In England, one is confronted on every hand with the warnings: posted up in every conspicuous place: "Eat less bread," "Don't waste bread." While England has dismissed the fear of being starved out by the submarine warfare, it recognizes that food conditions have been materially modified and affected by it. Men and women have been heavily fined because pieces of bread have been found in their garbage cans.

The following words by Mr. Hoover, the United States food commissioner, in his letter to ministers, dated June 18, 1917, serves to emphasize these facts:

"The world is in want of food. The wheat crop of 1916 was short. The crop of 1917 will be shorter still, while the demands of armies and the waste of war require enlarged consumption. Thus with increased need and diminished supply, the world stock of food has reached a point lower than was ever known before in modern times."

All these conditions go to show that the nations are on the road to hunger, and in many cases have passed that stage, and reached actual starvation.

CURSING THEIR KINGS

The prophecy goes on to say that "when they shall be hungry, they shall fret themselves, and curse their king." Already the nations have begun cursing their kings. The immediate cause of the Russian czar's overthrow was the inadequate distribution of food supplies. Other causes were antecedent to this, but the lack of food precipitated the event. In all countries where monarchies exist, a feeling of restlessness prevails, and kings are very insecure on their thrones. The soldiers in the trenches are infected with revolutionary sentiments, and are threatening to overthrow the existing political order, on their return.

In the London *Evening Standard* of August 17, 1917, the following item appeared:

"Major Hunt mentioned that he had sent to the home secretary copies of leaflets being given to men returning from and going to France. These were of a distinctly revolutionary nature, and he knew that officers were complaining very much about them. They had a tendency to make soldiers discontented, and to sow the seeds for a revolution when they come home."

The allied nations are making the dethronement of the kaiser one of the con-

ditions to peace. All over the world, subjects are in revolt against their kings. But the overturning of thrones will not cure the difficulty. Much of the suffering of these days is not because of the actual shortage of food, but because of profiteering on the part of greedy provision manipulators.

The violent overthrow of this class is foretold in James 5: 1-5. Even this does not bring the hoped-for relief; for the prophet proceeds, "And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." Isaiah 8: 22. Thus it will be with those who, turning from the light that Heaven in mercy is causing to shine on their pathway, are following their own ways and devices.

To those who are faithful to God and His commandments in these trying times, some very precious promises are given. "He shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isaiah 33: 16, 17. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit

of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

A PLACE OF REFUGE

Kingdoms will fall and dynasties disappear; revolution and anarchy will sweep away the cherished institutions of Christian civilization; plague and famine will scourge the earth; but the one who puts his trust in the Most High, humbly walking in the way of His commandments, will not be overwhelmed. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91: 7-11.

In these times, and in the more serious days to come, may our faith be founded upon the Rock which the storms of the last days can never move.

ment. That man was made in the image of God, by a definite act, and in fulfillment of a deliberate purpose of the Creator, is conspicuously taught in the twenty-sixth and twenty-seventh verses of the first chapter of Genesis, and in the seventh verse of the second chapter. The account of man's creation reveals his infinite superiority over the lower animals; but it by no means implies that he will necessarily continue to exist for endless ages after the moral purpose of his existence has finally failed, and when existence has become an unmixed curse. These passages are a very unsafe basis for dogmatic assertion that all human souls, good and bad, will exist forever.

BREATH OF LIFE

Man, the record says, was created in the image and likeness of God. In what respect, we may inquire, is he like his Maker? Certainly not in attributes; if he were, he would be omnipotent, omnipresent, infallible, as well as immortal. Of Adam it is said that he "begat a son in his own likeness, after his image." No one, however, would think of referring this likeness to anything but physical resemblance. The conclusion at which we must arrive is that just as a son is, in outward appearance, the image of his father, so man possesses, not the nature and attributes of God in all their perfection, but a likeness, or image, of Him in His physical form.

"The breath of life" breathed by God into Adam's nostrils, by which the lifeless image was transformed into "a living soul" (Genesis 2: 7), can have no reference to an immortal principle planted within man—a principle, it is asserted, that will continue an eternal, independent existence after the dissolution of the body. Such an exegesis proves too much; for the same expression, "breath of life," is applied to all the lower orders of the animal creation, as well as to man (Genesis 7: 15, 21, 22). All that it proves for one, it proves for the other. The reader will please notice that "the breath of life" did not put "a living soul" into the clay image, but it made the man—the clay image—a living soul.

The original of "living soul" in this text is *nephesh chayyah*. On the use of this expression in Genesis 1: 24, translated "living creature," Dr. Adam Clarke says: "A general term to express all creatures endued with animal life, in any of its infinitely varied gradations, from the half-reasoning elephant down to the stupid potto, or lower still, to the polyp, which seems equally to share the animal and the vegetable life."

DOES THE SPIRIT LIVE ON?

The Christian advocates of man's natural immortality, when put to the task of proving from Scripture their position, almost invariably make their first appeal to the following text: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Ecclesiastes 12: 7. Does this text prove that man has in his nature a constituent element, an independent entity, which, when the body dies, continues an uninterrupted consciousness? Can we conclude, even inferentially, from the text, that within a man there is a second self that is capable of exercising in a

Source of Immortality

BY GEORGE TEASDALE

DURING long ages, the doctrine of the natural immortality of the soul was accepted, almost without contradiction, as fundamental to Christianity, as it is to every other religion.

Herodotus tells us that the Egyptians "were the first who taught that man's soul is immortal," using the phrase afterwards common in the writings of certain heathen philosophers. The Egyptians doubtless obtained the idea from the Babylonians, from whom they derived the sacred sciences of arithmetic and astronomy, and from whom, also, according to Hyslop, they borrowed the principles of their religious system.

PAGANS AND IMMORTALITY

That the soul of man is immortal, or deathless, or, in other words, that every soul will exist in happiness or misery for endless ages, is a conspicuous feature in the teachings of the ancient sages. Although the theory was advocated by Plato, and favorably argued by Socrates, yet it was by no means universal among the Greeks until later in their history. This is indicated by a statement from Plato which reads as follows: "In what relates to the soul, men are apt to be incredulous; they fear that when she has left the body, her place may be nowhere, and that on the very day of death, she may be destroyed or perish, immediately on her release from the body issuing forth like smoke or air and in her flight vanishing away into nothingness." —*Phædo*, page 70.

Socrates taught that the soul which learned the lessons of philosophy while in its earth state went at death to the

divine and immortal and rational, and forever dwelt in peace; but that the sensual were dragged down into gloom until they were imprisoned in another body, appropriate to their former lives. "Men who have followed after gluttony and wantonness and drunkenness, and have no thought of avoiding them, will probably pass into asses, and beasts of that sort. And those who have chosen the portion of injustice and tyranny and violence will pass into wolves or hawks or kites. Whither else can we suppose them to go?" Socrates continues to argue at length that the true philosopher has no need to fear that at death his soul will cease to be.

The phrase, "immortality of the soul," and its kindred doctrine, are found in some Jewish writings shortly before or soon after the appearance of Christ. Josephus tells us that the Pharisees believed that the "bodies are indeed corruptible and their substance not abiding, but that their souls continue immortal always." This teaching he compares with that of the Greeks, from whom, no doubt, it was obtained. For three centuries before Christ, the Jewish nation had been either under Greek rule, or at least in close contact with Greek thought. From this, it is not unfair to conclude that many of the Jewish superstitions in the time of Christ were attributable to the heathen philosophers whose language and literature were in common use.

SOUL AT CREATION

That all human souls are immortal, or that they will think and feel forever, is not taught or implied in the Old Testa-

still higher degree out of the body all the functions of intelligence and activity which it manifested through the body, and destined, whether a subject of God's favor or of His threatened and merited wrath, to live as long as God Himself exists?

Because the spirit at death returns to God, many assume that therefore it must be conscious after the dissolution of the body; for how could it otherwise return to God? To this question, an answer is found in the book of Job: "If He [God] set His heart upon man, if He gather unto Himself His spirit and His breath; all flesh shall perish together, and man shall turn again unto dust." Job 34: 14, 15.

The spirit, or breath of life, that God gives to man at birth, He gathers from man at death. The spirit of man at death returns to the Giver in the same sense as the body returns to the dust. Neither is conscious, neither can exist independent of the other. Each is gathered to its original place that it occupied in the material of God's universe before it entered into the composition of man.

REMARKABLE SOUL FACT

It is a remarkable fact that although the Hebrew and Greek words from which "soul" and "spirit" are translated occur seventeen hundred times in the Bible, yet not once is the soul said to be immortal or the spirit deathless. Neither are they once described or referred to as existing or capable of existing without a body.

It is frequently suggested that the endless permanence of all human souls, even of the wicked, about whom alone there can be any question, may be inferred from the descriptions, in the Gospels and in the book of Revelation, of the actual torment of the lost, implying continued existence, without any suggestion that their sufferings will ever cease. This inference would be legitimate if the endless suffering of the lost were taught clearly and without contradiction by the various writers of the New Testament. But it is not, and therefore appeal cannot be made to them in support of the doctrine of natural immortality.

THE PRIZE OF IMMORTALITY

Does death close forever its gloomy portal over the human race, and shut out the future, and with it all hope?—Not necessarily. Although immortality is not inherent in man, yet a merciful Creator has placed the prize where man can obtain it if he be willing to comply with the stipulated conditions necessary to its possession. He who holds the life of man in His hand, also holds the continuance of that life—immortality. Of Him the Scriptures say, "Who *only* hath immortality, dwelling in the light which no man can approach unto." 1 Timothy 6: 16. This immortality is revealed to man by "our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1: 10.

"Patient continuance in well-doing" is the prime qualification for the coveted gift of endless life. Romans 2: 7. The man who will take advantage of the opportunities of this life to prepare for a larger and better life, who will open his heart to the outpouring of the Holy

Spirit, who will follow in the footsteps of his Lord—to that man, God has promised eternal life.

WHEN RECEIVED

When will the righteous receive this priceless boon?—It will be bestowed upon them when probation closes; when the great human family, both dead and living, is divided into two classes,—those who during their lifetime have demonstrated that they can be trusted with "the power to live in themselves," and those who have demonstrated that a continued existence would be to them only a curse, and they a curse to their fellow men.

Says the apostle Paul, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15: 51-53.

Do you want immortality? It is in store for you if you will ardently seek for it. When the King of all the earth shall come in transcendent glory and with great power (and His coming is very near), then will He glorify His saints, and bestow upon them that most precious gift of immortality.

The World War and the Millennium

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they can have a chance to strike back. If the Teutonic powers even secure a draw in this present war, they will continue to overestimate their strength, and will constantly keep up a state of armaments that will continually endanger other nations.

It is difficult to see how any long period of peace can again come to this world, whichever side wins. The dove of peace may return for a brief period, but would soon take its flight, never to return. In Revelation 16: 12-16, the apostle John tells us that the spirit of war in the world is the spirit of the devils, and will continue to lead the nations to war until the end of the world—until the Prince of peace comes and puts a stop to the things of earth.

It is at Armageddon that the nations will fight their last fight. There will be no wars after Armageddon. Christ will come, the dead will be raised, and the millennium will begin. Until that glad day, the earth is destined to witness wars and rumors of wars, not to experience a conversion.

We have thus far found, in our study, that there is nothing to indicate a converted world, a thousand years of peace and safety, a cessation of war this side of the coming of Christ. The peace and safety cry is merely a delusion. It has caused men and women to put off the day of salvation till a supposed more favorable time, which will never come. When Christ comes, and the millennium begins, it will be too late for any to be saved.

Next week, we will discuss what happens when Christ comes, and what takes place at the beginning of, during, and at the end of the millennium.

Deficiency Related to Crime

DURING the course of a talk on feeble-mindedness as related to crime, the head of the institution for the feeble-minded at Columbus, Ohio, said, "Fifty per cent of criminals are of feeble-minded stock." This defect not infrequently extends back many generations. The most dangerous criminal, he said, is the feeble-minded girl. "Society cannot improve so long as its ranks are being recruited by defective stock, by individuals of both sexes who later become criminals. Education stands helpless before these defectives. It will not cure hereditary mental and moral weaknesses. The brain of such children is diseased."

In England, a few years ago, careful research revealed that sixty-seven per cent of the inebriates belong to this class of defectives, and that inebriety is the result of a defective heredity. Possibly this is true of the cigarette and dope fiends as well. Many of these inebriates take to the use of these narcotics and later develop criminal tendencies because they are defective. This does not solve the problem of remedying this condition.

The questions arise, Whence are all these defectives? and *why* are they defectives? There can be but one reply to the question, and that is the one so clearly stated in the Scripture,—"*The iniquity of the fathers*" is visited "upon the children unto the third and fourth generation" (Deuteronomy 5: 9), or, as stated by the prophet, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Ezekiel 18: 2.

Adult animals exposed to the fumes of alcohol for a prolonged period, not to the point of intoxication so termed, seem to be uninjured. They put on weight, and to all appearances are robust. But the offspring from the mating of such animals are always degenerate. Many are born dead; and few of the living—only seventeen per cent—survive, and even these do not as a rule develop normally.

The young of animals exposed to the fumes of tobacco daily, fare no better. The probability is, therefore, that much of the present defectiveness among infants, children, and youth is traceable to the habits of the parents, or to the habits of the parents of the parents. "Whatsoever a man soweth, that shall he also reap." The germ plasm injured and impaired cannot produce healthy stock.

The enormous consumption of alcohol, tobacco, coffee, tea, coca cola, and the other hundred soft drinks, containing caffeine, sold at our soda fountains; the prevalent use of patent medicines and drugs by men and women of the past, surely made their impress upon their offspring, or the youth of to-day. So long as these practices continue among adults, much cannot be hoped as to the offspring of the future. Make the tree good, that his fruit may be good also, is the only common sense way of going about this problem of race betterment and improvement.

D. H. KRESS, M. D.

THE boy who gave the few fishes, had twelve baskets full after the multitude was fed. It pays to serve Jesus.

ORVA LEE ICE.

A Finish- ing Work in Heaven



by

CARLYLE B.
HAYNES



HAVING learned, in the preceding article of this series, something of the work in the earthly sanctuary in connection with the important ceremony called the cleansing of the sanctuary, on the yearly day of atonement, we are now prepared to study the spiritual significance of all these typical services; for all these sacrifices, offerings, and services which were held in the earthly sanctuary were typical of the work of Christ. The new covenant has a sanctuary as well as the old. The new covenant has a priesthood as well as the old. The new covenant has a sacrifice for sin as well as the old. And the new covenant has a service for the cleansing of the sanctuary as well as the old. And more: the new covenant has a scapegoat as well as the old.

Paul says, "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8: 1, 2.

And he says again: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the holy [margin]. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly." Hebrews 9: 1-5.

Of the services which were conducted in this worldly sanctuary, Paul says: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for him-

self, and for the errors of the people." Hebrews 9: 6, 7.

And what this all signified is thus stated by Paul: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9: 8-12.

IN HEAVEN

From these passages, it is plain that there is a sanctuary in the heavens, in which, as our High Priest, Christ offers His blood now for the remission of the sins which are confessed to Him. Notice the expressions, "the true tabernacle, which the Lord pitched, and not man," "a figure for the time then present," "by a greater and more perfect tabernacle, not made with hands," and "is set on the right hand of the throne of the Majesty in the heavens." They show conclusively that there is a heavenly sanctuary, the services of which are carried on by Christ.

It is also plain that when Christ ascended to heaven, forty days after His resurrection, He entered upon His priestly work in "the holy place" of the heavenly sanctuary. Hebrews 9: 12. Here He has been ministering for us since 31 A. D. As sins have been confessed to Him; He has presented His own blood before the broken law for their remission. And His sacrifice in our behalf

has been accepted, and thus He has been enabled to forgive men their trespasses.

THE HEAVENLY SANCTUARY CLEANSSED

Thus the sins of God's people for nineteen centuries have been accumulating in the heavenly sanctuary above. And now the time comes when those sins must be forever blotted out by the final service of Christ's ministry. The time for the beginning of that great service is very clearly pointed out in the prophecy which we have been studying in former articles:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 14.

We have seen that the twenty-three hundred years end in 1844. In 1844, there was but one sanctuary, and that was the heavenly sanctuary. The earthly sanctuary, which had merged into the great temple at Jerusalem, had been destroyed for nearly eighteen centuries when 1844 began. This prophecy, therefore, has reference to the heavenly sanctuary. It gives us the exact year for the beginning of the closing work of the gospel, the blotting out of sins once for all.

BEGAN IN 1844

In 1844, then, Christ transferred His service in heaven from the holy place to the most holy place of the sanctuary above. In that year, he began the work called in the prophecy "the cleansing of the sanctuary." Listen again to Paul:

"Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of

God for us: nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:22-26.

The cleansing of the earthly sanctuary with the blood of animals was typical of the cleansing of the heavenly sanctuary with the blood of Christ. But, Paul says, Christ does not engage in the work of cleansing the heavenly sanctuary as often as the earthly sanctuary was cleansed, once every year. The heavenly sanctuary is cleansed but once. And the time for the beginning of its cleansing is fixed in the Scriptures by the prophecy

of the eighth chapter of Daniel. That cleansing began in 1844.

It is undoubtedly this time to which Peter refers when he says, "Repent ye therefore, and be converted, *that your sins may be blotted out*, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

The time of the final blotting out of sin, then, has actually been reached. It began in 1844, and has been going on ever since. This is the most solemn period in the history of God's dealings with men.

But much more than the cleansing of the sanctuary is involved in this closing work of the gospel. In the next article, we shall study the important work which is being carried forward in heaven at this very time.

his judgment the time was opportune for a united revolt, and whether he would join them in battling against the king of Babylon. While these ambassadors were awaiting a response, the word of the Lord came to Jeremiah, saying, "Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah." Jeremiah 27:2, 3.

Jeremiah was commanded to instruct the ambassadors to inform their rulers that God had given them all into the hand of Nebuchadnezzar, the king of Babylon, and that they were to "serve him, and his son, and his son's son, until the very time of his land come." Verse 7.

The ambassadors were further instructed to declare to their rulers that if they refused to serve the Babylonian king, they should be punished "with the sword, and with the famine, and with the pestilence," till they were consumed. Verse 8.

"But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." Verse 11. The lightest punishment that a merciful God could inflict upon so rebellious a people, was submission to the rule of Babylon; but if they warred against this decree of servitude, they were to feel the full rigor of His chastisement.

HE STOOD FIRM

The amazement of the assembled council of nations knew no bounds when Jeremiah, carrying the yoke of subjection about his neck, made known to them the will of God.

Against determined opposition, Jeremiah stood firmly for the policy of submission. Prominent among those who presumed to gainsay the counsel of the Lord, was Hananiah, one of the false prophets against whom the people had been warned. Thinking to gain the favor of the king and of the royal court, he lifted his voice in protest, declaring that God had given him words of encouragement for the Jews. Said he: "Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon." Jeremiah 28:2-4.

Jeremiah, in the presence of the priests and people, earnestly entreated them to submit to the king of Babylon for the time the Lord had specified. He cited the men of Judah to the prophecies of Hosea, Habakkuk, Zephaniah, and others whose messages of reproof and warning had been similar to his own. He referred them to events which had taken place in fulfillment of prophecies of retribution for unrepented sin. In the past, the

A Crisis and False Prophets

BY THE LATE MRS. E. G. WHITE

ZEDEKIAH, at the beginning of his reign, was trusted fully by the king of Babylon, and had as a tried counselor the prophet Jeremiah. By pursuing an honorable course toward the Babylonians, and by paying heed to the messages from the Lord through Jeremiah, he could have kept the respect of many in high authority, and have had opportunity to communicate to them a knowledge of the true God. Thus the captive exiles already in Babylon would have been placed on vantage ground, and granted many liberties; the name of God would have been honored far and wide; and those that remained in the land of Judah would have been spared the terrible calamities that finally came upon them.

SUBMIT TO AUTHORITY

Through Jeremiah, Zedekiah and all Judah, including those taken to Babylon, were counseled to submit quietly to the temporary rule of their conquerors. It was especially important that those in captivity should seek the peace of the land into which they had been carried. This, however, was contrary to the inclinations of the human heart; and Satan, taking advantage of the circumstances, caused false prophets to arise among the people, both in Jerusalem and in Babylon, who declared that the yoke of bondage would soon be broken and the former prestige of the nation restored.

The heeding of such flattering prophecies would have led to fatal moves on the part of the king and the exiles, and would have frustrated the merciful designs of God in their behalf. Lest an insurrection be incited and great suffering ensue, the Lord commanded Jeremiah to meet the crisis without delay, by warning the king of Judah of the sure consequence of rebellion. The captives also were admonished, by written communications, not to be deluded into believing their deliverance near. "Let not your prophets and your diviners, that be in the midst of you, deceive you," he urged. (Jeremiah 29:8.) In this connection, mention was made of the Lord's purpose to restore Israel at the close of the sev-

enty years of captivity foretold by His messengers.

MENACE OF FALSE PROPHETS

With what tender compassion did God inform His captive people of His plans for Israel! He knew that should they be persuaded by false prophets to look for a speedy deliverance, their position in Babylon would be made very difficult. Any demonstration or insurrection on their part would awaken the vigilance and severity of the Chaldean authorities, and would lead to a further restriction of their liberties. Suffering and disaster would result. He desired them to submit quietly to their fate, and make their servitude as pleasant as possible; and His counsel to them was: "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; . . . and seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." Verses 5, 7.

Among the false teachers in Babylon were two men who claimed to be holy, but whose lives were corrupt. Jeremiah had condemned the evil course of these men, and had warned them of their danger. Angered by reproof, they sought to oppose the work of the true prophet by stirring up the people to discredit his words, and to act contrary to the counsel of God in the matter of subjecting themselves to the king of Babylon. The Lord testified through Jeremiah that these false prophets should be delivered into the hands of Nebuchadnezzar and slain before his eyes. Not long afterward, this prediction was literally fulfilled.

BABYLON'S DOMINANCE DECREED

From the first, Jeremiah had followed a consistent course in counseling submission to the Babylonians. This counsel was given not only to Judah, but to many of the surrounding nations. In the earlier portion of Zedekiah's reign, ambassadors from the rulers of Edom, Moab, Tyre, and other nations, visited the king of Judah, to learn whether in

judgments of God had been visited upon the impenitent in exact fulfillment of His purpose as revealed through His messengers.

FALSE PEACE PROPHECY

"The prophet which prophesieth of peace," Jeremiah proposed in conclusion, "when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Verse 9. If Israel chose to run the risk, future developments would effectually decide which was the true prophet.

The words of Jeremiah counseling submission aroused Hananiah to a daring challenge of the reliability of the message delivered. Taking the symbolic yoke from Jeremiah's neck, Hananiah broke it, saying, "Thus saith the Lord; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years." Verse 11.

"The prophet Jeremiah went his way." Apparently he could do nothing more than to retire from the scene of conflict. But Jeremiah was given another message. "Go and tell Hananiah," he was bidden, "Thus saith the Lord; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron. For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him. . . .

"Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month." Verses 11-17.

The false prophet had strengthened the unbelief of the people in Jeremiah and his message. He had wickedly declared himself the Lord's messenger, and he suffered death in consequence. In the fifth month, Jeremiah prophesied the death of Hananiah; and in the seventh month, his words were proved true by their fulfillment.

SUSPICION OF TREASON

The unrest caused by the representations of the false prophets brought Zedekiah under suspicion of treason, and only by quick and decisive action on his part was he permitted to continue reigning as a vassal. Opportunity for such action was taken advantage of shortly after the return of the ambassadors from Jerusalem to the surrounding nations, when the king of Judah accompanied Seraiah, "a quiet prince" (Jeremiah 51:59), on an important mission to Babylon. During this visit to the Chaldean court, Zedekiah renewed his oath of allegiance to Nebuchadnezzar.

Through Daniel and others of the Hebrew captives, the Babylonian monarch had been made acquainted with the power and supreme authority of the true God; and when Zedekiah once more solemnly promised to remain loyal, Nebuchadnezzar required him to swear to this promise in the name of the Lord God of

Israel. Had Zedekiah respected this renewal of his covenant oath, his loyalty would have had a profound influence on the minds of many who were watching the conduct of those who claimed to reverence the name and to cherish the honor of the God of the Hebrews.

But Judah's king lost sight of his high privilege of bringing honor to the name of the living God. Of Zedekiah it is re-

corded: "He did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel." 2 Chronicles 36:12, 13.

Jews, Gentiles, and Law

BY O. A. JOHNSON

INTRODUCTION

SINCE there is but one God who created all things in heaven and earth,—yea, the whole universe,—it follows that all intelligent beings must be subject to the laws of His government. As Creator, He must be infinite in all His attributes. Therefore the laws whereby He governs all His intelligent subjects must be equitable and just. The following scriptures support the above statements most clearly and positively.

ONLY ONE GOD

1. *Is there more than one God or one Creator?*

"Thus saith the Lord the King of Israel, and His Redeemer the Lord of hosts; I am the first, and I am the last; and beside Me there is no God." Isaiah 44:6.

"Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth." 2 Kings 19:15.

2. *Is He the God of the Jews only?*

"Is He the God of the Jews only? Is He not also of the gentiles? Yes, of the gentiles also." Romans 3:29.

3. *Who ought to worship the true God?*

"All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name. For Thou art great, and doest wondrous things: Thou art God alone." Psalm 86:9, 10.

4. *Is there any respect of persons with God?*

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

ISRAEL A MISSIONARY PEOPLE

5. *What did God propose to make of Israel, provided they would obey His voice and keep His covenant?*

"If ye will obey My voice indeed, and keep My covenant, then ye shall be . . . unto Me a kingdom of priests, and a holy nation." Exodus 19:5, 6.

6. *What were they to teach other nations?*

"Declare His glory among the heathen, His wonders among all people." "Say among the heathen that the Lord reigneth: the world also shall be established

that it shall not be moved: He shall judge the people righteously." Psalm 96:3, 10.

7. *What was Israel to be to the gentiles?*

"I will also give thee for a light to the gentiles, that thou mayest be My salvation unto the end of the earth." Isaiah 49:6.

"The remnant of Jacob [Israel] shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Micah 5:7.

NOTE.—The above proves that there is but one Creator, only one true God, whom all people and every nation ought to worship; and it also proves that God ordained Israel to be a missionary people to the surrounding heathen nations. When they failed to send out missionaries, then many of the loyal ones in captivity, such as Daniel and his three companions, and Ezra, Nehemiah, Mordecai, Esther, and others, became true light bearers—missionaries to the people who held them in captivity—and thereby these heathen nations learned of the true God and His worship.

ONE LAW FOR ALL

8. *Are Jews better than gentiles? If not, why not?*

"Are we better than they? No, in no wise: for we have before proved both Jews and gentiles, that they are all under sin." "For all have sinned, and come short of the glory of God." Romans 3:9, 23.

9. *How are all proved sinners?*

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3:19, 20.

NOTE.—Since both Jews and gentiles are proved sinners by the same law, it follows that they are both amenable to the same law.

10. *Did the strangers, or gentiles, have to observe the same law of sin offering if they wished to serve the Lord?*

"One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." "Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them." Numbers 15:15, 16, 29.

(Continued on page 11)



EDITORIAL



A. O. TAIT

EDITORS

L. E. FROM

THE TAKING OF JERUSALEM



ON December 10, Andrew Bonar Law announced in the House of Commons that Jerusalem had been captured by the British troops. Speaking of this incident, the *New York World* says, "Since the news from the battle of the Marne reassured an imperiled civilization, no event of the world war has had such power to stir the minds of men as the announcement that the British have taken Jerusalem."

A news dispatch from Baltimore states that the Zionist leaders have hailed with joy the capture of Jerusalem by the British forces. They regard this as an omen that the Jews are soon to be reinstated in Palestine.

Many leading clergymen are making the capture of Jerusalem by Christian forces the topic of their Sunday night discourses. Some of them seem to gather, from Bible prophecy, that Jerusalem and Palestine are to be restored to the Jews. But we need to study carefully these prophecies of the Bible, in order that we may not arrive at such an erroneous conclusion.

The Zionist movement is doomed to disappointment. Old Jerusalem, so far as pertains to its having any significant place in God's plan of work, is forever passed away. In the nineteenth chapter of Jeremiah, the prophet was bidden to take a potter's vessel, and go before the ancients of Israel; and he was commanded:

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again: and they shall bury them in Tophet, till there be no place to bury. Thus will I do unto this place, saith the Lord, and to the inhabitants thereof, and even make this city as Tophet: and the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods." Jeremiah 19: 11-13.

The Jerusalem that the student of the Bible is to look to to-day is not the Jerusalem of Palestine, the Jerusalem that was so prominent in the Old Testament church; but he is to look to the New Jerusalem so graphically described in the book of Revelation, and referred to elsewhere in the New Testament Scriptures. The Old Testament promises of the restoration of the Jews were all based upon conditions which the Jewish nation never met, and therefore those promises will never be fulfilled. We have passed the time for them. The next great event is the second coming of Christ, and Palestine will not be restored to the Jewish nation for them to hold it as they did twenty-five hundred years ago.

However, great political events will culminate in Palestine during these closing years of time, for it is there that the great war of Armageddon is to be waged.

THE SPIRIT OF VIOLENCE

SPEAKING of the mob violence that in several recent instances has gone beyond the control of the state authority, and has necessitated federal interference, the *New York World* says, "When we have lost the genius for local self-government, we have lost the fundamental principle in our federated system of national government."

But if we pass from our continent, where conditions are perhaps the most favorable in the world, and where the most stable government may be found, we read of rioting in Portugal, and of the mobs that are looting and burning property. We read of the revolutionary spirit in Spain; and every day brings its new chapter of revolution and rioting in Russia, where the whole of society seems like one seething caldron. The latest dispatches say that the leaders of the Bolsheviki revolution are threatening the guillotine, and affirming that the terrors of the French Revolution are imminent in that nation.

We can get but little authentic news from central Europe; but enough is sent out to let us know that there is a spirit of



British forces in Palestine on the way to capture Jerusalem. The long, thin line of the "camelry" is seen in the background, moving over the desert; while close up is a column getting ready to move forward on the road to "the holy city."

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revolution and rioting abroad which it is very difficult for the military powers, strong though they be, to hold in check.

Turning to England, we find the London *Times* affirming that the British Isles are on the verge of revolution. That influential paper claims that evil influences have gained control of the English trade-unions, and that revolution is in the air. An Oxford University professor, writing to the *Times*, recognizes the unrest and the revolutionary spirit, and declares, "The danger point will occur when the war is over, when circumstances are almost certain to arise which will produce a very strained situation between capital and labor."

The Hon. G. N. Barnes, the labor member of the British War Cabinet, resents the idea that the revolutionary spirit is chargeable to the working people. He asks, "Just what does the existing industrial unrest mean?" Then he replies, "It means that an educated democracy is not going to be content with the position of subservience which has hitherto been assigned to it in the industrial world."

Justice, the London organ of the Social Democrats, affirms, "Never before in the history of Great Britain was there such universal distrust of ministers, politicians, and Parliament as exists to-day." Again the same paper says: "Yet we are in a vicious circle of perennial imbecility, from which apparently we

cannot break out. That a complete revolution is needed, few doubt."

Wherever we go on our old sin-cursed planet, we find the spirit of unrest and revolution; and while governments are struggling with all their powers to hold these forces within bounds, yet they are again and again breaking forth in deeds of violence and bloodshed.

With such a situation before us, we need to heed well the warning of the Master, that the days just before His coming were to be as were the days of both Noah and Lot, periods that are set forth in the Bible as times of debasing vices, violence, and bloodshed.

Read in the sixth chapter of Genesis the story of corruption and violence which so cursed the whole social fabric in Noah's day that the old world was of necessity destroyed with a flood. Read also, in the nineteenth chapter of Genesis, the story of the vices of Sodom that made it necessary for divine vengeance to be visited upon the cities of the plain.

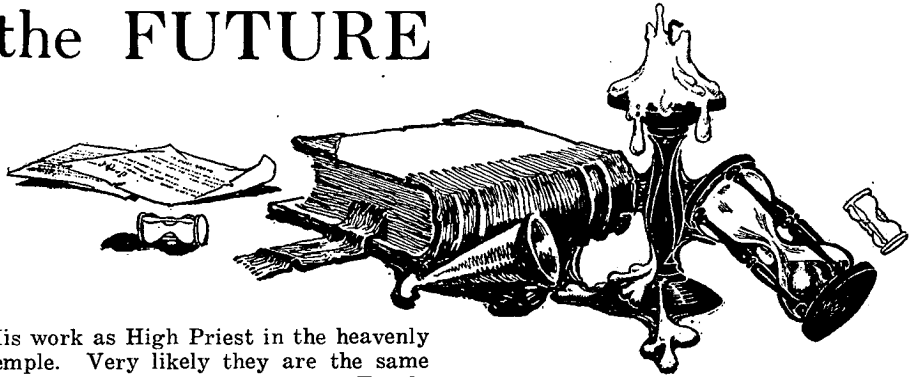
Our confidences must all center in the bright hope of the soon coming of Christ. That hope places a glorious prospect before the believer. Men who look to any other source of relief must soon go down in the general destruction that will be visited upon this revolutionary and violent and war-mad world.

UNROLLING the FUTURE

The Story of the Seven Seals

by

JEAN VUILLEUMIER



Revelation written, and not without tears can it be understood."

"WEEP NOT"

But one of the elders said to John, "Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof."

God gives us no revelation without providing also for its understanding. And the fact that this book can only be opened to us by the Son of God shows its supreme importance, and is proof that it can and will be understood. Oh, you who wish to understand the mysteries of the past and of the future, who long to look into God's dealings with and purposes for mankind, who hunger and thirst after righteousness, come and "enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear," and behold the unfolding of the seven seals!

From Revelation 1: 1, 19, we know that this book deals mostly with the future. In studying the seven churches of chapters 2 and 3, we see some striking confirmations of this fact. It will become still more evident as we study the seven seals. In fact, we shall find that the seven churches and the seven seals are parallel prophecies; but while the seven epistles to the churches describe the struggles of the faithful church through the Christian dispensation, the seven seals picture the changes in Christendom, or organized Christianity, during the same period. In other words, the scrolls which were unrolled before John among

THE second great prophetic panorama of the book of Revelation is that of the seven seals. It opens with a vision of heaven. The apostle sees "a throne set in heaven, and One sitting upon the throne." The "One" occupying the center of the scene is not discerned except by an effulgence of glory compared to the radiations of jasper and the sardius stone. Around the throne, like an immense canopy, a rainbow pours out a flood of red, orange, yellow, green, blue, purple, and carmine rays, which fill the vast expanse with untold splendors.

THRONES AND LIVING CREATURES

"And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying, Holy, holy, holy, is the Lord God, the Almighty, who was and who is and who is to come." Revelation 4: 4-8.

The twenty-four elders and the four living beings are Christ's assistants in

His work as High Priest in the heavenly temple. Very likely they are the same men—with the exception of Enoch, Moses, and Elijah—who were raised on the day of the crucifixion, and who ascended to heaven with Christ. Matthew 27: 52, 53; Ephesians 4: 8. These happy overcomers are the types and forerunners of the great army of the redeemed whom the Lord will carry to heaven with Him at His second advent. They are so enraptured with the bliss of heaven and the new revelations they continually obtain of God's love for His struggling church on earth, that their songs of praise become a ceaseless anthem. But the revelator is now called to look at a scene which seems to absorb the attention of all heavenly beings.

THE BOOK WITH SEVEN SEALS

"In the right hand of Him that sat on the throne," he noticed "a book written within and on the back, close sealed with seven seals." "And I saw," he says, "a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof? And no one in heaven, or on the earth, or under the earth was able to open the book, or to look thereon." Revelation 5: 1-3.

This book, Oriental fashion, was a sevenfold scroll, containing, apparently, the revelation of the future for the benefit of the church militant. But as no one was found on earth, or even in heaven, to whom the honor of unfolding this marvelous book could be given, all heaven was hushed into sadness; and the prophet, sobbing bitterly, joined in the universal disappointment.

The pious and learned Bengel says on this verse, "Not without tears was the

the solitary rocks of Patmos are a bird's-eye view of the religio-political history of Europe, divided into seven periods, or phases.

SEALS IN DETAIL

Seals one to four, with their symbolic horses of changing colors, reveal to us the gradual decline of the Christian church from the apostles' time to the Reformation; the fifth seal brings to view the Reformation itself; while the sixth and the seventh seal unfold the grand pictures of the signs of the end and the coming of Jesus Christ in the clouds.

The horse of each of the four seals represents Christendom, while the horse-man signifies the power—whatever it may be—which controls the visible church. In the first period, the rider stands for the twelve apostles of Jesus Christ; in the second, for the Roman emperors, as official heads of persecuting paganism; in the third, for Constantine and his successors, who took control of ecclesiastical as well as political matters; and in the fourth seal, for the popes into whose hands that same power fell, there remaining during the Middle Ages.

FOUR LIVING CREATURES

To these first four periods correspond the "four living creatures" taken in their proper order and in their symbolic character. (Revelation 4: 7.) The *lion* corresponds to the conquering apostolic period, which required indomitable courage; the *calf*, to a period of persecution and apostasy, which demanded unwavering perseverance and obstinacy; the *man*, to the dangerous period of worldly favor, which called for great discernment; and the flying *eagle*, to the long period of moral putrefaction of the Dark Ages, which necessitated the piercing eye and the soaring attitude of faith.

With these introductory notes before us, we may now watch the opening of the seals, and the unfolding of events which to the seer of Patmos were yet in the future, but which to us are matters of history. Impartial ecclesiastical history, therefore, will be the witness to which we will appeal in confirmation of the prophecy.

In several succeeding articles, Mr. Vuilleumier will continue the study of this prophecy of the seals. The article next week will consider the first one of the seven.

EDITORS.

Jews, Gentiles, and Law

(Continued from page 8)

HOUSE OF PRAYER FOR ALL NATIONS

11. *Who were invited and welcome to worship in the temple of the Lord?*

"Moreover concerning a stranger, that is not of Thy people Israel, but cometh out of a far country for Thy name's sake; (for they shall hear of Thy great name, and of Thy strong hand, and of Thy stretched out arm;) when he shall come and pray toward this house: hear Thou in heaven Thy dwelling place, and do according to all that the stranger calleth to Thee for: that all people of the earth may know Thy name, to fear Thee, as do Thy people Israel." 1 Kings 8: 41-43.

12. *What does Isaiah say the house of God shall be called?*

"Mine house shall be called an house of prayer for all people." Isaiah 56: 7; Matthew 21: 13.

13. *What did God ask Israel to do in order to become His people?*

"If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation." Exodus 19: 5, 6.

"Verily My Sabbaths ye shall keep." Exodus 31: 13.

14. *Were the strangers, or gentiles, who wished to join themselves to the Lord, required to keep this covenant and to observe the Sabbath?*

"Thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and taketh hold of My covenant; . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isaiah 56: 4-7.

15. *What evidence is found in the New Testament that gentiles worship the Lord as the Jews did?*

"There were certain Greeks among them that came up to worship at the feast." John 12: 20.

"When the day of Pentecost was fully come, they were all with one accord in

one place. . . . And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven, . . . strangers of Rome, Jews and proselytes." Acts 2: 1, 5, 10. Since these had come to Jerusalem to worship at these feasts, evidently they observed the same religious laws as the Jews.

16. *What did Jesus say to a Samaritan woman about salvation?*

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews." John 4: 22.

CONCLUSION

There is but one God and one Saviour, hence one way of salvation for sinners of this earth. God did not have a plan to save the Jews only, and leave the gentiles out of this plan; nor did He have a different plan whereby they were to be saved. Israel was to be a missionary people, and teach the surrounding heathen nations the worship of the true God. They were to teach them to obey the same moral law, offer the same sacrifices, worship in the same temple, at the same annual feasts appointed by the Lord, observe the same weekly Sabbath, and keep the same covenant, as Israel were required to do.

This proves that it is an error, and decidedly unscriptural, to teach that all the laws given to Israel under the old covenant were for Israel alone, and that the gentiles were not included in this plan of salvation. God was not so unjust as to leave the gentiles out of His plan of salvation. Christ came to save all, under both the old and the new dispensation.

Ella Simpson—Neighborhood Transformer

VII—Mrs. Spencer's Great Joy on Learning that Her Son Is Not in Hell

BY CHARLES L. TAYLOR

"SPENCER, the girl invited us over to-night; and while I didn't want to come out through the cold, I concluded I'd be selfish if I said no, so here we are." Thus spoke Mr. Simpson as he sat down in the Spencer home the next evening.

"Well, Simpson, if you had heard Grace grow eloquent when she returned last night, you would have had no question about coming. Bless me, she talked more Bible in twenty minutes than I have heard in twenty years, I guess. I can't tell exactly what she is trying to get at, but she made one thing plain: she said you had given up your tobacco, because of something you have learned about your soul."

"Now, we do not wish you men to do much visiting to-night," said Miss Spencer; "I want Ella to go on with her Bible study, and tell us all she possibly can in the time we have, and I am going to ask her if she can give mamma anything to show that my brother George is not at this time suffering among the lost."

At this point, Mrs. Spencer spoke. "Ella," she said, "if I could know that George is unconscious, and not suffering the torments of hell, there would be lifted from my heart a terrible burden. The

thought haunts me by night and day. Why, sometimes I almost feel angry with God."

"So do I," said Grace.

Mr. Spencer chewed a little harder, but remained silent. It had been quite generally known, however, that after his son's tragic end, he had not only increased his tobacco supply, but had been given to the practice of taking now and then a glass of something stronger than water, "just to help forget a bit."

"Spencer, if you don't mind, suppose we have a word of prayer before we study."

Not to enter irreverently the sanctuary of prayer, yet to tell what may be helpful, it may be said that Mr. Simpson's prayer of that particular evening was one of great earnestness and pathos and sympathy. To Mrs. Spencer, it was the most beautiful prayer she had ever heard. It gave her comfort. It brought a rift in the dark cloud that had so long shadowed her soul. It was a prayer for help to know God's will, and that His blessing might be upon the home in which the seekers were met.

As in a dream, Mr. Spencer found himself saying "Amen," and saying it

audibly. He afterwards felt ashamed of his boldness. Mrs. Spencer wiped away a tear.

Ella began the study with a brief review of what had been previously studied. She showed that man was not created immortal; that everlasting life is found only by faith; that man dies and goes to the grave; and that when Jesus comes the second time, He will resurrect and take with Him to their reward all the righteous of all time.

"But are you certain, Ella, that those who die are unconscious—totally unconscious?" asked Mrs. Spencer.

"Mrs. Spencer, the Bible has only one thought concerning death. Throughout all the record, it describes death as a sleep.

"Let me read. Deuteronomy 31:16: 'Thou shalt sleep with thy fathers.' 1 Kings 2:10: 'David slept with his fathers.' 1 Kings 11:43: 'Solomon slept with his fathers.' 1 Kings 14:31: 'Rehoboam slept with his fathers.' 1 Kings 22:40: 'Ahab slept with his fathers.' Whether they were righteous or wicked, the record is the same—they *slept*. This was God's way of saying they died.

"David prayed, Psalm 13:3, 'Lighten mine eyes, lest I sleep the *sleep of death*.' Jeremiah 51:39 speaks of the final death of wicked men as 'a perpetual sleep.' Jesus first spoke of Lazarus as being asleep, then afterwards said he was dead. John 11:11, 14. And of the death of Stephen, the good man of apostolic days, the simple statement is, 'He fell asleep.' Acts 7:60. 'Sleep' is a Bible word for death. But *sleep is absolute unconsciousness*. True sleep is dreamless. He who slumbers truly, has no sense of the passage of time."

"How in the world, then, could our pastor ever have received the idea that after a person dies, he is more conscious than he was before?" inquired Mrs. Spencer.

"Yes, Mr. Duncan told me, the other day, that death is not actually death, but only transition," said her daughter.

"But the Bible says *sleep*, doesn't it?" emphatically interposed Mr. Simpson. "And I don't see how a *sleeping* man can be awake and thinking."

"Suppose," said Ella, "we again turn to what the Lord has said. It is better to follow Him than the best of men. A 'Thus saith the Lord' is infinitely better than all human opinion. Let us read Psalm 146:3, 4."

Grace read: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

"Father," said Miss Spencer, "you will remember that Mr. Duncan told us another thing. He said that the *body* died, but that the *soul* departed into a higher state of thought. Now I see a serious discrepancy. If the soul does the thinking, and does not die, how could it possibly pass into a higher state of existence and have no thought? This text says that the '*thoughts perish*.' Either the *body* does the thinking, thus making thoughts perish with it, or else the soul has no thought after death, no matter

where it goes. Of course, this is just as clear as it is true; but how can we explain Mr. Duncan's statement?"

"At Harry's funeral, you will recall," remarked Mrs. Spencer, "our pastor made this statement: 'To-day this sweet child still lives, and is looking for the time when he may again take sister in his arms, and know her as he could not know her here.' If this is true, then my poor boy, among the lost, and suffering agony, is tormented with the terrible thought of never meeting us again. And to think that it is all *eternal*!"

"Mrs. Spencer, let me read to you a text which shows still further that the dead are not conscious. Here it is, Job 14:21. Speaking of the parent who has died, it says, 'His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.' Whatever may happen to the children is naught to parents after they are gone. They have ceased to think.

The Bells of Life

BY WORTHIE HARRIS HOLDEN

YE bells of time,
Ring out the chime in many a land and clime!
For life has varied tones for joy and strife,—
The heart-throbs in the loves and griefs of life
Whose minors are sublime.

In childhood's hour,
One note can peel, and one alone has power,
When dominates that gleeful, happy tone
Where only guilelessness and faith are known,
And tears—a summer shower.

More tones has youth—
And ever grows the melody, in truth,
Proportioned to the years that come and go—
The depth of heart-throbs in their weal and woe
Makes fuller tones, forsooth.

Some lives skip off
A tone or two, or ring so faint and soft
We miss the cadence of full harmony;
Thus if keen pain and grief mete sympathy,
Let these ring out aloft!

On this New Year,
When time's late hour peals forth its vibrant cheer,
May chimes ring out from all your hearts and mine
As music to that gracious Love Divine
Who lends a listening ear.

They have gone into the grave, into the land of forgetfulness. Their anxieties, their perplexities, their disappointments, their heartaches, are all ended. And so it is with the children. Once they are gone, their consciousness has ceased."

Ella continued: "Listen further, and get real comfort. Will you yourself please read Ecclesiastes 9:5, 6?"

Mrs. Spencer tremblingly read: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

"Oh, I think that is the grandest text I ever read!" said the poor woman, who for months had been almost in despair over the death of her son, gone without hope in Christ. "Then he *isn't* thinking, is he? He *isn't* in agony, is he? Oh, this makes me love God! It gives me a new hope."

"Grace, will you please read verse 10?" said Ella.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

"Putting together all these thoughts, we see that the real person, the '*thou*,' the thinking part, the part that loves, or hates, or envies, as the case may be, is what goes to the grave. And when it has gone there, all its activities cease forever, or until the time when God calls again to life. Is not that plain to all of you?"

"This seems to explode *another* thing which I heard our good Pastor Duncan say," said Mr. Spencer. "He said that when Christians die, they go right up into glory, and there praise God; but when I asked him what the wicked did down in their quarters, he said that was something we could and should entirely leave to God. And all the time, I was worrying over our boy."

Again Ella found the text which met the point, for she carried her good school notebook with her. She asked Mr. Spencer to read Psalm 115:17.

"The dead praise not the Lord, neither any that go down into silence."

"I believe God knew that men would trouble us with these wrong ideas, and He put this down to help us," said Ella.

"Simpson, that's a wonderful verse to me. For the first time in my life, it seems as though the Bible were speaking just for me." Thus Mr. Spencer candidly confessed his faith.

"That's the way it came to me. And that's the reason I came to give up my tobacco. And, somehow, all the time now, I want to be a better man. The Bible keeps right on speaking to me."

"Have you really quit your tobacco?"

"Sure thing. And, do you believe it, I don't even *care* for it! And I threw my plug into the lake three days ago."

"What you are saying is very interesting; but shall we go on with our study?" said Ella.

"Yes, indeed," replied Mr. Spencer. "This is the finest thing I ever struck."

Mrs. Simpson now read Psalm 6:5: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?"

"I wish to have you all keep in mind," Ella remarked, "that none of these scriptures can reasonably be made to speak of the body, as distinct from the soul. As Grace has said, it would mean utter confusion thus to believe. All know that it is the function of the soul to love, to remember, to praise, and to give thanks. Thus it is the soul that is considered in all these statements.

"Mother, will you now give us the words of Isaiah 38:18, keeping in mind what I have just said?"

Mrs. Simpson read, "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth."

"Now," said Ella, "take the first part of the next verse: 'The living, the living, he shall praise Thee, as I do this day.'"

(Continued on page 15)

Prophecy and What It Means to Us

BY ALBERT MARION DART

"IF there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Numbers 12: 6.

Of all the ways by which the Creator speaks to man, none is more important than the prophetic portion of the word of God. Prophecy especially is "a lamp unto my feet, and a light unto my path." The apostle Peter calls it "a more sure word of prophecy," and says we will do well to take heed to it, "as unto a light that shineth in a dark place"—the future. He states that prophecy came not "by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 19-21.

PLACE OF PROPHECY

The greatest event that this world has ever known—the first advent of Christ—was so thoroughly foretold through prophecy, that the nation to whom He came was without excuse for His rejection and murder.

"But those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3: 18. After He had risen from the dead, Christ Himself declared that they ought to have understood it, and that the awful misunderstanding was due to their being "slow of heart to believe all that the prophets have spoken." Luke 24: 25, 26.

Many centuries have passed since those eventful days so clearly fulfilled the prophetic Word; and we have entered upon times more stirring, more perilous, than any this world has ever known. Have these days also been spoken of by the prophets? Will we of to-day be held accountable for their solemn utterances?

The complete redemption of the human family, made sure forever at the cross, will culminate in this generation. The Christ of Calvary will soon come; and we, soon to witness His second advent, will as surely be held accountable for what God has revealed touching our times, as Israel of old was held accountable for what was revealed to them in their day.

The words of the Saviour, "I have told you before," should be seriously taken to heart by the inhabitants of this world.

SPECIAL BOOKS FOR TO-DAY

No other portion of the Bible deals so largely and strikingly with the last scenes of this world's history as the books of Daniel and the Revelation. Therefore in these books is a special message for our day.

God sends special messages to test the loyalty of His people, and to warn the inhabitants of the world. Notable among them is Noah's message, with which the Saviour compares the message for the last days (Matthew 24: 37), Jonah's message, the message of John the Baptist, and others. A study of these messages

will show that each was a life and death question with the people to whom it was given. The timely last-day message prominent in the books of Daniel and the Revelation is no exception to God's special messages.

THE BOOK OF DANIEL

That the prophecy of Daniel was given at a time when God could no longer reveal the principles of His government, through existing conditions is seen from the fact that Nebuchadnezzar king of Babylon successfully besieged Jerusalem, "and the Lord gave Jehoiakim king of

Judah into his hand." Daniel 1: 1, 2. Let it be remembered that the Lord's hand is not against His people when they are right with Him. And let it further be remembered that when His people depart from His ways, so that in all their doings their "sins do appear," He has other means of accomplishing His ends. He could fulfill His purpose better through Nebuchadnezzar, a heathen monarch, than through His people when they persisted in holding onto their sins.

STUPENDOUS TASK

Loyal subjects of God's kingdom were connected with Nebuchadnezzar's government, in order that the principles of God's government might be made known to the world.

It might have looked a stupendous task to the few upon whom rested this great responsibility; and who shall say that much more was not done for God through them than they themselves expected, and in a way, perhaps, that they little thought of? Theirs was a great field.

"Now God had brought Daniel into favor and tender love with the prince of the eunuchs." Daniel 1: 9. This is the beginning of God's wonderful doings; not for the enlightenment of Nebuchadnezzar's realm only, but for people of all time, and especially for people of to-day, as will be disclosed in the second chapter of this great prophecy of Daniel.

Daniel and his fellows were being educated by the king for prominent positions in his kingdom; but God had given them a higher and better education for usefulness in the world than the king knew of. The diet prescribed by the king, and rejected by Daniel in the face of possible death, is a matter worthy of special notice. Here is seen God's wisdom in bringing "Daniel into favor and tender love with the prince of the eunuchs."

This tie led those in authority to favor Daniel and his fellows. But it must not be forgotten that God can thus favor those only who resolutely purpose to be loyal come what may. And in these days of gluttony and self-abandonment to appetite and passion, it is well to remember that this test came on a question of diet.

The fact that upon examination, the king found Daniel and his fellows "ten times better than all the magicians and astrologers that were in all his realm," "in all matters of wisdom and understanding," is a happy comment on the superiority of God's ways to man's ways, and full of encouragement for individual

(Continued on page 15)

Oh, I Am Glad!

BY ARTHUR W. SPALDING

OH, I am glad that I was born in Time,
Ere the great war of God had passed for aye,
When they that would elude in deeds sublime
Must press the ancient: "Tell us of that day."

"Tell us"—I see them clustering round the seer,
The youthful habitants of newborn stars,—
"Tell us those wondrous tales of Heaven's fear,
When Heaven's life was flung into earth's wars."

And wide their eyes, and clenched their tense, white hands—
Those supple fingers that erst sweep the lyre—
While from Time's veteran there flow the strands
That weave the epic of earth's blood and fire.

"Tell us of him that swung the sword of God
Amidst the host foredoomed to watery death;
Tell us of him that lifted up the rod
Far in the desert where he heard God's breath.

"Tell us of him that sweetly sung of love,
When all his world about him seethed with hate;
Tell us of him who calmly looked above
When jealous satraps planned his horrid fate.

"And He! and He! great Captain of the strife,
Who stood, that time, alone before hell's host;
Who risked His own and Heaven's infinite life,
Who risked—and lost—and triumphed as He lost.

"Tell us—amazing story of His power—
How from His kingly shoulders down He thrust
The yelling foe, and riving in that hour
Hell's hope, upheld the kingdom of the just.

"And then the story of the martyrs' fate,
Those heroes of the faith that bled and died
That they might pass to heirs, inviolate,
The light-crowned banner of the Crucified.

"Tell us of that last legion, glorious band,
Who stood with iron-nerved limbs and steadfast look
Through the last battle of the crime-racked land,
While mountains crumbled and the heavens shook.

"Tell us how final triumph crowned the war,
With the great rebel to oblivion hurled;
Tell us how everlasting peace afar
Flung her eternal mantle o'er the world."

They ask, and hear, those sons of later days;
And Time's great story masters all their mind;
And deep they marvel at God's wondrous ways
In that far eon now left all behind.

And then they turn them to their own fair page,
Where Love in bounty and in beauty reigns,
And say: "But, ah, that unexampled age!
How favored they who triumphed through its pains!"

Oh, I am glad I live in Time, and Time's last hour,
And I shall see the last great fight, and shout
Upon the mount of triumph, when the power
Of Satan has gone down in utter rout.

Oh, I am glad; for surely nevermore
Can Love unfold such pageantry divine;
And through what little part therein I bore,
There shall be joy and glory ever mine.



By E. H. RISLEY, M. D.

THESE products are obtained from a tree growing in tropical America, called the Theobroma cacao. The beans or seeds of this tree are the part of the plant which is used. The beans grow in a large pod. The pods are cut, and the seeds are removed and subjected to a curing process, which consists in a sort of fermentation, or sweating procedure, after which they are cleaned, roasted, and crushed. The fragments thus formed are called "cocoa nibs."

These "cocoa nibs" are next finely ground and made into a paste, which is run into a mold, where it solidifies. If plain chocolate is desired, the material is left in this form. If sweetened chocolate is to be produced, sugar and proper flavoring substances are added.

The name was originally "cacao"; but it has been gradually changed, by common usage, to "cocoa." This name should not be confused with the word "coco," which refers to the coconut palm, nor with the word "coca," which is the source of cocaine.

COCOA COMPOSITION

The composition of cocoa nibs is roughly the following:

Water	8.0%
Protein	14.5%
Fat	45.0%
Carbohydrate	25.0%
Ash or mineral constituents ..	4.0%
Theobromine	1.5%
Traces of caffeine are often present.	

Cocoa and chocolate differ from each other in that a part of the fat of the chocolate is removed by pressure and heat in the production of cocoa, so that the percentage of fat ranges between 25% and 30% instead of close to 50%. This reduction in fat increases the relative percentages of the other constituents.

THEOBROMINE

The active principle of cocoa and chocolate is theobromine. This substance is an alkaloid, is white, crystalline, and has a bitter taste.

Chemically it is very closely related to caffeine, the active agent in coffee, the caffeine being trimethylxanthin, while theobromine is dimethylxanthin, and both substances are close relatives of uric acid.

Physiologically, theobromine has certain fairly definite actions upon the body. It is regarded, by most workers, as a stimulant to the heart, to muscle, and to

the kidneys. It does not possess the marked stimulating power in connection with the central nervous system which is seen in connection with caffeine. Hence the ordinary individual does not notice the symptoms of alertness and wakefulness after taking cocoa that he does after taking coffee.

The percentage of theobromine in cocoa and chocolate runs from .3 to 3%, averaging close to 1½%. On this basis, a cup of cocoa as ordinarily prepared contains from ½ to 2 grains of actual theobromine. The dose of this alkaloid, used in a medical way, varies from 5 to 10 grains. One can thus easily figure out the approximate amount of theobromine he is taking in his average use of cocoa, remembering that cocoa usually contains a higher percentage of theobromine than chocolate.

OF QUESTIONABLE VALUE

The close chemical relation of theobromine to uric acid might make one think that uric acid would be increased by the ingestion of this substance; but this does not seem to be the case. About one third of the theobromine is passed on through the body unchanged; the rest is oxidized

31-day

EXTENSION of TIME

to FEBRUARY 1, 1918

Those of our friends and supporters who are particularly interested in the circulation of the weekly SIGNS OF THE TIMES will be pleased to know that the publishers, upon request, have decided to continue the old subscription rates until February 1 instead of January 1, as advertised.

A great money-saving subscription-taking campaign is on. Hundreds of new subscriptions are pouring in, notwithstanding the "Harvest Ingathering" campaign and the distractions of the holidays. With a clear field in January, it was thought that many could be made to see the advantage of subscribing for clubs at the present very low prices, and as a result, thousands of homes would be blessed by the weekly visits of this journal.

Save 20 cents

on each one of a club of 5 or more to one address. This means a saving to you of \$2.00 on a club of 10; of \$5.00 on a club of 25.

Save 30 cents

on each one of a club of 5 or more to different addresses. This means a saving to you of \$3.00 on 10 such subscriptions; \$7.50 on 25.

Single copy, one year, \$1.00; 5 or more to one address, 80c each for a year; 5 or more to different addresses, 85c each for a year. 25% to 50% increase after February 1.

Make out a list of relatives, friends, or soldier boys who have gone to the front, and order a year's subscription for each. It may be your last chance to show an interest in them.

Act upon the good impulse that comes to you, make up your list to-day, and get your order off to your tract society secretary without delay.

or broken down to more simple compounds. Large doses in experimental work show that theobromine has produced poisonous effects similar to those produced by caffeine; namely, headache, nausea, vomiting, convulsions, albumin in the urine, etc. These cases are not often seen, however, and occur only after excessive doses.

Both cocoa and chocolate are of moderate value from a nutritive standpoint. They are both fairly rich in fats, especially chocolate; and this fat—cocoa butter—is now believed to be fairly well digested. But this high percentage of fat disorders digestion in some individuals. The way cocoa and chocolate are prepared as beverages increases their value as foods, milk and sugar usually being added, both of which are highly nutritious. The nutritive value of cocoa and chocolate as beverages is also increased by boiling thoroughly, as there is present a certain amount of starch, which is rendered more soluble by the boiling

process, and this process also enhances the flavor.

The harmful effects of both cocoa and chocolate are due to the presence of theobromine, and to the excess of fat, which in some cases seems to be quite disturbing to the digestive process. The nutritive value of cocoa and chocolate is not so great as many suppose, and their use tends to lessen the appetite in some cases.

Ella Simpson—Neighborhood Transformer

(Continued from page 12)

Do you not clearly see that life, and hope, and praise all have a distinct place only until we come to die? that death ends all our functions? that all that lives comes under the power of the grave?"

"Ella," interrupted Mr. Spencer, "maybe you haven't known it; but ever since you came home, our pastor has been visiting around, cautioning the folks to be careful about letting their young people associate with you, because of your ideas about the Bible. Of course, he has told everybody about this soul question; and we have all been discussing it, you may believe. Yesterday one fellow asked me what becomes of a man's soul when something strikes him and he becomes unconscious. I didn't know the least thing about it. What do you say?"

"Mr. Spencer, you have asked one question, let me put another. It was asked in our Bible class. How does it happen that a moderate blow on the head will cause a person to become unconscious, to know nothing, while a very hard blow on the same part will cause him to know everything? This, you see, must be true if death only releases the soul and gives it larger and freer life.

"The truth is, the moderate blow on the head, which causes unconsciousness, temporarily suspends the function of thought; but the harder blow, causing death, completely destroys that same function, and all others as well. The soul remains in both cases. In the first instance, it is simply an unconscious soul; in the second, a dead soul."

"Ella," said Mr. Spencer, "answer this: Do you believe our boy is going to be burned, and burned forever? This terribly concerns me."

(To be continued)

HELPFUL CARDS

W. H. BRANSON, the president of the Southeastern Union Conference, says: "I have read Brother Whitford's two cards, entitled 'The Sabbath of the New Testament' and 'The Second Coming of Christ,' and find them very comprehensive, yet very simple. I believe that these cards will do a great deal of good and should receive a wide circulation. They are of a convenient size to place in a book or a purse, and would thus be handy for ready reference. The outline of these subjects as arranged by Brother Whitford is very convenient."

Charles P. Whitford, well known as the singing evangelist and Bible worker, has also several excellent pieces of sheet music that he furnishes with his cards. The music and cards referred to herein may be obtained from C. P. Whitford, Orlando, Florida. Write him for samples and particulars.

WANTED AT ONCE at the Long Beach Sanitarium, Long Beach, California, fifteen first-class graduate lady nurses. Permanent positions for those who make good. W. Ray Simpson, Manager.

Signs of the Times

Published weekly by the Pacific Press Publishing Association, Mountain View, California.

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JAMES COCHRAN, Circulation Manager.

Prophecy and What It Means to Us

(Continued from page 13)

loyalty though the leaders and the masses apostatize.

The immeasurable results from the steadfastness of these few Hebrews in the dark days of captivity, is strikingly set forth in Daniel 2, where the history of the world from Daniel's day to the second advent of Christ is foretold by Him who declares "the end from the beginning," and warns us, "I have told you before."

In an article next week, Mr. Dart will give a study on a portion of the intensely interesting and inspiring prophecy found in the second chapter of Daniel. EDITORS.

THE opening sentence of a recent circular from a large New York firm says, "The world is turning a critical corner." The critical condition of the present is a universally admitted fact. What will be the outcome we may clearly know if we only search in the right direction for the light.

Man wanted to milk and care for 11 to 12 cows. State experience, age, health, etc. S. D. A. and a Christian. Garden City Sanitarium, San Jose, California.

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SOUTHERN PACIFIC

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The Hand of God

PRESIDENT WILSON'S message delivered to Congress on December 4 has received favorable comment throughout this nation, and to a large extent throughout the civilized world, except, of course, as might be expected, among the nations with which our country is at war. The general consensus of opinion seems to be that in that message, he struck a note which was worthy of a great man in a great nation in a great time of stress and trial.

The concluding sentences of his message read: "The hand of God is laid upon the nations. He will show them favor, I devoutly believe, only if they rise to the clear heights of His own justice and mercy."

In these words, President Wilson strikes the real keynote of the situation. The lack of justice and mercy in the world is causing all of our trouble. God makes clear, in the divine Book, that sin widely committed is what brings on universal and deadly war.

Doing Our Bit

THE bombing of the executive mansion of Governor Stephens, of California, on the night of December 17, reminds us that all true-hearted and loyal citizens will seek to do their "bit" in the way of upholding law and order, in these stormy times, instead of sarcastically criticizing the men placed in authority in our nation.

This time calls for wisely tempered speech, and for straightforward earnestness in the prosecution of duty. There is enough turbulence in the world now, and no one need feel called to contribute to its increase. Every word that is uttered, either in public or in private, should be carefully weighed, lest we be found unwittingly adding unnecessary fuel to the great conflagration.

The violent elements of revolution have taken possession of our planet. They are seeking to overthrow every vestige of law and order, and will try harder and harder to destroy the properly constituted executives; and we need to act with calm decision and discretion in meeting the exigencies of the hour.

Cavalry of the Clouds

SPEAKING of the "air service" of the European battle fields, Premier Lloyd-George, in a recent speech in Parliament, said, "The heavens are their battle fields; they are the cavalry of the clouds."

This war, for the first time, has brought the aeroplane to the battle field; and never before was the submarine used in any effective way. When we think of men fighting under the sea and on the sea as well as on the land and in the air, we may well believe that the prophet

Jeremiah had a vision of these things when he wrote:

"My anguish, my anguish! I am pained at my very heart; my heart is disquieted in me; I cannot hold my peace; because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is laid waste: suddenly are my tents destroyed, and my curtains in a moment." Jeremiah 4: 19, 20.

A Holy War

THE *Literary Digest* quotes Mr. William T. Ellis as expressing fears that Baku, which was wrested from Persia, is becoming the center of an agitation among the Mohammedans for a holy war. The two leading factions of the Mohammedan world, which have been more or less at war with each other, are becoming



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American airmen training abroad receiving letters from home. Distributing the mail among the young American college men in the aviation corps undergoing training over there. They receive their instruction from British flyers and mechanics who have been through operations many times.

ing reconciled; and to quote some of the words from Mr. Ellis, "So from this storm center of the earth, where religion is less a personal creed than a racial or political affiliation, I regret to report that the war seems to have stirred up Islam to a bellicose mood, which contains possibilities of large trouble."

Let it be hoped that with all the war furies that are now sweeping the world, we may for the present at least be spared such a tremendous complication as would throw the Mohammedan world against the disorganized and warring Christian forces. Yet we may know, from the prophecies of the divine Book, that we are in the beginning of that great time of trouble such as has never occurred since there was a nation; and we may look for things to become more and more complex and stormy.

ACCORDING to New York reports, labor troubles have curtailed the production of copper in the United States to the extent of 250,000,000 pounds during this year 1917. The seriousness of the labor situation is made quite apparent by figures of this character.

Vice Evil on Films

THE vices of this time have gained such a hold upon society, and the "social evil" has become such a menace, that a clergyman of the West, belonging to one of our leading churches, has felt impelled to attempt to expose the evils of the underworld through a series of moving picture films. The *Sunset Magazine* says, "It is a unique experiment, likely to provoke a good deal of criticism at first, but in the end calculated to give religion a fresh hold, something it needs if the empty pew is the serious problem which churches and preachers declare it to be."

This is indeed "a unique experiment," which may well be questioned; but the fact that there could be a demand for such motion pictures ought to impress very deeply upon us the truth of the Saviour's warning that the days just before He should return to earth would be

strikingly marked by the sins and vices which caused the overthrow of old Sodom and Gomorrah. The violation of the seventh commandment of God's Decalogue has become a most pronounced and widespread evil in this time; and we should be admonished, by what we see all about us, that the Lord cannot endure these evil conditions much longer, and that He must very soon come to bring them to an end.

Perfect Peace

"THOU wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is

everlasting strength." Isaiah 26: 3, 4.

How good it is to know that our God promises this! It is most blessedly true that God's child who trusts in Him, whose mind is stayed upon Him, is kept in perfect peace. He knows from his own experience, that "in the Lord Jehovah is everlasting strength." No power on earth can touch the soul that is hiding in this divinely strong fortress.

In these times of perplexity, distress, and fear, flee to the one great haven of security, and there find abiding rest, confidence, and peace. Our God is a mighty deliverer in every time of trouble. He will keep us by His power if we trust Him.

THE completed returns to the secretary of state for New York show the expenses for the Mitchel mayoralty campaign to have been \$1,046,750. That is a sum ten times larger than was expended by the entire thirty million people of this nation in the election of Abraham Lincoln in 1860. That is certainly rather a large amount to be expended in a single city on one candidate in the effort to elect him mayor.