

# Signs of the Times

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## Can Man Overturn the Prophecies?

By ARCHER V. COTTON

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 broken. 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.

Of the nations that would grow up out of the Roman empire, some would be strong, and others weak. As iron and clay will not adhere one to the other, neither could these nations

be fused into one. After this manner have the nations of Europe come into existence. Men have attempted to unite them into great empires.

Notable among those who have tried, are Charles V of Germany and Napoleon Bonaparte. Each in turn saw his dreams vanish as vapor in mid-air. Each made a signal failure. Of the two named, the first ended his days in voluntary exile, and the second in forced exile. God had said of those nations, that they would be partly strong, and partly divided; and Europe is broken up into more fragments than ever before in its history.

Concerning the kaiser's ambition to establish a great European empire, Newell Dwight Hillis, 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 Cæsar, 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-



"They shall not cleave one to another, even as iron is not mixed with clay."

(Continued on page 4)

## Said in Few Words

### A Text and a Thought for Each Day in the Week

**SUNDAY.**—1 Corinthians 13: 13; 14: 1. "Faith ends in sight; hope ends in possession; love never ends."

**MONDAY.**—Joshua 1: 8. "Reading and meditation must lead to obedience and action 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 private life must be strong and deep."

**THURSDAY.**—Psalm 48: 14. "Personal guidance is promised,—not a chart, but a Guide."

**FRIDAY.**—Hebrews 6: 19. "Sure because of the character of the anchor ('the hope set before us'); steadfast because of the anchorage ('within the veil')."

**SABBATH.**—Matthew 6: 34. To-morrow'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 philosophers has originated a new system of reasoning, contrary to its predecessors. Each proclaims the other system foolishness. The Word says that all are foolishness to God. (1 Corinthians 1: 20.) The origin of things is not to be found in that way. "Spiritual things are spiritually discerned."

The various systems of philosophy are the best means man has reasoned out to account for existence; but they are mental towers of Babel. The proper starting point has never been possessed by these pagan reasoners. It is plainly stated in Proverbs 1: 7: "The fear of the Lord is the beginning of knowledge."

HENRY F. BROWN.

### Uplifts or the Bottomless Pit

"SAVE Thy people, . . . and lift them up forever." Psalm 28: 9. When David prayed this prayer, it cannot be that he expected God to raise His people suddenly to such a high spiritual plane that they would sin no more. Rather, David had in mind the thought of a continual series of uplifts—a divine "lift" to-day, another to-morrow. "Bear them up forever," is the rendering of the Revised Version. Very probably the psalmist thought of the elevating process as continuing beyond this life, even forever, the uplifts of the life to come being made up of an ever increasing knowledge of divine things, and an ever deepening insight into the mysteries of salvation.

Indeed, an uplift "forever" must embrace all this and more. In the experience of every child of God, there must be first the continual treading down of sin in this life; each God-conquered sin being a stepping stone to higher things, an "uplift"; and following this must be the yet unknown uplifts of the life to come.

Too many of us are content with an up-and-down experience—the mountain top to-day, the bottomless pit to-morrow; now victory, now defeat; sin sometimes conquered, sometimes conquering. But God does not want any child of His to have such a checkered career. He delights to see us riding on the high places (Isaiah 58: 14), and would have us always victorious, always triumphant. 2 Corinthians 2: 14.

He is able, too, to supply the power for such an experience. With every temptation, He provides "a way of escape." There is nothing inevitable about the falls and the failures. He who, in the fight against sin, "stooped to conquer," now stoops to uplift His children above sin. Those who grasp His wounded but all-powerful hand, He will uplift, imparting all needed strength, and doing so continuously, till the work begun in us is finished, and we are ready for the new uplifts of the eternal ages.

ARTHUR S. MAXWELL.

### Written Within the Heart

SOME say that under the new covenant, the law of the Father is abolished. But, instead of that, His law comes under the new covenant. It is in our hearts. God Himself writes it there.

The first record we have of the promise is in Jeremiah 31: 33. It is twice quoted by Paul in his letter to the Hebrews. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." See Hebrews 8: 10 and 10: 16. Paul here applies this scripture to the Christian dispensation.

So, according to the promise of the Lord, He will, if we are in submission to Him, put His laws into our mind, and write them in our hearts. We need not struggle along, as some say, "in our own weak way"; but if we look to the Lord by faith, He will Himself write His law in our hearts.

And when the law is in our hearts, how will it be with us? In a prophecy of Christ, it is written that He said, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 8. Then if the law is written in our hearts, we too will delight to obey it. It will not be a burden, but a pleasure, to do what we know will please our Lord.

And when it is our delight to do God's will, we shall not be doing so much stumbling and falling all the way along. "The law of his God is in his heart; none of his steps shall slide." Psalm 37: 31.

Then we have some words of encouragement for those who submit themselves to the Lord, and cherish His law in their

hearts. "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but My righteousness shall be forever, and My salvation from generation to generation." Isaiah 51: 7, 8.

If there are those who reproach us, because we take God at His word, and love and obey His commandments, we need not be afraid of their revilings. Let us remember how short and uncertain is the life of man, while the righteousness of God shall be forever.

A blessing is pronounced upon the man whose delight is in the law of God, and who meditates in His law. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Psalm 1: 1-3.  
IVA F. CADY.

### Fetters Forged by Passions

ARE not the words of Edmund Burke worthy of consideration when we contemplate present-day conditions?

"Men are qualified for civil liberty in exact proportion to their disposition to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption. . . . Society cannot exist unless a controlling power upon the will and appetite is placed somewhere; and the less of it there is within, the more there must be of it without. It is ordained in the eternal constitution of things, that men of intemperate habits cannot be free. Their passions forge their fetters." And let it be added that the gospel of Jesus Christ, and not human laws and regulations, is the one 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 without 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 foresight.  
ORVA LEE ICE.

# Kingdoms Symbolized by Beasts

BY ALBERT MARION DART

"**B**EHOLD, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isaiah 42: 9.

What privilege of the human family is greater than history in advance? Through this, the human mind is led to see the divine origin of the holy Bible, which points out the way of salvation.

In Hosea 12:10, the Lord says, "I have also spoken unto the prophets, and I have multiplied visions; and by the ministry of the prophets have I used similitudes." A. R. V.

In the seventh chapter of Daniel, four beasts are used as symbols of Babylon, Medo-Persia, Grecia, and Rome, universal monarchies.

## SAW FOUR GREAT BEASTS

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another."

The beasts are described as a lion with eagle's wings; a bear with three ribs in its mouth, raising itself up on one side; a leopard-like beast with four wings and four heads; and "a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from the beasts that were before it; and it had ten horns."

## INTERPRETS THE BEASTS

There can be no question as to the meaning of the symbols; for Daniel, being troubled about the vision, asked the angel about it. "So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth." Verses 2-17.

That the king stands for the kingdom is evident from the twenty-third verse, where the fourth beast is said to be "the fourth kingdom upon earth."

That we must begin with Babylon in our reckoning is seen from the fact that history records but four universal kingdoms from the time of the vision, the first year of Belshazzar, king of Babylon; and in the second chapter of Daniel, the prophet, in interpreting Nebuchadnezzar's dream, said to the king of Babylon, "Thou art this head of gold." Three more universal kingdoms follow, as represented by the other metals in the image, making four universal kingdoms from the time of the vision.

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." Verse 18.

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 the higher coming up last; 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 Grecia? 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 Grecia: 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 higher came up last."

The leopard beast represents Grecia, 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 [Grecia] 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.

Grecia 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

Grecia 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 a drunken debauch, 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 perverted appetite 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-



## THE MORNING YET TO BE

By MILTON C. WILCOX

O THE beauty of the morning yet to be!  
O the gladness of the morning yet to be!  
When the dawn of God shall break,  
Sun of righteousness awake,  
And God's mighty power shall make  
The heavens and earth from sin forever free,  
And the universe from death forever free!

O the beauty of the morning drawing nigh!  
O the glory of the morning drawing nigh!  
When shall vanish sin's black night!  
Smitten by the dawning light,  
Fades the blasting cause and blight;  
For the King appears who once for man did die.  
Unveiled glory man shall see with undimmed eye.

O the beauty of the morning coming soon!  
O the sweetness of the morning coming soon!  
When the mighty splendor streams,  
With God's healing in its beams,  
And the real's beyond our dreams!  
For no language can describe God's blessed boon,  
Of the days and nights that need nor sun nor moon.

O the beauty of the morning yet to be!  
O the blessings of the morning yet to be!  
When the mighty King of kings,  
Myriad host His praises sings,  
Aye, forever blessing brings,  
Blessings rich and glad and lasting, full and free,  
Which He offers now, dear heart, to you and me!

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 Ptolemy. 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 Ptolemy 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.

tation, which must benefit their after lives.

There is a tract of 1,700 acres of land obtainable at a very low figure, adjacent to the school, where irrigation and water power can be had with very little labor, from never failing mountain streams. The land is covered with excellent saw timber; and with the water power for sawing, and student labor for the construction of the needed buildings, the school could soon be put into its own quarters, instead of having to depend upon rented buildings, as at present. The irrigation that could be easily obtained would insure a crop even in years of drought.

My report on the school and its work led the General Conference of Seventh-day Adventists to make possible the purchase of the land referred to, and to appoint a teacher possessing the degrees of A. B. and A. M., who is also well equipped with the Spanish language, to connect with the school as principal.

Brother Snow will thus be left free to develop the industries of the school, and I believe it will prove a strong factor in bettering conditions in Honduras. Should these lines appeal to the charitably inclined, gifts for the school would be thankfully received from such, and would be promptly forwarded, if addressed to W. T. Knox, General Conference treasurer, Takoma Park Station, Washington, D. C.

## Through Central America on a Mule

BY RUFUS W. PARMELE

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 rosin in the trees everywhere in those parts; but it seems never to have occurred to the people that they could use 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 meager 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



Typical Native Family Group in Honduras

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.

This school is just what the people of that country need. There the young not only have set before them high ideals of Christian living, but learn how to do things. They learn that proper cultivation of crops brings enough greater returns to justify abundantly the effort. They learn that fruit and vegetables may be preserved for use when those articles are scarce. They also get ideas of sani-

## Can Man Overturn the Prophecies?

(Continued from page 1)

lated by ties of blood, notable among them being the king of England, the exiled czar of Russia, and the kaiser of Germany, who are first cousins. Notwithstanding their close relationship, their countries are engaged in a terrible war and their families are at enmity.

This is a very striking fulfillment of the scripture, "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."

It is a sad spectacle to see one who is nominally "head of the church" endeavor, whether ignorantly or knowingly, to defeat the word of God. In those efforts, he is fulfilling the specifications of prophecy.

Many in the last days will ask, "Where is the promise of His coming?"

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 blackness spoken of under the third seal. This week he concludes his study of the third seal, and next week he will follow with a study of the fourth seal.*

EDITORS.

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 we meet, even in the church, who are not still drunkards, or debauchees, or adulterers, or fornicators, or robbers, or murderers, or the like, or all these at once, without end? It is even a sort of holiness among Christian people to be less vicious. From the public worship of God and almost during it, they pass to deeds of shame. Scarce 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 grinding the faces of the poor, are frittering 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 last 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! Men shamefully ignorant, without honor, without a shadow of piety, open only to the vilest motives, desecrated by their 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 also planned to write an ecclesiastical history, his object being to show that under the Christian princes, the church had always been going downward; a severe judgment undoubtedly, . . . but the correctness of which is proved by all the historical documents of that period. Often this illustrious leader lost all courage as he reflected upon the deplorable condition of the church; and he declared, disheartened, that he had no strength left to go on with his narrative. Plenty of historians have portrayed, in vivid colors, the excessive pomp of the bishops of that time, and the covetousness, ignorance, and profligacy of the lower clergy."—Beugnot, *Hist. de la Destruction ou Paganisme*, volume 2, pages 97, 98, 102-105.

### BLACK IN DOCTRINE TOO

Not only in its life had the church turned "black," but also in its doctrine. "After the fall of Rome," says the Catholic historian just quoted, whose sympathy for the church is evident, "entire populations passed under the Christian standards; 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 errors; she therefore 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, glaring vestures, 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, the means of satisfying their leading propensity."—*Idem*, 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.—J. V.], and took part in the plays, festivities, and sacred banquets of the pagans. The ceremonies of Christianity had kept almost nothing of their ancient majesty. It was not unusual to hear pagan hymns sung at Christian festivities, nor to see the worshipers 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 books could not be heard; the worshipers were seen quarreling and fighting; sometimes they called up the officiating minister, urged him to close, or forced him to sing according to their fancy. Thus Saint Augustine 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 suf-

fered so much."—*Idem*, pages 102-105.

As to what the new superstitions were, another Catholic writer, Th. de Cauzons, 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 a portion of what it had been itself. An external religion with outward practices and a thousand gods variously named; with its pilgrimages, sources, processions, holidays; with its sorcery and its superstitions—paganism passed more or less into Christianity. . . . The gods were dethroned by the saints; . . . holy sources seem certainly to derive from the venerated 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.—J. V.], so that the Christians might not seem too different from the pagans, on the one hand, and so that the people might see less difference between two religions that celebrated the same days. . . . Surrounded by icons, images, statues, Christs, pictures, external rites continually increasing in number, it became difficult for intelligent and sensitive souls to discover the simple apostolic customs and the spiritual worship of a God in spirit and in truth."

### THEY ADOPTED SUNDAY

With particular reference to the substitution of the Sunday rest day for the 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 . . . suppose that the sun is the god 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 you do less than this? Do not many among you, with an affectation 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 Nationes*, chapter 13.

### CONSTANTINE'S SUNDAY LAW

In 321, Constantine, at the request of the bishops, made a law compelling rest from labor on the *venerabilis dies solis* (venerable day of the sun); in 325, Sylvester, bishop of Rome, followed by a decree bestowing upon the *dies solis* the Christian name of Lord's day (*dies domini*, still called *domenica* by the Italians, and *dimanche* by the French), while in or about 338, Eusebius, bishop of Cæsarea, candidly stated, in his "Commentary on Psalms," that "all things whatsoever it was duty to do on the Sabbath, these *we* [Constantine, Eusebius, and the other bishops] have transferred

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 Christians, shall, 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 still, 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 admonition that follows, "And 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.

this is true, we shall be forced to admit that there is more than coincidence in the harmony of the dates. If we but consider 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 be ready to acknowledge the hand 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 descent of the Holy Ghost in the fall of the year A. D. 27, just four hundred eighty-three years, to the very month, from the time of the going forth of the decree of Artaxerxes to restore and build 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.

## A Challenge to the Skeptic

By PHIL. C. HAYWARD

**S**EVENTY weeks was the limit which God set upon the Jewish dispensation from the time of the going forth of the commandment to restore and 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, 538 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 to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Daniel 9: 24, 25.

The command for the restoration and rebuilding of Jerusalem was given by Artaxerxes, the Persian king, in the year 457 B. C. This decree provided that all the people of Israel who were minded to do so should go up to Jerusalem, and that they should carry with them silver and gold, which the king and his counselors gave them for that purpose, together with the freewill offerings of all the people. It also provided that Ezra should appoint magistrates and judges over all the land; that the temple and the city should be rebuilt; that civil government should be reestablished, with power to arrest, banish, put to death, or confiscate the property of those who should refuse to yield obedience to it. This decree is

found in the seventh chapter of the book of Ezra, and fully meets the specifications of the prophecy.

### ONE SIMPLE PRINCIPLE

It will now be necessary for us to understand only one simple principle of interpretation before the entire vision becomes perfectly plain to us. Wherever time is introduced in any of the prophecies, it is to be interpreted as a year of literal time for each day of prophetic time. Examples of this principle of interpretation will be found in Numbers 14: 32-34, and Ezekiel 4: 4-6; and the same rule applies throughout the Scriptures, and every prophecy must stand or fall by it.

In the vision which we are studying, Gabriel said to Daniel, "From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince" shall be sixty-nine weeks, or four hundred and eighty-three days. This, being prophetic time, would be equal to four hundred and eighty-three literal years. 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 went forth 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

### 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 "threescore and nine weeks"; but a division of the time is indicated by the form of expression used, and the key to this 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 habitation again in the year B. C. 408. 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 threescore and two weeks 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 anointing of Jesus as the Messiah, in A. D. 27, just four hundred thirty-four years, which is sixty-two prophetic weeks. Thus the prophecy becomes an open challenge to those who question the inspira-

(Continued on page 12)

# Who Are Her Daughters?

BY ALLEN WALKER

IN 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.

According 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), a corrupt woman a corrupt church. Thus a corrupt woman seated on a scarlet colored beast would represent 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 governments of Europe. As a result of this union, the Roman Catholic Church became a great persecuting power. John says, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs 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 relation to Christ that a woman sustains to her husband. Ephesians 5:23. The reason for the marriage relation between husband and wife is that they may "be fruitful, and multiply." When a woman forsakes her lawful husband for another, she becomes a harlot, or an adulteress. 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 coöperation of Christ with the church, men and women are to be "born again," and thus become members of the heavenly family. In order to produce spiritual children, the church must remain true to Christ, and seek no other aid. She is not permitted to seek the assistance of "the kings of the earth," or the civil power. "Not by might, nor by power, but by My Spirit, saith the Lord." Zechariah 4:6.

The Roman Catholic Church forsook the only lawful head of the church, and relied upon the aid of "the kings of the earth" to increase the number of her children.

History will abundantly confirm this assertion. "Milton's Pattison," chapter 11, in speaking of the persecutions of the Vaudois, says: "The Vaudois were wretchedly poor. In January, 1665, a sudden determination was taken by the government to make them conform to the Catholic religion by force. The whole of the inhabitants of three valleys were ordered to quit the country within three days under pain of death unless they would become Catholic."

Again in "Students' France," chapter

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 exception of Alsace. He ordered their temples 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 "harlot," and the Scriptural assertion that she "committed fornication with the kings of the earth."

## THE DAUGHTERS

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-



"The striking symbol of a woman . . . seated upon a scarlet colored beast."

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 systems 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 attention of every citizen of the United States.

Many housewives, as their attention is called to the food pledge, echo the sentiment, "I do not see how I can be any more saving than I am now." But to "be saving" is not all that is required during this strenuous time in our national history.

There are few self-supporting households in our land that are free from the habit of making use of more food than is needed such as our government now implores us to save—wheat, beef, mutton, pork, animal fat, and sugar.

## BETTER THAN MEAT

Up-to-date science teaches that less fine flour, and more Graham, whole wheat, and rye flour and corn meal are conducive to health. It teaches that beans, peas, lentils, nuts, etc., are better for health than meat, and that vegetable shortening is 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 beverages, many Americans have contracted the daily candy habit, and thus consume an excess of sugar, which is absolutely harmful.

American children learn in babyhood to devote their pennies to the purchase of candy; and excess in this direction proves a contributing cause of dyspepsia, which is widespread among Americans.

The annual confectionery bill of the United States reaches the enormous sum of \$178,000,000, not to mention the sugar used in the \$500,000,000 worth of soda fountain products that are annually consumed.

It is but reasonable also that we comply with the president's request to be saving of good dairy butter, eliminating it from cooking, unless in cases of illness. There are good vegetable substitutes for butter in cooking. The best of cake can be made with some of these as shortening. Their fluffiness makes them preferable to butter; and with the addition of a little extra salt and the usual flavoring, the substitution is not noticeable. But since cake requires so much sugar, we should seek to conserve in this direction.

In addition to keeping the waste can free of all needless waste, let us eat that which is best for bodily strength, and at the same time save for the starving people who are looking to us as their only source of food supply.

Our country has taken a long step in the right direction by diverting from the distilleries the millions of bushels of grain which now flow into the food channels of the world. And, as has been suggested, if we will now cease to devote our fertile lands to the culture of poisonous tobacco, and instead raise grain and other food products, another channel of food supply will be opened to answer the direful need of other countries.

President Wilson himself does not use tobacco, and may his worthy example be emulated by all who would seek health and the relief of the starving people of Europe.

# The Highway of Peace

By MRS. S. N. HASKELL

**M**ILLIONS 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 a compacted 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.

Type has met antitype; but "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15: 4. The antitype of what was typified by the peace offering can be realized in the life of every one who will accept Christ as his crucified Saviour, and prayerfully carry out in his life what was typified by the ancient peace offering.

## REPRESENTED CHRIST

The animal sacrificed as a peace offering was without blemish, a type of Christ, the perfect Saviour. 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, and the fat was burned by the priest. The sprinkled blood represented the blood of Christ, which cleanses from sin; and the fat was a type of sin. 1 John 1: 7; Psalm 37: 20.

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 sinner 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: 22.

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 their "righteousness 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 on His shoulder, we must experience 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.

Isaiah, the gospel prophet, gives us the key that explains this type. Of Christ he says, "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom." Isaiah 40: 11. John "lying on Jesus' breast" during the last supper illustrates this close relationship. John 13: 25. We never read of Peter's "lying on Jesus' breast," although he loved his Lord. At the time of Christ's death, Peter had not laid the government of his life on Christ's shoulder. To him Jesus said, "Thou girdedst thyself, and walkest whither thou wouldst;" but John, the beloved disciple, let nothing separate between him and his Master. He could lie upon His bosom in perfect trust, knowing that self will on his part did not separate him from his Lord. No one can experience the peace of God fully in the

heart, until, like a babe in its mother's arms, he trusts wholly in Christ, sharing with Him the innermost secrets of the heart.

Why was the "maw," or stomach, of every animal given to the officiating priest? In the laws regulating the peace offerings, given in Leviticus, the maw is not mentioned; but when Moses rehearsed the laws, near the end of the pilgrimage wanderings, the two cheeks and the maw were included with the portions given to the priest. No doubt the experience of Israel's lusting for flesh and despising the food the Lord had sent from heaven, until many were slain by the plague, was the reason why the maw was included with the priest's portion.

## WHEN RULED BY APPETITE

No man can be in perfect peace who is ruled by his appetite. He cannot serve two masters. The appetite must be placed in subjection to the Prince of peace before a man can experience the peace Christ left in this sin-cursed earth for His followers. It matters not whether the man lusts after a glass of whisky, or a cup of tea, or a plate of flesh; if his appetite rules him, he does not have heavenly peace in his soul. "He that hath no rule over his own spirit is like a city that is broken down, and without walls." Proverbs 25: 28.

In order that a person may experience perfect peace, his appetite must be surrendered wholly to Christ, and he must learn to relish the diet God outlines for him, and never crave the articles of food excluded from the diet of Christ's followers.

The two cheeks were also given the priest. The cheeks quickly betray either anger or shame. Peter's cheeks no doubt flushed with shame when, in the judgment hall, the maid said, "Surely thou art one of them." How very often the cheeks of Christ's professed followers flush with anger! And shameful as it may be, there are modern Peters whose cheeks flush with shame at being identified with the followers of Christ.

We cannot imagine a flush of anger covering Christ's cheek when false witnesses testified against Him. We love to think of His countenance as serene and composed, even when "they spit in His face," as when He took the children in His arms and blessed them. Matthew 26: 67; Isaiah 50: 6.

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 light? Follow the light you have. 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 the light you have, greater light will come.

MRS. E. G. WHITE.



# EDITORIAL



A. O. TAIT

EDITORS

L. E. FROOM

## TAKING UP A REPROACH



HE 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 backbiteth not 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 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 back-biter 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 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 each and all promised us that never again would there be any international clashes at arms. Since the war, these societies have gone on explaining, and they are now telling us that this is the last war we are ever to have; that they have learned the solution, and now will soon fix it so we will have peace eternally.

God's word has proclaimed that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3: 13. And in the very nature of things, we know, by this text, that we will have the worst of all wars at the end of time. The great mass of mankind are deluding themselves. They are self-hypnotized, so to speak. In due time, we may expect a cessation of hostility; and then we will hear the world say, as it has never said in the past, that we are to have peace and safety.

But God's old Book keeps on saying: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57: 20, 21. And we must ever bear in mind that it is when the great wicked world is predicting peace and safety as never before, that sudden destruction will come, and they shall not escape. But those who carefully heed just what the Bible teaches, will not be deluded. They have a perfect guide, which will not lead them astray. If ever there was a time when men should carefully and prayerfully study their Bibles, that time is right now. The enemy is preparing the greatest deception of the ages for those who fail to give close heed to the Word.

## LOOKING FOR THE WRONG EVENT

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 her 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, and that unseen hand rent the veil of the temple from top to bottom, the fate of the Jews as a nation was forever sealed. As individuals, 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 to Palestine, will see, 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 ye may know 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 become the spiritual Israel of God, and God's spiritual Israel



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British tank shows American army men at big American camp what marvelous things it can do. Standing almost straight up on its "hind legs," this big British tank makes a remarkable picture as it hurtles into action on its way "over the top." This tank weighs thirty-six tons, and can travel over rough country hills, embankments, and trenches at the rate of four miles an hour. It is armed with six Lewis machine guns.

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 meat 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: 8.

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, idols were 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.

Through all 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 which He hath spoken of Him." Genesis 18: 19.

In Abraham's life history, we find it demonstrated that "it is not by arbitrary law or rule that the graces of character are developed. It is by dwelling in the atmosphere of the pure, the noble, the true. And wherever there is purity of heart and nobleness of character, it will be revealed in purity and nobleness of action and of speech."

And when his experience had grown to the place that he could believe God on evidence without demonstration, his desire for the promised heir was rewarded. With this event, the gospel promises became more real; and his desire to see Christ, the promised Seed who was to gain complete victory over Satan, became so intense that God gave him the experience of offering his only son, his heir, the child of his old age, his beloved Isaac, on an altar on Mount Moriah, in order that he might see in vision the day of Christ and understand its meaning.

#### WAS THE TRIAL CRUEL?

The trial seemed a cruel one; but Christ told the people of His day, "Abraham rejoiced to see My day; and he saw it, and was glad." John 8: 56. Thus it

is that God dealt with and still deals with all His children. And it may be truly said that if we could see the end, we would ourselves choose the very trials that so often call forth our murmurings.

The Bible records of the experiences of men should be studied carefully, and not with the transient attention allotted to the characters in books of fiction. All these biographies are recorded because they vividly present, in the characteristic attitudes of everyday experiences, the very things we need to know, and to eschew or practice, as they relate themselves to or against the laws of God.

#### TAKE THE PROPHETS

The apostle James saw this truth, and said to the church: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end [object] of the Lord; that the Lord is very pitiful, and of tender mercy." James 5: 10, 11.

The Old Testament record was inspired by the Angel of the covenant (see 1 Peter 1: 10, 11; 2 Peter 1: 21), the One who must Himself come and be guided by those records in living a perfect life, and at a time when the world and His own people were enthralled in the subtle net of deception that caused them to see in



"Christ must be chosen as the heavenly guest."

the Holy One of God an agent of Satan, and hence to slay Him. And the record is that "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, *yet without sin.*" Hebrews 4: 15.

#### WITHOUT GREATER HELP

The experience of Christ as a man was a human experience; and He proved the value of the instruction written, and without greater help or other instruction than is open and available to us, developed a character that the law of heaven declares to be without flaw. "And He is the propitiation for our sins." "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 2, 6.

The gospel asks no impossibilities. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Corinthians 8: 12. However, do not let us conclude, as many do, that the willingness is all there is to it. The apostle Paul says: "Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have." 2 Corinthians 8: 11. "Work out your own salvation with fear [lest your feeble efforts may mar the work of God] and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2: 12, 13.

"Your energies are required to cooperate with God. Without this, if it were possible to force upon you with a hundredfold greater intensity the influences of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. There must be the willing and the doing on the part of the receiver. There must be an action represented as coming out from the world and being separate. There must be a doing of the words of Christ. The soul must be emptied of self, that Christ may pour His Spirit into the vacuum. Christ must be chosen as the heavenly guest. The will must be placed on the side of God's will. 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 gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come [and how persistently he returns!] he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matthew 12: 43-45.

It is an unerring law of life that as a man "thinketh in his heart, so is he." What he thinks, he will do. And the more diligent the thinking, the more zealous the doing. The Saviour recognized

the truth of this law when He said to 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 all men of like passions with ourselves. 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 assaults 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 obedient, and know that the same God is to-day longing to do the same things for you and for me!

"Oh, let me walk with Thee, my God,  
As Enoch walked in days of old!  
Place Thou my trembling hand in Thine,  
And sweet communion with me hold.  
E'en though the path I may not see,  
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.

**G**OD'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 light. The glory has broken gently, like the dawn of morning.

Even one who has been watching anxiously for the break of day, cannot tell just when the critical moment came that marked the transition from dark to light. There was first the faint light above the eastern horizon; then the highest objects before us were slowly silhouetted against the sky; foreground objects became more distinct; gently the light increased; and after a time, we hardly knew when, the day had come. With 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.

#### WOOLINGS 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 lives.

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 first the darkness of sin 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 beat of drum, the King of kings comes in. 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 does He expect us to manifest Him 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." He would sweep us away suddenly, before we have opportunity to resist him. He would take us quickly, in some moment when we are unprepared. With a sharp blow in the face, he would if possible rouse the latent self within. By some harsh, cruel word, spoken by one from whom we least expected it, in a moment when we are off guard, perchance—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 approach.

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 inexcusable wrath and jealousy, He could give the soft answer, or use the greater might of a patient, unruffled silence that revealed the God within.

And so in Christ we may safely meet all the attacks of Satan. When by faith

we abide in Him, the blow aimed at us falls upon Him instead. Thus we do not feel the force. We take no slight to heart, for self 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 sudden strain upon any one of God's creatures, or, as is often the case, upon one we love? There is no Golden Rule of Christ in this. But that Golden Rule is the very foundation of all courtesy. The one whom Christ controls will be ever gentle and patient. He will love others as he loves himself, and hence will not seek to vindicate or justify self with disadvantage to his fellows. He will do to others as he would have them do to him. He will manifest the character of God. He will show forth the graces of Christ.

Through such a self-surrendered soul, God's way to others will be prepared as the morning; and almost before they know it or we are aware of it, they will be glorifying our Father in heaven. What a privilege that the same light which dawned in our souls may, by our lives, be made to dawn in other souls, to the never ending glory of God!

## A Challenge to the Skeptic

(Continued from page 6)

tion of the Bible; for in no way aside from direct revelation could Daniel have foretold that the city would be exactly forty-nine years in rebuilding, and that four hundred thirty-four years would intervene between the dedication of the city and the anointing of the Messiah.

But there are still more interesting specifications by which to test the prophecy. We read in the twenty-seventh verse, speaking of the Messiah, "He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." The Messiah entered upon His ministry in the latter part of the year A. D. 27; and just three years and a half after that, in the spring of the year A. D. 31, He was betrayed and crucified. Now three and one half years are just half of a week of years, or in the language of the prophecy, they bring us to the "midst [middle] of the week." By what system of reasoning or speculation could Daniel have known, five hundred thirty-eight years before the beginning of the Christian era, that the public ministry of the Messiah would continue only three and one half years? Yet the prophecy is clear and understandable, and the accurate fulfillment of its predictions can be accounted for only upon the theory of divine inspiration.

#### WORKED ONLY FOR JEWS

But the prophecy says, "He shall confirm the covenant with many for one week;" and the public ministry of Christ covered only the first half of that week. The events of the last half of that week of years furnish us with another interesting demonstration of the prophecy.

When Jesus first sent His disciples

forth upon their public ministry, He instructed them, saying, "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10: 5, 6. After His resurrection, He instructed them to return to Jerusalem and wait for the promise of the Holy Ghost. When this power was given, upon the day of Pentecost, they began right there preaching to the Jews who were assembled in Jerusalem. Daily they continued in the temple and from house to house, preaching and alleging that Jesus was the Christ.

As multitudes believed and were added to the church, bitter opposition sprang up, and the Jewish leaders tried in every way within their power to suppress the disciples, positively forbidding them to speak any more in the name of Jesus. The disciples were imprisoned, the believers were driven from their homes, and finally the climax of Jewish hatred was reached in the stoning of Stephen, one of the leaders in the young Christian church, in the year 34 A. D.

#### TURNED TO THE GENTILES

At this time, Saul was one of the most active members of the Jewish council; and in his zeal, he left Jerusalem armed with authority to hunt down, to imprison, and to return to Jerusalem every member of the hated Christian sect, wherever he might find them. Upon his way down to Damascus, he received a miraculous revelation of the Messiah, accepted the call to repentance, and from that moment, became Paul the great apostle to the gentiles. At this time also, Philip, under the direction of the Holy Ghost, made and baptized the first gentile convert. And the newly converted Paul boldly declared to the Jewish leaders who rejected his testimony, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles."

These mighty movements which marked the close of the Jewish dispensation had their real beginning with the martyrdom of Stephen, the conversion of the apostle Paul, and the making of the first gentile convert by Philip in the year A. D. 34. And the year A. D. 34 was just seven years, or one prophetic week, after the anointing of the Messiah in the year A. D. 27; and these movements fulfill the prophecy which said, "He shall confirm the covenant with many for one week," or seven years.

Now the question again arises, How could Daniel have known that the work of the followers of the Messiah would be confined to the Jews for exactly three and one half years after He was cut off 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 mark of racial distinction, and 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 the very time of its accomplishment is fixed, which raises it above any possibility of human conception, and stamps it with the seal of divinity.

Another point also should be noticed:

The year A. D. 34 marks the close of the seventy weeks, or four hundred ninety years, which fixed the limit 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 forecast with such wonderful accuracy the dates and events of this prophecy. These 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 coincidents.

Who but 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 He could have known that exactly forty-nine years would be consumed in the rebuilding of Jerusalem? Who but He could have known that from the complete restoration to Messiah the Prince should 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 three and one half years, and that after that, for another three and one half years, the work of the disciples should be confined exclusively to the Jewish people? 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 the gentiles should receive 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 measure the span of the Jewish 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 also demonstrated by this most wonderful prophecy. Has any one ever been tempted to question whether Jesus is really the Christ, the Son of God, and the Saviour of the world? Let him stop and consider that the Man of Galilee came in response to this very prophecy, fulfilled its every specification, and met its every requirement as to both time and event.

This Christ who thus came at that time and in such a manner was really the Son of the living God, whose advent had been so long foretold, and who made full reconciliation for our iniquities in His own body upon the tree. And in Him, if we will but receive it, we have complete redemption and the remission of our sins.



# The Influence of Our Eating

BY DANIEL H. KRESS, M. D.

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

"This our son is stubborn and rebellious, . . . he is a glutton" (Deuteronomy 21: 20), was the sad admission made by parents in bringing before the elders of the city an unmanageable son. Stubbornness 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 aims 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."

Sydney Smith, in a letter to Arthur Kingslake, wrote, "Character and virtues are powerfully affected by beef, mutton, pie crust, and rich soups."

Canon Home Littleton, former head of Hallyburg, one of the greatest British public schools, said, "It is well-nigh impossible for even the best intentioned man to live physically pure if he eats meat in excess."

Dr. Gauthier, a noted French scientist, affirms, "A flesh diet is a more important factor in determining a savage or violent disposition in any individual than the race to which he belongs."

## WITHHELD FLESH

When the Lord led Israel out of Egypt, He promised to make of them a pure and holy people, but it was on condition that they cheerfully obey His voice. To make purity of life possible, He withheld from them animal food, and gave them water from the rock for their drink. In order to elevate men morally, He found it necessary to correct their physical habits. The history of Israel was written especially for those upon whom the end of the world is come. The apostle urges, "Abstain from fleshly lusts, which war against the soul." 1 Peter 2: 11.

God's plan is outlined in 2 Peter 1:

5, 6. He says, "Add to your . . . temperance patience."

In raising up a deliverer for His people anciently, God commanded the mother before his birth, "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." Judges 13: 4. It is evident, from this, that the work of reform was to begin before the birth of the child; for what the mother ate and drank would exert an influence upon the child. The habits of parents before the birth of their children, have much to do in determining the future of the children. There should be carefulness on the part of the mother, before the birth of the child, in selecting her food. After its birth, much care should be exercised in selecting the food for the child.

## ON VEGETABLE DIET

To the mother of John the Baptist, the instruction was given, "He . . . shall drink neither wine nor strong drink." Luke 1: 15. John subsisted on a purely vegetable diet. His food was locust and wild honey, and his drink was water. Jesus could say of him, "Among them that are born of women there hath not risen a greater than John the Baptist." Matthew 11: 11.

Daniel, the Hebrew captive, knowing the influence of foods and drinks on morals, "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Daniel 1: 8. He requested that he might have pulse to eat and water to drink. The morals of this man remained untainted amid the corrupting influences of court life in Babylon.

Products which irritate the joints, the muscles, and the nerves, causing gout, rheumatism, and neuritis, will also irritate the brain and the nervous system, and will produce irritability and impatience. Immoral acts are frequently committed while the mind is under the influence of some poison either directly introduced into the system or formed in the alimentary canal through dietetic error.

Drunkenness and gluttony were the causes of the moral corruption that existed before the Flood. The records tell us, "They were eating and drinking." "So shall also the coming of the Son of man be," said Jesus, in referring to this time. Among the last words of Jesus were the following: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, . . . and so that day come upon you unawares." Luke 21: 34. When the intimate relation existing between food and morals is better understood, more

prayers similar to the one offered by David will be heard: "Set a watch, O 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 they do 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 godliness; and to godliness brotherly kindness; and to brotherly kindness charity." These are successive steps in the development of a Christian character. "If ye do these things, ye shall never fall: 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 Wilderness Prophet

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, but wise men sent to ask his name. He was not educated by men; 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 eating, 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 hated him because he told 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. They said the material was not becoming to a man of his rank, 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

true perhaps. But he did not change his diet to please his critics.

Theologians 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 diplomatic, which was true perhaps.

A woman condemned him. She said he had dared to expose certain sins, which was absolutely true. And for this he was beheaded.

And so the man, the prophet, the forerunner of Christ, was condemned and beheaded, not because of his dress, not because of his diet, not because he was not orthodox, nor because he was not diplomatic, but because he told the truth.

Then, after he was dead, Jesus Christ, the great character critic, said he was one of the greatest of men. But when the manhood of John was put against the character of the prophet, it would bear no comparison; for "he that is least in the kingdom of heaven is greater than he."

## Constitution of God's Government

BY CHARLES THOMPSON

THAT portion of the Holy Scriptures known as "the law of God" is recorded in Exodus 20:3-17. It contains the words of Jehovah spoken amid the thunders 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 generations. 1 Chronicles 16:15.

The commandments here recorded are the constitution of God's moral government, the standard by which character is to be tested to determine whether or not it is sufficiently pure to receive the touch of immortality. Ecclesiastes 12:13, 14.

### 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 Christ. 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 thy 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. Therefore 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 the life of Christ, and the most condensed record we have of His life is the law of God.

### 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 life of Christ. Hence Paul said that by the commandment, sin slew him. Romans 7:11. And Christ said, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

"The wages of sin is death." Romans 6:23. "Sin is the transgression of the law." 1 John 3:4. "The law is holy" (Romans 7:12), and demands that men

do right. But when a man transgresses, and does wrong, the righteous law cannot excuse him without saying that wrong is right; and by so doing, the law would become sin. But God has put His "Forbid" to this position. Romans 7:7. Therefore the law can only condemn, and demand the penalty, which is death. Hence "the letter killeth."

"But what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." Romans 8:3, 4. Christ came to do what the law could not do. What was that? Paul answers by saying, "The commandment, which was ordained to life, I found to be unto death." Romans 7:10. The law transgressed could not give life; and as Christ came to do what the law could not do, evidently His mission was to give life. John 10:10.

### THROUGH DEATH, GIVES US LIFE

How could this be done? "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. In being made sin for us, Christ took the penalty that the law demanded of us, and in His own body, bore our sins on the tree. 1 Peter 2:24. He "died for the ungodly." Romans 5:6. The demands of the law were met in Him; and when we accept of Him, He sets His death to our account, and imputes His life to us.

Thus we are freed from the condemnation of the law, and He is just, and the justifier of them that believe in Him. Romans 3:26. We are henceforth to reckon ourselves "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11); for the spirit has given life.

The apostle Paul's Christian experience is in exact harmony with these principles. He says: "I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:19, 20. His experience thus expressed is the true plan upon which the human family are redeemed. But "do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

## 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. It was only an agreement made between God and His people concerning the keeping of the Ten Commandments.

Many confuse the old covenant with the Ten Commandments. They suppose that the two are identical, and that therefore 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 vanished away. Hebrews 8:6-13. 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 ever." Psalm 111:7, 8; Luke 16:17. That law has not vanished away, but is established in faith. Romans 3:31.

### COMMANDMENTS VERSUS COVENANT

Thus it is seen that the old covenant was not identical with the Ten Commandments. That covenant was 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 Jews in 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; and Paul states, in Romans 8:7, that the carnal heart, or mind, is "not subject to the law of God, neither indeed can be." No one can obey God while in sin; hence the necessity of the new covenant.

### NEW COVENANT

The new covenant brings in Christ. Hebrews 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 tables, 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 1,900 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 its transgression.

No one was ever saved under the terms of the old covenant. That was a covenant of "do and live." By it, man was brought to the place where he 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,

which brings in Christ as a helper, can men keep the commandments and be saved.

**BOTH SIDES OF THE CROSS**

But the question is asked, "Was no one saved, then, before the cross?" Yes; but not under the terms of the old covenant. The new covenant reaches both sides of the cross, and is in reality older than the old covenant. The only reason it is called the new covenant is that it was ratified by the blood of Christ at the time of the crucifixion, and therefore was newer than the older so far as ratification goes; but in actual application, it extends back to the fall of man, and takes in every sinner who has ever accepted Christ.

People who to-day are trying to be saved by keeping the law without the aid of Christ are still trying to live under the old covenant. But they cannot be saved that way. We must all accept Christ into the heart by faith, give Him the right of way there, and permit Him to live out through us that perfect life of obedience which the law demands. And that is just what He has promised to do. Therefore the new covenant is not something which takes the place of the Ten Commandments, but is an arrangement made by God, whereby man will be able to keep the commandments.

**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 robe, the robe, the crown. Then through eternity we shall there enjoy the peace of the purified, the solace of the sanctified, the grace of the glorified.

ALBERT CAREY.

**Wanted for Missionary Work**

Mrs. James F. Woods, 1207 Lincoln Way, Laporte, Indiana, desires clean copies of the weekly and monthly SIGNS, *Watchman*, and *Life and Health*, for free distribution.

D. A. Easton, of Marceline, Missouri, would like a continued supply of *Little Friends* and *Youth's Instructors* for use among the miners' children.

Mr. Edgar G. Richl, Box 541, Hilo, Hawaii, desires a continuous supply of the following: SIGNS weekly and magazine, *Liberty*, *Life and Health*, and *Watchman*.

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**"Stretcher Bearers, Forward!"**

"The command rang along the trenches and out through the gray drizzle of a murky dawn weighted with lowering clouds of death. In answer to the call, the ambulance men sprang forward to their work. It was rough traveling over ground not only plowed, but literally turned upside down, by the terrific bombardment." This is the way Ruth Lees Olson's story in the *Signs Magazine* for February starts out.

And such a story! One of the intense, interest-gripping kind that holds you until the last sentence is read. You would think the writer had been an eyewitness to the tragic scenes so vividly described. It seems that the hero, a captain, had to be felled by the enemy and prostrated on his back in a base hospital before he could learn to know God. A sweet-voiced, godly wearer of the Red Cross insignia was the bearer of the life-giving message to him.

You will get good from reading it. Copies of this February (soldier) number in the hands of the khaki-clad might be the means of bringing them to Christ.

**The SIGNS of the Times MAGAZINE**  
A Magazine With a Message



Here are a few of the other comment-provoking features for February:

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- BOWING THE TURK TO THE DOOR
- THE BLIGHT OF THE GREAT RED PLAGUE
- THE BRAND OF THE SLACKER
- SEND THEM AWAY WITH A PRAYER
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JAMES COCHRAN, *Circulation Manager.*

**NOTICE**

In order to meet the increasing demand for nurses, the Loma Linda Nurses' Training School will begin a new course on March 10, 1918.

The privilege of applying for this course is open to earnest Christian young men and women who are over 19 years of age and who have completed 10 grades of regular school work.

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SIGNS OF THE TIMES  
Mountain View, California

## The Safe Shelter

AS perplexities, difficulties, and darkness cover the earth more and more, and have a tendency to bring anguish into the stoutest heart, then how like a soothing balm come the words of the Master:

"Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

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 turmoil 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 coöperation 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 scramble 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.
3. Boastful.
4. Haughty.
5. Railers.
6. Disobedient to parents.
7. Unthankful.
8. Unholy.
9. Without natural affection.
10. Implacable.
11. Slanderers.
12. Without self-control.
13. Fierce.
14. No lovers of good.
15. Traitors.
16. Headstrong.
17. Puffed up.
18. Lovers of pleasure rather than lovers of God.
19. Holding a form of godliness.

20. But having denied the power thereof.

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-enrapturing and the most soul-comforting and 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 attaching 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.

A HEADING to a recent dispatch says, "Only Eight Ships Sunk in Week by Torpedoes." It has not been very many years since the sinking of eight ships in any single week would have been thought a calamity worthy of full-page headlines. We need to guard ourselves lest we become unduly hardened by the calamities that are spreading themselves all about.

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



Guatemala City, thrice resurrected after being destroyed by earthquakes, but wiped out again by a series of shocks. This time the destruction was complete. Not a building was left standing in the city.

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