THE greatest question confronting the human race is the world-old question, Whom shall we believe and obey, God or man? Man inherently stands opposed to God. He who has become wise in his own wisdom does not hesitate to place criticism upon the word of God. His conduct is openly at variance with the word of the Creator.

Twenty-five centuries ago, Nebuchadnezzar, king of Babylon, had a dream portraying the rise and fall of nations, which culminated in the establishment of God’s everlasting kingdom. In this dream, he saw an image with a head of gold, breast and arms of silver, sides of brass, and legs of iron. Each of these divisions represented an empire, beginning with that of Babylon, followed by Medo-Persia, Greece, and Rome. The feet and toes of the image were an amalgamation of iron and clay, and represented the divided state of Rome, which became a reality after the fourth century A.D. Concerning this division, the prophet declared: "Whereas thou sawest the feet and toes, part of potters’ clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly divided. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.” Daniel 2: 41-43.

Concerning the kaiser’s ambition to establish a great European empire, Newell Dwight Hills, in the Detroit Journal of October 18, 1917, writes as follows: “This war began in 1892, in a meeting in the palace at Potsdam. The kaiser at that time placed in the hands of his advisers a document marked ‘Secret and confidential.’ The first line held these words: ‘The Pan-German Empire.’ The second line read, ‘From Hamburg and the North Sea to the Persian Gulf.’ The third line was, ‘Our immediate goal is the Germanization of all nations.’ On the second page there was an extract from the kaiser’s speech. ‘From my childhood, I have been under the influence of five men—Alexander, Julius Caesar, Theodoric the Second, Frederick the Great, and Napoleon. These five men dreamed their dreams of a world empire—they failed. I too have a dream of a world empire—I shall succeed!’

The foregoing becomes very interesting when considered with a statement the kaiser made to our ambassador, James W. Gerard, which the latter gives in his recent book, “My Four Years in Germany”: “America had better look out after this war,” and, “I shall stand no nonsense from America after the war.”

Of course, the kaiser will fail in his ambitions, just the same as any other ruler would fail, because God, through the prophet, declared of those nations, that they “shall be partly strong, and partly broken,” and “they shall not cleave one to another, even as iron is not mixed with clay.”

Besides attempts to weld the nations through force of arms, alliances have been sought through intermarriage in the royal families. All the royal families of Europe are re-
A Text and a Thought for Each Day in the Week

SUNDAY.—1 Corinthians 13:13; 14:1. "Faith ends in sight; hope ends inpos-
session; love never ends."

MONDAY.—Joshua 1:8. "Reading and medita-
tion must lead to obedience and ac-
knowledgment before I can enjoy prosperity and success."

TUESDAY.—Ezekiel 18:4. "The soul
that sinneth little or much."

WEDNESDAY.—Mark 1:35. "If our
public life is to count for God, our pri-

cvate life must be strong and deep."

guidance is promised,—not a chart, but
guidance is promised,—not a chart, but

FRIDAY.—Hebrews 6:19. "Sure be-
cause of the character of the anchor
(\"the hope set before us\") ; steadfast be-
cause of the anchorage (\"within the
veil\") !"

SABBATH.—Matthew 6:34. To-mor-
row's providence will meet to-morrow's
need.

ERNEST LLOYD.

Foolish Philosophies

"Canst thou by searching find out
God? canst thou find out the Almighty unto perfection? Job 11:7. So asked
a friend of Job's in the early dawn of
history. Yet all the race of philosophers
in all time have attempted to discover
God.

Philosophy is the study of the origin
of things. Men have endeavored to find
the ultimate or absolute by the aid of
reason alone. Each school of philoso-
phers has originated a new system of
reasoning, contrary to its predecessors.
Each proclaims the other system foolish-
ness. The Word says that all are fool-

First record we have of the prom-
ise is in Jeremiah 31:33. It is twice
quoted by Paul in his letter to the He-
brews. "This is the covenant that I will
make with the house of Israel after those
days, saith the Lord; I will put My laws
in their hearts. They shall be to Me a people." See He-
brews. "This is the covenant that I will
make with the house of Israel after those
days, saith the Lord; I will put My laws
in their hearts. They shall be to Me a people." See He-
brews.

Arthur S. Maxwell.

Written Within the Heart

Said in Few Words

Fetters Forged by Passions

Are not the words of Edmund Burke
worthy of consideration when we con-
template present-day conditions?

"Men are qualified for civil liberty in
exact proportion to their disposition
to put chains upon their own appetites; in
society as they are above their rapacity; in proportion as
their soundness and sobriety of under-
standing is above their vanity and pre-
sumption... Society cannot exist un-
less a controlling power upon the will
and appetite is placed somewhere; and
the least of it there is within, the more
there must be of it without. It is or-
dained in the eternal constitution of
tings, that men of temperate habits
cannot be free. Their passions forge
their fetters." And let it be added that
the gospel of Jesus Christ, and not hu-
mans laws and regulations, is the only
power that can break the fetters of sin
and its passions.

J. W. Rich.

Love That Excels

"Greater love hath no man than this,
that a man lay down his life for his
friends." This text of Scripture is often
interpreted to mean that the greatest
love man can possibly attain or manifest is
that of laying down his life for his
friends.

Instead of this, the text shows the
weakness of man's heart. It illustrates
what man may perhaps accomplish with-
out the love of Christ in the heart.

But with the love of Christ in the
heart, man can do all things through Christ which strengtheneth him" he can
follow Christ's example by laying
down his life for his enemies. He can
explore the love of God to unknown
depths throughout eternity.

W. E. BELLEAN.

Paul didn't have much eyesight, but
the Lord gave him an abundance of fore-
sight.

Orva Lee ICE.
Kingdoms Symbolized by Beasts

By ALBERT MARION DART

The object of the vision is to fit souls for the heavenly kingdom; for after stating that the four beasts represent kingdoms, the angel said, "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." So it is not simply to make Bible facts stand out clearly that I write, but that the Holy Spirit may influence souls to become saints of God, and thus come into possession of the eternal inheritance.

An understanding of this great prophecy will surely help us to make a sensible choice.

Daniel's vision of the eighth chapter will be an aid in a study of the vision of the seventh chapter. He saw a ram with two horns, one higher than the other, and a goat with a notable horn between its eyes. The two animals were in deadly conflict.

Speaking of the goat, the prophet says: "He came to the ram that had two horns, ... and ran unto him in the fury of his power, ... and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand." Daniel 8: 5-8.

Will you believe me if I tell you that you have read a prophecy of the overthrow of Medo-Persia by Greece? That is what you have just read; for "the ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Greece: and the great horn that is between his eyes is the first king." Verses 20, 21.

THE NATIONS SYMBOLIZED

In the seventh chapter, the lion represents Babylon, corresponding to the head of gold in the metallic image of Daniel 2; the bear, succeeding the lion, represents Medo-Persia, and corresponds to the breast and arms of silver in the image, and the ram of chapter 8.

The bear "raised up itself on one side." The ram had two horns, and "one was higher than the other, and the higher came up last."

These characteristics are significant, from the fact that there were two prominent factors in the Medo-Persian kingdom,—the Medes and the Persians. The Medes were prominent; but Cyrus the Persian accomplished the overthrow of Babylon, "the high and lofty one." The leopard beast represents Greece, and corresponds to the thighs of brass in the image of the second chapter, and the notable goat of Daniel 8.

But why the four heads on the leopard? This is explained in the prophecy of the eighth chapter. Notice: "Therefore the he-goat [Greece] waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Daniel 8: 8.

Greece has four heads, as represented in Daniel 7.

The angel said the great horn between the eyes of the goat was the first or principal king. The prominent actor in Grecia's conquests was Alexander the Great, represented by the horn. "And when he was strong, the great horn was broken."

KINGDOM HE DID NOT TAKE

Greece was strong because of the strength of her leader. But he was not strong in the sense of taking the kingdom as the saints will take it, for he died at the age of thirty-two, in debauchery, and it is written that no drunkard "shall inherit the kingdom of God." Alexander could take earthly kingdoms; but it requires "heirs of God, and joint heirs with Christ" to take the heavenly kingdom. Only such will overcome verted and passion, and form enduring characters. Character is of infinitely more value than merely worldly fame and honor. We might not be able to attain to the latter, should we try; but we can reach the former, for "as many as received Him, to them gave He power to be
come the sons of God, even to them that believe on His name." John 1:12.

Upon the death of Alexander, his kingdom was divided among his four leading generals, Cassander, Lysimachus, Seleucus, and Poieny. The prophecy calls for the division of the kingdom toward the four winds of heaven. History accords Cassander the western part, Lysimachus the northern, Seleucus the eastern, and Poieny the southern portion of the empire.

How definitely does the leopard beast of Daniel 7 point to the division of the Grecian empire after the death of Alexander the Great?

After the angel had told Daniel that the four beasts represented four kingdoms, and reminded him of the fact that the saints of God would take the kingdom and possess it forever, Daniel said, "Then I would know the truth of the fourth beast." Daniel 7:17-19.

Some striking facts concerning the fourth beast, Rome, given in answer to the prophet's desire, to know the truth about it, will be considered in the study next week.

### Through Central America on a Mule

**I HAVE just made a tour through Central America, a good portion of the trip being made on a mule. As I was obliged to stop nights with the natives, I had an excellent opportunity to study their condition and needs.

I was often led to remark that this is a land of contradictions. The land is very fertile, but very little cultivated. Corn is planted with the machete, and then receives no further care. Bananas grow abundantly; yet during a trip of eight days by mule, I was able to buy the fruit but once. In fact, in one place, I saw the people boiling banana peelings to get the nourishment from them. Other fruits, guavas in particular, grow wild; but I was unable to obtain them.

**Potters but not Farmers**

The natives are artists in making pottery, stone jars, etc.; and there is plenty of resin in the trees everywhere in those parts; but it seems never to have occurred to the people that they could can the fruits in season for use when they are scarce. As a consequence of this failure to prepare in times of plenty, starvation often stares them in the face.

There is an abundance of minerals in the mountains, but there are very few mines in operation. Doubtless the reason for this is the lack of transportation facilities, and of enterprising men to push a mining project.

The people are very religious, yet they have mangy ideas of real Christianity. They nearly all belong to a church—the Roman Catholic—that does not countenance divorce, but there are more unmarried couples living together as husband and wife than there are of those who are married. I have before me the birth record of a certain city for one month, as published in the newspaper of that city. It shows that during the previous month, there were born 27 boys and 23 girls that were legitimate, and 67 boys and 60 girls that were illegitimate.

After I had traveled astride the mule for five days, sleeping at night in my hammock, and eating little else than what was obtainable from the natives, the School of English and Arts, located at Siguatepeque, Honduras, seemed to me like an oasis in a desert. The comfortable bed and the good things to eat provided there, made me feel like wishing that my journey might end right there.

**An Appreciated Work**

Brother and Sister Karl Snow have been conducting this school for a number of years. Thus far they have received in all only about $300 from the States to assist them. They have built up a good work, and the influence of the school reaches all parts of the republic of Honduras. Every year, the president sends them his New Year greetings. The government has given them freedom from import duties, and has in other ways showed appreciation of the work they are doing. But the school might have done very much more than it has done, if it had received more encouragement from the friends of reform.

By Rufus W. Parmele

2 Peter 3: 4. Thus they give expression to their unbelief; but just as surely as God's word was fulfilled of old, and as it is being fulfilled by men and rulers of today, so surely will His promise to "come again" be fulfilled. He says, "In the days of these kings [the divided monarchies of Europe] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.
THE THIRD SEAL

(Concluded from last week)

VI. WHEN THE CHURCH RODE THE BLACK HORSE

By JEAN VUILLEUMIER

In his studies of the seven seals of the book of Revelation, Mr. VUILLEUMIER presented last week in part the world conditions that had brought about the need of man's judgments by the third seal. This week he concludes his study of the third seal with a study of the fourth seal.

THE historian who proves most conclusively that the "whiteness" of apostolic simplicity and purity had become "black," is an ecclesiastical writer of the fifth century, called Salvian.

"The church, which ought everywhere to propitiate God, what does she but to provoke Him to anger? How many may be found in the world, who are not only drunkards, but debauchees, or fornicators, or robbers, or murderers, or, in a word, all these at once, without end? It is even a sort of holiness among these people, to be drunk, to be very drunk. From the public worship of God and almost during it, they pass to deeds of shame. Scarcely a rich man but would commit murder and fornication. We have lost the whole power of Christianity, and offend God the more, that we sin as Christians... You, Romans, Christians, and Catholics, are defrauding your brethren, and grudging the faces of the poor, are fruttering away your lives over the impure and heathenish spectacles of the amphitheater, you are wallowing in licentiousness and inebriety."—Quoted by Schaff, "History of the Christian Church," section 12, part 3.

HOW THE CHURCH HAD SUNK

"The corruption of life among the people of the lower and intermediate classes had made rapid strides during the past fifty years of the fourth century... How many times the church, who sought, but without success, to resist the growing evil, had reason to regret the too easy recruits made in the lower ranks of society! Man shamefully ignorant, without honor, without a shadow of piety, open only to the vilest motives, desecrated by the presence the assembly of the faithful..."

"How little did the church resemble, seventy years after the death of Constantine, what it should have been!... Toward the end of his life, Saint Jerome, in part the world conditions that had brought about the need of man's judgments by the third seal. This week he concludes his study of the third seal with a study of the fourth seal.

BLACK IN DOCTRINE TOO

Not only in its life had the church turned "black," but also in its doctrine.

"After the apostles, the Church," says the Catholic historian just quoted, whose sympathies for the church is evident, "entire populations passed under the Christian standard; but as they passed, they took with them their baggage of foolish tenets and superstitious practices. The church could not hold back this crowd of self-styled believers, and still less, order them to lay down immediately all their ancient error. They were yielded to the circumstances, and these concessions on her part were not altogether voluntary. They may also be considered as a wise calculation on the part of the leaders of the church, as much as the consequence of this sort of irruption, in the beginning of the fifth century, on the part of populations, who, notwithstanding their abjuration, were pagan in their manner of life, tastes, prejudices, and ignorance."

"The Romans had received from their religion an excessive love for public shows. For them, long processions, harmonious hymns, clarion venters, the light of torches, the perfume of incense, were the essential part of religion. Christianity, far from hindering a disposition which only required to be directed with more wisdom, adopted a part of the ceremonial system of the ancient cult. It changed the object of the ceremonies, purifying them of their old pollution, but retained the time at which several of them were kept. Thus the multitude found in the new religion, as much as in the old, of satisfying their leading propensities."—Ibid., pages 264, 266.

HEATHENISH PRACTICES

"All the practices of sorcery were in great favor among the Christians... They swore by the false gods, they kept the fifth day dedicated to Jupiter [and the first day dedicated to the sun...]. This, and took part in the plays, festivities, and sacred banquets of the pagans. The ceremonies of Christianity had kept almost nothing from our ancient majesty. It was not unusual to find pagan hymns sung at Christian festivities, nor to see the worshippers forming dances in front of their cathedrals, according to pagan custom. Decency was not observed any better inside of the churches. People went there to talk over business affairs or to have a good time; the noise and the laughter were so loud that the reading of the holy word was unheard; the worshippers were seen quarreling and fighting; sometimes they called up the officiating minister, urged him to close, or force him to sing according to their own taste. This was justified in calling this powerful influence of the old cult a persecution of the devil more hidden and more subtle than that from which the primitive church had suffered so much."—Ibid., pages 102-106.

As to what the new superstitions were, another Catholic writer, another Councilor, candidly says, in his "History of the Inquisition in France," page 115, note 1: "Polytheism avenged itself, in a certain sense, of the religion that conquered it, by introducing into it portions of what it had been itself. An external religion with outward practices and a thousand gods variously named; with its pilgrimages, sources, sacrifices; with its sorcery and its superstitions—paganism passed more or less into Christianity... The gods were dethroned by the saints;... holy sources seemed certainly to derive from the vanished springs of the ancients; pilgrimages remind us of those of Ephesus and Delphi... As to the Christian holidays, they naturally adjusted themselves to the days already chosen for the heathen festivals [among them the day of the sun...]."

THEY ADOPTED SUNDAY

With particular reference to the substitution of the Sunday rest day for the Jewish Sabbath, the Schaff-Herzog Encyclopedia says: "Sunday (Dies solis, of the Roman calendar, 'day of the sun', because dedicated to the sun), the first day of the week, was adopted by the early Christians as a day of worship. The 'sun' of Latin adoration they interpreted as the 'Sun of righteousness.'"

Tertullian, in the third century, confirmed this statement as follows: "Others propose that the first day of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity. What then? Do not many among you, with an affection of sometimes worshiping the heavenly bodies, likewise move your lips in the direction of the sunrise? It is you, at all events, who have even admitted the sun into the calendar of the week, and you have selected its day, in preference to the preceding day, as the most suitable in the week for either an entire abstinence from the bath, or for its postponement until evening, or for taking rest or for banqueting."—Ad Nations, chapter 13.

CONSTANTINE'S SUNDAY LAW

In 321, Constantine, at the request of the bishops, made a law compelling rest on the first day dedicated to the sun—venerable day of the sun (ludi domini, still called domenica by the Italian, and dimanche by the French), while in or about 338, Eusebius, bishop of Caesarea, candidly stated, in his "Ecclesiastical History," that "all things..."
to the Lord’s day as more appropriately belonging to it.” But as many Christians were still keeping holy the Sabbath of the Lord, the council of Laodicea in 364 went one step farther in abolishing this ancient Bible institution, and passed the following decree, its twenty-ninth: “Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord’s day they shall especially honor, and, as being the true Sabbath, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.”

Such was the dark condition of the Christian church under the third seal, at the beginning of the sixth century. Evidently, unless a radical reformation takes place inside of the church itself, we may expect to find in the next period conditions much worse, if possible.

The concluding declaration of the third seal, “A measure of wheat for a shilling, and three measures of barley for a shilling;” implies, says the margin, “great scarcity.” It refers to the scarcity of true Christianity during this period. The exhortation, “prolong the oil and the wine hurt thou not,” gives the assurance that in this period of dense darkness, the little flock that loved God, the purchase of the blood of Christ, would be protected from the general apostasy.

A Challenge to the Skeptic

BY PHIL. C. HAYWARD

SEVENTY weeks was the limit which God set upon the Jewish dispensation from the time of the going forth of the commandment to rebuild Jerusalem. This was revealed to the prophet in a vision, and is only a suggestion of the mighty challenge to unbelief which is contained in the prophecy of the eighth and ninth chapters of the book of Daniel.

This vision was given in the year in which the Babylonian kingdom was overthrown, and the great Persian kingdom took its place, 539 B.C. At that time, the whole nation of Israel was in exile, held captives in Babylon since the days of Nebuchadnezzar, and their own land and the holy city lay desolate. But the promise of the restoration was cherished by the Jewish heart; and the more devout among the people sought, by prayer and confession, for evidences of divine favor. It was at this time and under these conditions that the angel Gabriel was dispatched to the praying Daniel, and he said to him:

DEFINITE PREDICTION

“Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, . . . and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and rebuild Jerusalem, this was the time. We here have a chance to test this rule of interpretation, for we have the exact date when the decree for the complete restoration of Jerusalem went forth; namely, 457 B.C. As to the accuracy of this date, there can be no question. The canon of Ptolemy fixes the reign of Artaxerxes as beginning in the year 464 B.C. Thus the seventh year of his reign, the year in which this decree was issued (Ezra 7:8), would be the year 457 B.C. Ussher’s chronology, which gives us the marginal dates in our Bible, follows the canon of Ptolemy; and more than twenty solar eclipses testify to the accuracy of this system. Indeed, so far as we have ever known, no one has questioned these dates.

YEAR OF THE DECREE

It being, then, an accepted fact that the commandment for the complete restoration of Jerusalem was given in the year 457 B.C., we are forced, under the statement of the scripture, to adopt this as the opening date for the prophecy; and we shall not be at all surprised if we find that exactly four hundred and eighty-three years after this, the Messiah actually appeared. And if we find that this is true, we shall be forced to admit that there is more than coincidence in the harmonization of the dates. It is to be considered that this vision was given to Daniel eighty-one years before the decree for the restoration of Jerusalem was given to Ezra, and that after that, in order to fulfill the prophecy, a period of four hundred eighty-three years must elapse before the appearing of the Messiah, and if, we find the actual fulfillment of this prophecy in the unfolding of events, we shall have a strong argument in favor of the All-Seeing One not only in the giving of the prophecy of this scripture, but also in the manifestation of the Messiah which followed.

With these facts clearly in mind, it is a simple thing to work out the interpretation of the prophecy. When the Saviour was born into the world, they called His name Jesus, but not Christ. The terms “Christ” and “Messiah” are equivalent, and mean the Anointed One. (See John 1:41, margin.) Jesus was baptized by John, and was anointed by the Spirit of the Father in the face of the disciples. The prophecy of the year 457, just four hundred eighty-three years, to the very month, from the time of the going forth of the decree, Artaxerxes to rebuild Jerusalem. And now the question as to how Daniel could have known of the time when the decree should go forth, or the time when the Messiah should come, and that exactly four hundred eighty-three years should intervene between these two dates, cannot be satisfactorily answered except upon the hypothesis of divine inspiration.

BUILT THROUGH TROUBLE

Another interesting test of the prophecy is presented in the unusual form of the expression “seven weeks, and threescore and two weeks.” In its ordinary form, the expression would be “three-score and nine weeks”; but a division of the time is indicated by the form of expression used, and it is found in the last clause of the twenty-fifth verse, “The street shall be built again, and the wall, even in troublous times.” As we study the book of Nehemiah, it becomes very plain to us that exceedingly troublous times did attend the rebuilding of Jerusalem. The hereditary enemies of the Jews opposed them in every step. This opposition was so relentless that the builders were actually forced to work with their weapons of defense in their hands. However, trying as were the conditions under which they labored, the work progressed year by year until the temple was finally completed, the walls of the city restored, the streets rebuilt, and Jerusalem became a fit place for building the temple, and laying the foundation of the Messiah. This we have upon the authority of the great Josephus, Jewish historian. The next step in the unfolding of the prophecy is noticed in the next statement, “And after this (Artaxerxes) shall Messiah be cut off.” Sixty-two weeks reach from the restoration of the city and temple, in the year 408 B.C., to the ascension of our Lord, the Messiah, in a. D. 27, just four hundred eighty-three years, which is sixty-two prophetic weeks. Thus the prophecy becomes an open challenge to those who question the inspiration.
I N Revelation 17, we have the striking symbol of a woman “decked with gold and precious stones and pearls,” and seated upon a scarlet colored beast. Accord- ing to Daniel 7:23, a beast stands for a government or kingdom. By referring to 2 Corinthians 11:2, we see that a woman represents a church—a pure woman a pure church (Revelation 12:1) and women are in a corrupt church. Thus a corrupt woman seated upon a scarlet colored beast would repre- sent a corrupt church supported by the government.

The woman of Revelation 17 undoubtedly primarily represents the Church of Rome during the period when she was united with or supported by the govern- ments of Europe. As a result of this union, the Roman Catholic Church be- came a great persecuting power. John says, “I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus.” Revelation 17:6.

In the first verse of this chapter, this woman is called a “harlot.” The reason assigned for this title is found in the next verse, which says, “With whom the kings of the earth have committed fornication.”

SPIRITUAL ADULTERY

The Church of Rome committed spiritual adultery by uniting with the kings of the earth. The church sustains the same re- lation to Christ that a woman sus- tains to her husband. Ephesians 5:22. The reason for the marriage relation between husband and wife is that they may “be fruitful, and multiply.” When a woman for- sakes her lawful husband for an- other, she betrays her husband and adulter- es. Christ is “the head of the church”; and the reason for this relationship is that they may “bring forth fruit.” Romans 7:4.

Through the cooperation of Christ with the state, the Roman Catholic Church be- came a great persecuting power. John says, “I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus.” Revelation 17:6.

The fifth verse of this seventeenth chapter of Revelation declares that this “woman” is a “mother of harlots.” She has daughters that are of her character. Who are her daughters? They are not the members of the Catholic Church, be-

22, page 11, we have this statement: “The king annulled forever all privileges granted to the Huguenots. He absolutely prohibited the exercise of their religion throughout the kingdom with the sole ex- ception of Alsace. He ordered their tem- plates to be leveled to the ground and their ministers to quit France within fifteen days, and required that their children be baptized henceforth by the Catholic priests.”

Of course, the church was back of all this, and the purpose was to add converts to the church “by might” and “by power.” These facts merit for her the name “har- lot,” and the Scriptural assertion that she “committed fornication with the kings of the earth.”

THE DAUGHTERS

The fifth verse of this chapter, this woman is called a “harlot.” The reason assigned for this title is found in the next verse, which says, “With whom the kings of the earth have committed fornication.”

cause these compose the mother. The mother being an organized system—an apostate church—her daughters must be the same. Which organized apostate systems then are her daughters? They must be any churches or organized sys- tems of apostate religion that appeal to the government for assistance to produce children—add members to their churches —and by this unlawful union, commit spiritual fornication, thus constituting themselves “harlots.”

Any church or denomination that seeks the aid of the government to further its interests, instead of depending wholly upon Christ, the lawful husband, is a daughter of the “woman.” She was seated on a “beast”—supported by the civil power; and any denomination that seeks the support of the civil power is assuming the same position the woman occupied.

Keynote of Food Conservation

BY MARY ALICE HARE LOPER

Do not eat what you do not need. The American people know little of economy as it is known in many other countries of the world; and President Wilson’s request for food conservation at

this time should receive the especial at- tention of every citizen of the United States.

Many housewives, as their attention is called to the food pledge, echo the senti- ment, “I do not see how I can be any more saving than I am now.” But to “be sav- ing” is not all that is required during this strenuous time in our national his- tory.

There are few self-supporting house- holds in our land that are free from the habit of making use of more food than is neces- sary. The many who make this mistake are thus giving up the opportunity of feeding their families in a better way.

There is a change in the market this year. New corn and wheat are coming to the market. And in addition to these changes in the market, President Wilson has called for a reduction in dairy products.

It is not sufficient to use less of the food that is available. We must use the food that is available in the best possible way.

To conserve food, we must be careful to use the food that is available in the best possible way.

BETTER THAN MEAT

Up-to-date science teaches that less fine flour, and more Graham, whole wheat, and rye flour and corn meal are con- duce to health. It teaches that beans, peas, lentils, nuts, etc., are better for health than meat, and that vegetable substitutes are preferable to animal fats from a health standpoint.

As to sugar conservation—we must plead guilty to waste in this direction. Besides extravagance in the use of sugar in cooking and in confectionery, Americans have contracted the daily candy habit, and thus consume an excess of sugar, which is absolutely harmful. American children learn in baby- hood to depend upon their pennies to the purchase of candy; and excess in this direction proves a contributing cause of dyspepsia, which is wide- spread among Americans.

The American people are called to the food pledge, echo the senti- ment, “I do not see how I can be any more saving than I am now.” But to “be sav- ing” is not all that is required during this strenuous time in our national his- tory.
The Highway of Peace

BY MRS. S. N. HASKELL.

MILLIONS of armed men on the battle fields of Europe are fighting for peace, while mothers and wives at home are anxiously scanning the daily papers in hopes of finding some indication that peace will be consummated before the lives of their dear ones are sacrificed on the altar of war.

LEFT HIS PEACE

Where sin and wickedness reign, there can be no true, abiding peace. Treaties of peace which will stop open war may be made between the nations, but true peace comes only where the laws of the Prince of peace are obeyed. It is a great comfort, in this time of war and strife, to know that our Redeemer is the Prince of peace.

One of the most precious legacies the Saviour left in this sin-cursed earth was His peace. As He neared the cross, and felt its shadow resting heavily upon Him, He said to His disciples, "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you." John 14:27. The abiding peace of God in the heart is not obtained in the pursuit of worldly fame or riches.

PEACE OFFERING

The laws regulating the peace offering in the ancient Levitical service beautifully taught, in type and shadow, how to obtain this much coveted treasure; for the entire Jewish economy was conditioned upon the prophecy of the gospel. The peace offering was different, in many respects, from all other offerings. It was the only offering, except the Passover, of which the people could eat the flesh; but unlike the Passover, which was confined to one day in the year, the peace offering could be offered at any time. The peace offering was often associated with other sacrifices; and wherever in the Bible, except at the Passover, the people ate of the flesh of the sacrifice, we may know it was the peace offering.

REPRESENTED CHRIST

The animal sacrificed as a peace offering was without blemish, a type of Christ. The blood, the fat, the right shoulder, the breast, the two cheeks, and the maw of every peace offering were given to the priest. Leviticus 7:29-34; Deuteronomy 18:3. The blood, the fat, the right shoulder, the breast, the two cheeks, and the maw of every peace offering were given to the priest. The blood, the fat, the right shoulder, the breast, the two cheeks, and the maw of every peace offering were given to the priest. The blood, the fat, the right shoulder, the breast, the two cheeks, and the maw of every peace offering were given to the priest. Leviticus 7:30-34; Deuteronomy 18:3. These portions were not distributed among the priests, but the priest "that offereth the blood of the peace offerings, and the fat," was to have the other portions. Leviticus 7:33.

The priest, as well as the sacrifice, represented Christ; therefore the portions of the animal given to the priest represented service that must be rendered our High Priest by all who long for the peace of God. The blood was sprinkled before the Lord, by the officiating priest. The fat was given to the Lord. The sprinkled blood represented the blood of Christ, which cleanses from sin; and the fat was a type of sin. 1 John 1:7-9; Zechariah 13:8.

It is not enough simply to confess our past sins; if we wish true peace, we must examine our hearts, and cut out of our lives every tendency that would lead us into sin. The inner separating the fat from the different organs of the sacrifice was a forcible illustration of the heart-searching work to be done by the seeker after true peace. Leviticus 4:8-10.

The right shoulder was given to the officiating priest, a type of the Prince of peace, who carries upon His shoulder the government of every one who fully belongs to His kingdom. Isaiah 9:6. The key of the lives of His subjects rests upon His shoulder; and when He opens ways before His people, none can shut them; and what He shuts, none can open. Isaiah 22:20.

Many who confess their sins to Christ and are forgiven, never obtain perfect peace, because they fear to place the government of their lives and all that pertains to them upon the shoulder of Christ. They fear that He would open ways before them which they would not wish to enter, or take from them some cherished idol. If they could only believe the promise, "Thou shalt preserve them in the most perfect peace; because they trust in Him" (Isaiah 26:3, Spurrell's translation), then would their peace be "as a river, and as the waves of the sea." Isaiah 48:18.

NOT GIVEN TO STRANGERS

We never place even our earthly interests in the care of strangers; and in order to be related to Christ so closely that we can lay the government of our lives in His hands, we must give them all that we have. Many who confess their sins to Christ but do not give all to Him, will never know what was represented by the breast's being given to the officiating priest. The breast is mentioned before the shoulder when the portions given to the priest are enumerated. Leviticus 7:30-34; Deuteronomy 18:3. If the "maw" of the peace offering, a type of the heart being brought to yield its secrets, was included with the priest's portion. No one can attain to that perfect peace unmoved by shame or anger until he has confessed his sins and put sin out of his life, and leaning on Jesus as his most intimate friend, places the government of his life, appetite, and all connected with him, in His care and keeping. "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7.

Do you desire to become a follower of Christ, yet know not how to begin? Are you in darkness, and know not how to find the way to eternal peace? Set your heart to obey what you do know of the word of God. His power, His very life, dwells in His word. As you receive the Word in faith, it will give you power to obey. As you give heed to His light you have, greater light will come.

MRS. E. G. WHITE.
TAKING UP A REPROACH

THE psalmist asks the question, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?" Psalm 15:1. In his answer to these all-important questions, he says, among other things, "He that hath not spoken with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Psalm 15:3.

Taking up a reproach against his neighbor is one of the things that will debar the individual from God's "holy hill." If we believe a report against a neighbor on mere hearsay, we have taken up the reproach against him. God declares against a neighbor!

If we believe a report against a neighbor on mere hearsay, we have taken up the reproach against him. God declares against such things; and how good it will be to dwell in God's holy hill, where there will not be found a single person who is a backbiter or who will either peddle or receive a reproach against a neighbor!

Those who dwell with God eternally will need to learn these great lessons by careful practice while here in our probationary time upon earth.

DREAMS

One of the favorite dreams of mankind for millennium after millennium has been to produce a world peace that would be everlasting. We have had trade-unions and combinations, holy alliances and Hague tribunals, in more modern times, that have come as a sort of heritage of the efforts of mankind to produce world peace. But all through the centuries, there has come sounding down to us in the clearest tones the voice of the old Hebrew prophet: "There is no peace, saith the Lord, unto the wicked." Isaiah 48:22. Yet no other age perhaps has ever had the same thought of peace as a universal craze as has the age in which we live.

We had peace societies to the number of between seven and eight hundred before the war broke out, and they thought of peace as a universal craze as has the age in which we live. We had peace societies to the number of between seven and eight hundred before the war broke out, and they thought of peace as a universal craze as has the age in which we live. We had peace societies to the number of between seven and eight hundred before the war broke out, and they thought of peace as a universal craze as has the age in which we live. We had peace societies to the number of between seven and eight hundred before the war broke out, and they thought of peace as a universal craze as has the age in which we live.

If the time of the Master was hanging upon the cross, we read: "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Matthew 27:50,51. Speaking of the Jewish nation and Jerusalem, He also said, "Behold, your house is left unto you desolate." Matthew 23:38.

When the Master stated that the Jewish house was left desolate, the unseen hand rent the veil of the temple from top to bottom, the fate of the Jews as a nation was forever sealed. As Israel may know the same as any other nationality, they may accept the Christ; but never again are they to be restored to Palestine, to be placed in the family of the nations.

Those who are looking for the restoration of the Jews and Jerusalem, who, if they give careful study to the Scriptures of both the Old and the New Testament, that this expectation is doomed to disappointment. The Christ is about to return the second time, not to Palestine merely, but to the whole world. His coming, and not the return of the Jews to their land of earthly Canaan, is the great event to be looked for. The Jews, with the Bible in their hands, hid their eyes to the things belonging to their peace. Is the Christian world making similar blunders?

A SIGN TO US

Many professing Christians, as well as other people, miss one of the most precious experiences because they do not take the time to understand properly the blessings God designs should come to us through Sabbath keeping.

The vast majority of mankind regard the Sabbath as merely a Jewish institution, with a remnant of it, perhaps, in the Christian dispensation, in the way of Sunday keeping, and all for the purpose that we may have physical rest.

But the principal object of the Sabbath is not physical rest. "Speak thou also unto the children of Israel, saying, Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that I am the Lord that doth sanctify you." Exodus 31:13.

This text teaches that the Sabbath is given as a "sign" of God's sanctifying power. The same thought is expressed in Ezekiel 20:12, 20, and elsewhere in the sacred Scriptures. Throughout the generations of men, the loyal Sabbath keeper has had an experience in the sanctifying power of God that enables him to know for himself that He who has the power to create also has the power to redeem.

The thought may come into mind, that the foregoing statement was addressed to Israel. So let it be. Also, in that connection, recognize the great New Testament truth that the literal seed of Abraham do not receive the promise unless they take the time to understand properly the blessings God designs should come to us through Sabbath keeping.

When Christ was here in person, He made some very definite predictions in regard to the overthrow of old Jerusalem; and in view of what Jerusalem might have been had other people heeded the counsels of the Almighty, we read: "When He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke 19:41,42.

Of the time when the Master was hanging upon the cross, we read: "Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent." Matthew 27:50,51. Speaking of the Jewish nation and Jerusalem, He also said, "Behold, your house is left unto you desolate." Matthew 23:38.

When the Master stated that the Jewish house was left desolate, the unseen hand rent the veil of the temple from top to bottom, the fate of the Jews as a nation was forever sealed. As Israel may know the same as any other nationality, they may accept the Christ; but never again are they to be restored to Palestine, to be placed in the family of the nations. Those who are looking for the restoration of the Jews and Jerusalem, who, if they give careful study to the Scriptures of both the Old and the New Testament, that this expectation is doomed to disappointment. The Christ is about to return the second time, not to Palestine merely, but to the whole world. His coming, and not the return of the Jews to their land of earthly Canaan, is the great event to be looked for. The Jews, with the Bible in their hands, hid their eyes to the things belonging to their peace. Is the Christian world making similar blunders?
embraces every individual in all times and in all nationalities as they give their hearts to God. The meaning of “Israelite” is one who has the power to prevail with God; and such are the ones that God acknowledges as His, and to them He addresses His great Sabbath truth.

Says the Master, “The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath.” Mark 2:27, 28. The Sabbath, then, was not merely made for the Jew, but it was made for all mankind. And if we will but receive this great truth, we may learn, by experience, of the sanctifying power for which God Himself declares Sabbath keeping to be a sign.

THE MAIN OBSTACLES

In discussing the problems that confront the enforcement of peace in the World Court, Henry E. Pelton says: “Really the main obstacles to a permanent peace are trade and finance. Competition between nations seems fiercer than between individuals.”

As illustrating how trade entanglements raise controversies between the most friendly nations, he says further: “New Zealand is now stirred by fear of America’s meat trust; and within a few weeks, the finance minister has officially demanded that the imperial government take control of the beef importation, and, to use his words, ‘guard us against foreign competition in the most trade, and make the empire self-sustaining.’ These two English-speaking countries, who have been embracing each other and exchanging eternal vows, before the war is over find a cause of disagreement in a cargo of meat.”

We shall see, if we look the facts squarely in the face, that our divine Father knew what He was talking about when He inspired the apostle Paul to tell us that perilous times would be created in the last days, through the love of self and the love of money. Please read carefully the first verses of the third chapter of 2 Timothy.

Crucible of Character

BY WALTER E. GILLIS

“K” NOW ye therefore that they which are of faith, the same are the children of Abraham.” And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:7, 29.

In these two Scripture statements are yoked up the two dispensations of the gospel; for “the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” Galatians 3:7, 29.

The prominence given to the character of Abraham is warrant to believe that a sufficient record of his experiences will be found in the Bible to instruct us in the way he trod so successfully. In this, we are not disappointed. We find that he was a man of Ur of the Chaldees, who served the living God, notwithstanding the fact that in his father’s house he was adored. It took a hundred years of varied experiences to develop the faith for which he is noted. Trial after trial tested the genuineness of his experience in the knowledge of God.

CALLED TO STRANGE COUNTRY

Called to forsake the scenes of his early life, and sojourn in a strange country, not as a titled ambassador protected by the arms of a sovereign court, but to live the common life of a shepherd, he obediently set forth, not knowing his destination. As his family grew and the cares of life increased, seasons of famine tested his faith for daily sustenance. Later, wealth appealed to any lust for gain or power that might be lurking in his heart. Fear conquered him once, and an unwise desire for an heir brought many sorrows into his life and home.

In the trials of these daily tests, he developed a constant habit of obedience to the laws of heaven, so that finally God could say, without fear of challenge: “I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that he hath spoken of Him.” Genesis 18:19.
The Holy One of God... he will slay Him. And the record... show you that the same God is... to-dy longing to do the same things for... for and for me!

Now therefore perform the doing of it;... that to him which hath not. 2 Corinthians 2:12, 13.

The stronghold of Satan would not be... The soul must be emptied of sin. Then there is a new heart, and new, holy resolves. It is Jesus enthroned in the soul that makes every action easy in His service.

UNCLEAN SPIRITS' INDUSTRY

The Saviour vividly describes the state of those who at first see beauty in the gospel, and are willing to receive of its benefits, but who are unwilling to bear the responsibilities and sacrifices entailed. He says: "When the unclean spirit is... not... when... there is no darkness at all. Tenderly He woos us, gently lead-... But the work thus begun is to continue... the Son of man. From the time of soul darkness until the moment when, under the tender manifestations of the Spirit, we enthrone Christ in the heart as king, there is the same slow, gentle, silent diffusion of light amidst the darkness. Though we cannot name the moment when the darkness gave way to the light, we can at last hail the daydawn of the soul, and rejoice in the radiant beams of the Sun of righteousness.

WOANING OF A LOVER

Thus God's going forth "is prepared as the morning"; not by taking advantage of us in some sudden move for which we are not prepared, but God gently leads us from the deep darkness of sin into that light in which there is no darkness at all. Tenderly He woos us, gently leading us to renounce our sinful ways, bringing us at last to acknowledge Him as God of our souls.

But the work thus begun is to continue throughout the days of our earthly pilgrimage. As God on the first occasion manifested Himself to us, so will He continue to reveal all the fullness of His character to us, bringing us on from faith to faith, from glory to glory, from grace to grace. The path of the just man "is as the shining light, that shineth more and more unto the perfect day."

Hence the Christian's morning, when God revealed Himself for the first time, becomes a pledge of that brighter morning when the unveiled light of God's presence shall dawn upon the soul. The time when God first began to draw near gave way to the beams of God's righteousness shining in our souls becomes a picture and symbol of that lifelong unfolding of the beauty of His character which attains its fullest manifestation when we enter, at last the undimmed glory of the city of God.

Thus without ostentation, without cry of herald, without blast of trumpet or beating of drum, but a quiet and unassuming beginning... There has been no outward display. The Lord of glory though He is, yet is He "meek and lowly of heart."

And just as He has manifested Himself to us He expects us to manifest His glory to others. Not arbitrarily, not suddenly, unexpectedly, with intention to embarrass by the impetuosity of the attack, but in supreme love and kindness, tactful as the gentle wooings of the ardent lover, we are to make known the goodness of our heavenly Father to our fellow men.

THE DIVINE PREPAREDNESS

But there is one, the enemy of all good, who comes upon us in the sudden fury of a quick gathering storm. He "comes in like a flood."

By some harsh, cruel word, spoken by one from whom we least expected it, in a moment when we are off guard, perhaps by one sweeping stroke, as it were—he would cause us to array ourselves on His side. Then driving us to retaliate as suddenly, to speak as harshly and as quickly, as another has spoken to us, he gains the mastery through the cunning and malignity of his swift appearance.

But God never yields to such methods. When Christ was reviled, He reviled not again. Struck suddenly in the face and spit upon, He did not resent it. To innocent, and know that the same God is... and know that the same God is... to-dy longing to do the same things for... for and for me!

"Oh, let me walk with Thee, my God. As Enoch walked in days of old... And sweet communion with me hold. By thee the darkness of sin shin... Yet, Jesus, let me walk with Thee."

The Dawn of Morning

By Lucas A. Reed

"His going forth is prepared as the morning." Hosea 6:3.

GOD's manifestation of Himself to the human soul comes as gently as the dawning of a beautiful day. When at last the awakened soul becomes conscious of the divine presence, the exact moment when the heavenly influence began its glorious work cannot be known. The King's coming has been as silent as the rising of the sun, the whole world about us woke to a new morning.

After the same gracious manner, the Lord of glory reveals His character to the sons of men. From the time of soul darkness until the moment when, under the tender manifestations of the Spirit, we enthrone Christ in the heart as king, there is the same slow, gentle, silent diffusion of light amidst the darkness. Though we cannot name the moment when the darkness gave way to the light, we can at last hail the daydawn of the soul, and rejoice in the radiant beams of the Sun of righteousness.

How my soul thrills as I think of 'what... the Jews: "If ye were Abraham's children, ye would do the works of Abraham." "Ye are of your father the devil, and the lusts of your father ye will do." John 8:39, 44.

Enoch walked with God; Abraham was accounted the friend of God; Moses talked with God face to face; Elijah was translated; and these men, we are assured, were not all men with whom He was well pleased. A careful study of their biographies confirms the assurance, for it shows that only by daily conflict with the forces of evil did they at last develop characters that were proof against the assails of sin.

How my soul thrills as I think of what God was able to do for these men and women of the Bible who were willing and able to stand up to the darkness of sin. And know that the same God is... to-dy longing to do the same things for... for and for me!

The Signs of the Times for February 5, 1918

UNCLEAN SPIRITS' INDUSTRY

The Signs of the Times for February 5, 1918

11

The Signs of the Times for February 5, 1918
A Challenge to the Skeptic (Continued from page 6)

The Signs of the Times for February 5, 1918

when we abide in Him, the blow aimed at us falls upon Him instead. Thus we do not feel the force, for the weapon which seeks to destroy us is dead and Christ is reigning king. He has control, and all His goings forth are as the soft beaming of the dawning light. Thus His gentleness can make us great through the manifestation of the God of love within.

REFLECTS HIS GRACES

Oh, that we may never speak the quick, impatient word! Why should we put this impatient word! Why should we put this 

The events of the last half of that week are of divine inspiration. How could Daniel have known, five hundred years in rebuilding, and that four hundred thirty-four years would intervene between the dedication of the temple and from the anointing of the Messiah? Who but God could have known that from the complete restoration to Messiah the Prince could be sixty-two prophetic weeks, or four hundred thirty-four years? Who but God, in whose hands all things are, could have known that from the anointing of the Messiah to His crucifixion should be just thirty-eight years, and that after that, for another three and one half years, the work of the disciples should be confined exclusively to the Jews? And who but God could have known that in the year A. D. 34, conditions should arise that would scatter the disciples through the entire world, like burning embers from a forest fire, and that this gentilization of the gospel at that time upon the same terms as the Jews? And who but God could have known that this entire period of seventy weeks, or four hundred ninety years, should comprise the dispensation from the going forth of the commandment to restore and build Jerusalem? These questions set the seal of divine inspiration upon the prophecy, and forever demonstrate the Bible to be in truth the very word of God.

WHY DOUBT?

But another truth of far greater importance than any other is demonstrated by this most wonderful prophecy. Has any one ever been tempted to question whether Jesus is really the Christ, the Son of the living God, whose advent had for the sins of the people, and that then, like the bursting forth of a mighty flood, the gospel would go forth, sweeping away every man-made religion, doing more in less than one generation to win the world to God than they had accomplished in forty-two generations? Yet all of this is clearly foretold in the prophecy, and none of its accomplishment is fixed, which raises it above any possibility of human conception, and stumps it with the seal of divinity.

The year A. D. 34 marks the close of the seventy weeks, or four hundred ninety years, of the Jewish dispensation. Beginning with the decree of Artaxerxes in 457 B. C., seventy prophetic weeks bring us to the year A. D. 34. And the movements which reached their climax in that year present a question which cannot be openly faced by the so-called higher critic and atheistical scholar who would discredit the Scriptures as the inspired word of God; for by no stretch of the imagination could one conceive of the possibility of any man, however wise, being able to foretell with such wonderful accuracy the events and events of the present day, if dates are fixed and immovable, and could not be changed without overthrowing the entire system of chronology upon which all history is based; and the prophecy, in these seven specifications, fits in with the facts of history in such a way as to make impossible even the suggestion that these events and dates could have been simply coincident.

We have seen that omnipotent God could have known the length of time that would elapse between the decree of restoration and the anointing of the Messiah. Who but God could have known that exactly forty-nine years in rebuilding, and that after that, for another three and one half years, the work of the disciples should be confined exclusively to the Jews? And who but God could have known that in the year A. D. 34, conditions should arise that would scatter the disciples through the entire world, like burning embers from a forest fire, and that their gentilization of the gospel at that time upon the same terms as the Jews? And who but God could have known that this entire period of seventy weeks, or four hundred ninety years, should comprise the dispensation from the going forth of the commandment to restore and build Jerusalem? These questions set the seal of divine inspiration upon the prophecy, and forever demonstrate the Bible to be in truth the very word of God.

WHY DOUBT?

But another truth of far greater importance than any other is demonstrated by this most wonderful prophecy. Has any one ever been tempted to question whether Jesus is really the Christ, the Son of the living God, whose advent had for the sins of the people, and that then, like the bursting forth of a mighty flood, the gospel would go forth, sweeping away every man-made religion, doing more in less than one generation to win the world to God than they had accomplished in forty-two generations? Yet all of this is clearly foretold in the prophecy, and none of its accomplishment is fixed, which raises it above any possibility of human conception, and stumps it with the seal of divinity.

Another point also should be noticed:
The Influence of Our Eating

By Daniel H. Kress, M.D.

W hat men, women, and children eat determines to a considerable extent what they are.

"This our son is stubborn and rebellious, . . . he is a glutton" (Determined 21: 20), was the sad admission made by parents in bringing before the elders of the city an unmanageable son. Stubbiness in children is frequently traceable to bad feeding.

Solomon prayed, "Feed me with food convenient for me: lest I be full, and deny Thee." Proverbs 30: 8, 9.

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The admonition is, "When thou sittest to eat with a ruler, consider diligently what is before thee." Proverbs 23: 1. This every one must do who wishes to lead a pure life; for what he eats has to do with what he is morally as well as physically.

Philosophers of the past have recognized the intimate relation existing between food and morals. Porphyry wrote, "It is not among the eaters of the simple vegetable foods, but among the eaters of flesh, that one meets assassins and tyrants."

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

Canon Home Littleton, former head of Kingslake, wrote, "Character and virility are powerfully affected by beef, mutton, pie crust, and rich soups."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

Our Eating

By Herbert M. Kelly

STARTLED by a voice from the wilderness, the people went out to hear. They heard the voice of a prophet, but they saw a man. There was nothing they saw that appealed to the proud, but there was something they heard that appealed to the wise.

John the Baptist was a mere man, but he was a man with a message. He was simplicity personified, but he was the greatest man of his day. He came from the wilderness unknown and unpolished, thousands were thrilled, many believed; but by reading the scrolls of the prophets, he had become wise.

He was not influenced by men in his manner of living, in his manner of dressing, nor in his manner of working; yet he delivered a message that startled the world and sent multitudes to the banks of Jordan. Thousands were thrilled, many believed, and some were converted.

Many admired him because he was fearless and true. Some loved him because he was kind and good. Multitudes heard him because of the truth. He loved all men, but feared none. Herod became the victim of his remarks, as if he were a man of low degree. He in turn became the victim of Herod's knife, as if he were a man of no degree.

Leaders of society condemned him. They said his dress was not cut after an approved pattern, which was true perhaps. But he did not change his dress to meet public requirements. Dieticians condemned him. They said his diet was not balanced, which was

prayers similar to the one offered by Daniel: "Lord, before my mouth; . . . and let me not eat of their dainties." Psalm 141: 3, 4.

The great variety of dishes, highly seasoned foods and delicacies, served on modern tables, tends to fever the blood and to deaden the brain cells. Through indulgence of the appetite, Satan often gets control of man's mind.

Jesus began the work of redeeming man, where the ruin began, on the point of appetite. The first step to be taken in the elevation of man morally, is the correction of wrong physical habits. In referring to the Greek athletes, Paul said: "Every man that striveth for the mastery is temperate in all things. Now do they it to obtain a corruptible crown; but we [as Christians practice the same temperance in order to gain] an incorruptible." 1 Corinthians 9: 25. Men must strive in God's way if they would win. "Add . . . to temperance patience; and to patience brotherly kindness; and to brotherly kindness charity." These are successive steps in the development of Christ in man. As each of these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 5-11. A man is "not crowned, except he strive lawfully."

2 Timothy 2: 5.

The Signs of the Times for February 5, 1918

The Influence of Our Eating

By Daniel H. Kress, M.D.

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

Charles and virtues are powerfully affected by beef, mutton, pie crust, and rich soups."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.

The poet Byron said: "Flesh eating makes me ferocious. The devil always comes with it until I starve him out."

"Fullness of bread, and abundance of idleness" were largely responsible for the sins that prevailed in Sodom. Ezekiel 16: 49.
true perhaps. But he did not change his
diet to please his critics. The
elegionists condemned him. They
said he was not orthodox, which was true
perhaps. But he did not change his faith
to meet the approval of orthodoxy.
Statesmen condemned him. They said he
was not diplomat, which was true perhaps.
A woman condemned him. She said he
dared to expose certain sins, which
was absolutely true. And for this he
was beheaded.

Constitution of God's Government

By Charles Thompson

That portion of the Holy Scriptures
known as "the law of God" is recorded in
Romans 7: 12; 3: 31. It contains the
words of Jehovah spoken amid the thunderings and
lightnings of Mount Sinai, and transcribed with His own
finger upon the tablets of stone, and is the covenant
He commanded to a thousand genera-
tions. 1 Chronicles 16: 15.
The commandments here recorded are
the constitution of God's moral govern-
ment, the standard by which character
is to be tested to determine whether or
not it is sufficiently pure to receive the

Transcript of Christ's Character

This law, like all other laws, reflects the character of
the lawgiver, hence is a
transcript of the character of the Master.
This is clearly taught by the words of
inspiration referring to Him which say:
"Lo, I come: in the volume of the book
it is written of Me, I delight to do Thy will,
O My God; yea, Thy law is within
My heart." Psalm 40: 7, 8.
The purpose of Christ in coming into
this world was to give a demonstration of
His character. This He could do only
by living what was in His heart; for it is
written, "As he thinketh in his heart,
so is he." Proverbs 23: 7.
Again, "Keep the heart with all diligence; for out of it
are the issues of life." Proverbs 4: 23.

These are the words of the Master; and they are as applicable to Him as to any
living intelligence, for He could not thus
teach and Himself do differently. There-
fore what He lived was what was in
His heart, and this was "the law of God." Hence the best commentary the world has
upon the law of God is recorded in the
two great symbols, Christ and the covenant.

The Letter Killeth

It was from this viewpoint that the apostle Paul wrote when he said, "The
letter killeth, but the spirit giveth life." 2 Corinthians 3: 6. The letter of Christ's
life is the law. The spirit of the law is the
covenant, or agreement, made concerning the
keeping of the Ten Commandments.

Thus it is seen that the old covenant
was not identical with the Ten
Commandments. That is why an agreement made concerning the keeping of
this law. God promised that if they
would obey His voice, He would make
them a peculiar people above all people
upon the earth. The apostle Paul turn-
promised that they would do all the Lord
commanded. This covenant, or agreement, is
recorded in Exodus 19: 5-8.

The people found, however, that they
had no power to keep this law aside from
Christ. They had promised to keep it,
but could not fulfill that contract. They
were sinful, unregenerated people, as
seen in Isaiah 1: 2-4; 24: 6. The Ten
Commandments were good promises. The commandments have
not decayed, but "stand fast forever and

That law has not vanished away, but is
established in faith. Romans 5: 31.

Commandments versus Covenant

Thus it is seen that the old covenant
was not identical with the Ten
Commandments. That is why an agreement made concerning the keeping of
this law. God promised that if they
would obey His voice, He would make
them a peculiar people above all people
upon the earth. The apostle Paul turn-
promised that they would do all the Lord
commanded. This covenant, or agreement, is
recorded in Exodus 19: 5-8.

The people found, however, that they
had no power to keep this law aside from
Christ. They had promised to keep it,
but could not fulfill that contract. They
were sinful, unregenerated people, as
seen in Isaiah 1: 2-4; 24: 6. The Ten
Commandments were good promises. The commandments have
not decayed, but "stand fast forever and

That law has not vanished away, but is
established in faith. Romans 5: 31.

New Covenant

The new covenant brings in Christ.
Heb 8: 8-10. He makes all the
promises. He agrees to come into the
heart by faith, and write this same law
which man otherwise cannot keep—
upon its fleshly tablets, and put it into
the mind. He becomes the mediator—
helper—of the new covenant; and as He
is admitted into the heart by faith, He
will live there the same life of obedience
to the law of the Father that He lived
here upon the earth, 3,000 years ago.

Therefore those who have accepted the
terms of the new covenant are those
who, by the help of Christ, are keeping
the law of God, and are free from sin,
which is death.

No one was ever saved under the
terms of the old covenant. That was a
covenant of "do and live." By it, men
were brought to the law of Moses, which could
realize his utter inability to do the
will of God and keep His law. It is not
within the power of man to keep the
law of God unaided; therefore only
under the terms of the new covenant,

The Two Covenants

No One Ever Saved Under the Old

By W. H. Branson

The old covenant, which passed away,
was not the Ten Commandments, as
many suppose. The agreement made between God and His people
concerning the keeping of the Ten
Commandments.

Men confuse the old covenant with the
Ten Commandments. They suppose
that the two are identical, and that there-
fore in the passing away of the old
covenant, the law of God was abolished.
We shall find, however, that they were
not the same.

It will be noticed that the old covenant
was faulty. It was established upon poor
promises. It decayed, waxed old, and
The ten-commandment law is not faulty, but
is "perfect," "holy, and just, and good." Psalm 19: 7; Romans 7: 12. All the promises of the Ten
Commandments are good promises. The commandments have
not decayed, but "stand fast forever and
That law has not vanished away, but is
established in faith. Romans 5: 31.
Come to the Marriage

The Son of the infinite God is soon to take to Himself His great power, and reign as triumphant king. In heaven above, He is ere long to cease His work as priest, and enter as king the new Jerusalem, the capital-to-be of the earth made new. The ceremony is called "the marriage of the Lamb." A wedding feast will follow, such as creation has never seen. We are all invited to come. Let us break every earthly tie and go. The King provides the right, the privilege of applying for this course is open to earnest Christian young men and women who are over 18 years of age and have completed 10 grades of regular school work.

D. A. Easton, of Marceline, Missouri, superintendent of nurses, the Loma Linda Nurses' Training School, desires clean and pure olive oil. $3.75 gal.; ripe olives, 12-16 in. diameter, $1.15 gal. cap, 5-gal. cans at $1.05 per gal., 15-gal. kegs at 90c per gal., 25-gal. bbl. at 80c per gal. 11-16 in. diameter, 25c less per gal. 9-16 in. diameter, 60c less per gal. 9.16 in. diameter, 60c less per gal. These are all choice goods, and no doubt will prompt attention given to all orders received. A. E. Cret, Chico, California.

FOR SALE—One of the best fruit, dairy, and alfalfa farms in the Turlock (California) Irrigation District. Sixty acres. For particulars, address L. M. Bowen, Loma Linda, California.

FRUITS, OLIVES, NUTS
Note my prices which follow: peaches, 11c lb.; prunes, 10c lb.; figs, 7c lb.; muscat or seedless raisins, 13c lb.; black walnuts, polished, 8c lb. Pure olive oil, $3.75 gal.; ripe olives, 12-16 in. diameter, $1.15 gal. cap, 5-gal. cans at $1.05 per gal., 15-gal. kegs at 90c per gal., 25-gal. bbl. at 80c per gal. 11-16 in. diameter, 25c less per gal. 9-16 in. diameter, 60c less per gal. 9.16 in. diameter, 60c less per gal. These are all choice goods, and no doubt will prompt attention given to all orders received. A. E. Cret, Chico, California.
Guatemala City, thrice resurrected after being destroyed by earthquakes, but wiped out again by a series of shocks. This time the destruction was complete.

There is protecting power with Christ. There is an enduring peace; and under the most distressing circumstances, we can safely trust Him. And we find joy and rejoicing springing up in our hearts, because we know that He will soon rescue every confiding heart from the tumult and distress of this world, and bring us into the happiness of our everlasting inheritance. Let us heed the invitation of the Master, and come to Him, to receive His blessing and His rich reward.

Commerce After the War

Men are already laying gigantic plans for great commercial enterprises following the war. They are telling us of the big markets that will be afforded for this and that commodity. But we should not allow ourselves to be deceived.

Mr. James A. Farrell, president of the United States Steel Corporation, is also chairman of the National Foreign Trade Council. Mr. Farrell has issued a call for a meeting of the Foreign Trade Council in Cincinnati in mid-February. The meeting is regarded as being of sufficient importance, among manufacturing and commercial men, that arrangements have been made for three special trains, two from the Atlantic coast, and one from the Pacific, in addition to a number of special cars, which will bring the delegates to the convention. It is said that—

"Several men of high authority will address the convention for the purpose of calling its attention to the measures necessary for leaders in our foreign trade to take, if the country is to meet the new situation when peace is restored, and to hold the gains it has made in recent years.

This, Mr. Farrell says, undoubtedly involves organization in production and cooperation in marketing."

With so many cities, villages, and other structures of the world destroyed by the war, it will appear to men that there will be great commercial opportunities following the cessation of hostilities. The indications are clear that there will be the greatest assembly that the world has ever seen among manufacturing and commercial men. And at the same time, labor will be thrown into confusion, and discontent, anarchy, and violence will result, and finally we shall see the supreme manifestation of the perils that the apostle Paul has said will come in the last days as the result of the love of self and the love of money.

This old earth has passed into its death throes. Society is breaking into a medley of discontent and revolution. The physical world itself is filled with tempest, storm, and calamity of every sort. These conditions will continue to grow worse and worse, until finally the glorious moment is reached when we shall see the sign of the Son of man in the clouds of heaven, as He returns to earth to resurrect the righteous dead, to immortalize the righteous living, and to put an end forever to suffering, sorrow, and sin.

If we are standing with Christ, the future is all bright and glorious; but if our hope is upon the things of this earth, it is doomed to utter disappointment. We need to know and to sense the great truth which God has given to the world for this time, and to regulate our lives accordingly.

The Ingredients of Grievous Times

The apostle Paul speaks of certain things that will occasion grievous times in certain days when a certain period of the world's history is reached. If we read his list with one word following the other in the paragraph, we may not get the force of it as we would to have them arranged with one characteristic or specification under another in a vertical column, as follows:

1. Lovers of self.
2. Lovers of money.
5. Rioters.
6. Disobedient to parents.
7. Ungodly.
8. Unthankful.
10. Disbelievers.
11. Slanderers.
12. Without self-control.
13. Fierce.
14. No lovers of good.
15. Traitors.
17. Puffed up.
18. Lovers of pleasure rather than lovers of God.
19. Holding a form of godliness.

Speaking of these conditions, all of which, according to the apostle, are to be prevalent in the last days, he affirms that we are to know that they will cause grievous times. Every one knows that the world was never before so full of these grievous ingredients as it is to-day. Yet these things taken alone would not be conclusive evidence that the end of all things is at hand and that the Lord's coming is very near. But there are numerous other prophecies, all of which taken together show beyond a peradventure just where the world is drifting, and what is the next great event to be expected on the program of time.

That Christ is coming soon is the most soul-satisfying thought that can thrill the heart of man. All should know that they are invited to get ready for that sublime and happy hour.

Word with New Meaning

"Ever since the eventful days of August, 1914, 'Charity' has been a word with a new meaning. By some extraordinary perversion, there was at one time a stigma attached to the word under certain circumstances. That has gone for good. . . . Huge sums have been gathered in and sent to Britain—all to help sufferers in the world war or to aid the empire in its great need."

—London Times.

In his letter to the Colossians, the apostle Paul says, "Set your affection on things above, not on things on the earth." Colossians 3: 2. If we will follow this injunction, we will be able to see straighter. He who has his affections all entangled with and set upon earthly things is not likely to be able to see the clear prophecies of the Bible which point so unmistakably to the second coming of Christ as a very near event.

The value of farm products in the United States during 1917 exceeds twenty-one billion dollars, the largest in the history of the nation.

© Underwood, N. Y.