

Signs of the Times

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Russia is the present enigma of Europe. From what was once the largest single nation in the world in point of territory, it has been broken up into warring factions, each claiming to express the will of the Russian people. From North Russia, the former seat of a united government, the Soviets still hold sway, succeeding, by force of arms and terrorism, in maintaining a semblance of political authority. The photograph above is one of the few to reach this country, showing portions of the army of the Bolsheviks. This regiment is marching about the square near the Kremlin at Moscow. News reports state that Soviets now in authority there are showing a willingness to meet the allied governments and perhaps settle the troubles of this plague spot of Europe.

The Empty Cradles of Europe

We face a serious depletion in the quantity and quality of our children.

By DANIEL H. KRESS, M. D.

HOW to increase their population is one of the greatest, most perplexing, and most vital problems confronting the countries of Europe. There is but one way of doing this, and that is by propagation. Women are urged to show their patriotism by becoming producers. The pressure brought upon them in some of the countries is already so great that a reproach rests upon those who fail to bear children. The prediction of the ancient prophet is being fulfilled: "Thy men shall fall by the sword, and thy mighty in the war. . . . And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Isaiah 3:25 and 4:1.

As a result of the tremendous loss of life during the past four years, there will be a rapid decline in the birth rate. At

the very time when children are so much needed to fill the vacancies made by war, pestilence, and famine, and thus insure a future for the civilized nations, their man power has been diminished to such an extent that a further decline in the population is unavoidable. In all these countries, the death rate will for a time exceed the birth rate. This means depopulation. Ten million able-bodied men, men who were in the prime of life and of productive age, were cut down on the field of battle. Six million people, it is estimated, died from the epidemic that has swept through civilized countries. Fifty per cent of these deaths occurred between the ages of twenty-five and forty-five years.

In addition to this heavy loss of producing stock, millions more were maimed, many of them to such an extent that they will be unable ever to assume the part of propagators. There are millions more

who, during the four years, have contracted diseases which have unfitted them to produce healthy stock. Many have become sterile through these diseases. And in fact, it would be well if many more were sterile; for what is needed is not merely babies, but sound, healthy babies—not merely quantity, but quality.

For several decades before the war began, there was in all civilized countries a steady and increasing decline in the birth rate. In France, during the six months preceding the war, the death rate exceeded the birth rate by 24,800. This shows a decline of nearly 50,000 annually in the population. Without war, France was being depopulated at a rapid rate. During the war, the condition became alarming.

In the year 1916, the number of civilians alone who died in France exceeded 1,100,000. The births numbered only

312,000. During that one year, there was a falling off of over 788,000, instead of 50,000, in the civilian population. For the years 1917 and 1918, we have no statistics. Undoubtedly the decline was more marked and the showing considerably worse.

What is true of France is true in a measure of Great Britain. For years, there has been a marked decline in Britain's birth rate. While it has not reached so low a point as in France, the decline has in fact been more rapid the past twenty years. With the heavy loss on the field of battle, Great Britain finds herself handicapped in her efforts to fill the vacancies made by deaths. Her death rate greatly exceeds her birth rate at present. What does the future hold in store? Three hundred thousand of her young men are at present in hospitals, not because they were maimed on the field of battle, but on account of venereal disease. Owing to the lowered moral standard during war times, thousands, both of men and women among the civilian population, have been infected. In many cases, women who are infected become sterile, and men are often impaired sexually to such an extent that it is seldom they can produce healthy, sound offspring.

HEART DISEASE THE GREAT PENSIONER

Another handicap is looming up. Many may be surprised to learn that in Great Britain, two and one half times as many young men were pensioned on account of heart disease as were pensioned on account of wounds or loss of limbs, and nearly twice as many for nervous diseases and shell shock. Those pensioned for heart disease, in fact, outnumber those pensioned for all other causes combined.

What is responsible for this prevalence of heart disease among army men? Organic heart disease is not common in the army. Those afflicted in this manner can be readily distinguished by the examining physician when he gives them their physical examination, and they never reach the battle front. They are culled out at home. Many of these would be more fit for service than are those who do not possess organic heart defects. It is with difficulty that the form of heart disease known as "irritable heart," or "soldier's heart," is detected by the physician. The officers are better able to pick out these defectives than is the physician.

One of our own officers who was about to go to France, and who was desirous of having the young men under him left behind who were short-winded and unable to stand up under hard hikes, said: "Don't the doctors know anything about heart disease? All these men have poor hearts. They haven't any wind. I have sent them back to the infirmary a number of times, but the doctor does not discharge them. I know they will never be any good when we get them into the trenches. I would rather have a company lacking its full quota than to have the quota made up of these men."

These men do not develop that peculiar condition of heart on the field of battle. The strenuous exertion merely reveals it. While in civilian life, they naturally seek the employment adapted to their condition. They do this unconsciously, not knowing they have any heart diffi-

LOVE'S ALPHABET

We are only primer classes in our school-room here below.

By earth's best affections learning Love's bright alphabet to know.

By its aid our souls, slow spelling out the secrets of God's grace—

Mighty words of import, telling His compassion for our race—

Yet may learn, through human symbols, though but "brother to the clod,"

Something of the goodness dwelling in the fatherhood of God.

If His wisdom let us suffer, at the hand of evil, aught,

Shall our faith and courage waver?

Shall our confidence prove naught?

Shall we charge our God with folly?—

Nay. Our words condemn us then.

"Thoughts of peace and not of evil" are His sentiments toward men.

Though the evil one may test us, though affliction scourge the heart,

Though possessions all may vanish, closest ties be rent apart,

If we still maintain God's goodness, laud His name and mercy yet,

He will hear from highest heaven, and our God will not forget.

He is touched with our affliction; He was wounded in our stead;

Our infirmity hath taken, and hath risen from the dead.

He would have us lean upon Him, trust His love and know His care,

Tell His grace while here we linger, and in heaven His glory share.

Edith Starbuck.



culty. They avoid hard physical exertion, and consequently they remain in blissful ignorance of their true condition. During the draft, these unfits were swept into service. They reached the battle front only to find that they could not hold up; and so in England, they were returned and pensioned. Govern-

ments are certainly unwise to encourage the use of that which makes defection, and then support the defectives in idleness for life afterward.

Sir Thomas McClerae, an eminent scientist and physician who was associated with Dr. Osler in the preparation of his great medical work, says that "shell shock" and "soldier's heart" are both due primarily to the use of tobacco. Experiments conducted at the hospital at Hampstead Heath, England, by noted government heart specialists, also led to the conclusion, as published in the London *Lancet*, "that excessive smoking, particularly of cigarettes, is one of the most patent causes of the condition."

The report reads: "Many patients will admit that they experience precordial distress or pain after oversmoking; and this is confirmed, as we know, by inquiry among smokers in our own profession [the medical profession]. The general opinion among athletes is undoubtedly against the use of tobacco when preparing for strenuous muscular exertion." Athletes cannot smoke and excel. Even shell shock, it appears, is in many instances a case of nerves previously weakened and rendered inefficient through the indulgence in tobacco or cigarettes.

STERILITY AND INFANT MORTALITY

The germ plasm of every heavy smoker is injured, and often to such an extent that he is unable ever to produce sound, healthy offspring.

Dr. Herbert Tidswell, of England, in observing a large number of families of smokers and non-smokers, found abortions more common among the wives of smokers than among the wives of non-smokers. The smokers' wives, he says, also suffered from a higher degree of sterility.

Dr. Dodge found, in his investigations, that "in 16,129 cases, smokers had 185 more conceptions than non-smokers, showing a greater tendency to sexual excess; but owing to the higher mortality, had 509 fewer mature infants born, 641 more miscarriages, 53 more stillbirths, and less live births."

With this agree the laboratory experiments on animals. Dr. Fleig found, in continuous exposure of guinea pigs to tobacco smoke, that not one of the number thus exposed developed into normal, healthy animals. When a pregnant female was exposed, the young were either born dead, or dwarfed and far beneath the normal weight.

Practically all human pregnant females are almost continuously exposed to the smoke of tobacco. Dr. Kostrak, an Austrian physician, found nicotine in the fluid surrounding the infant in the uterus, and also in the milk, of the women workers in tobacco factories, where there is constant exposure to the fumes of tobacco. In the Royal Tobacco Factory near Vienna there were, he says, "560 births in three years, of which 11 were stillborn, 206 died soon after birth,

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THE SIGNS OF THE TIMES WEEKLY

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The Survival of Love

VS.

The Survival of the Fittest

By
LUCAS A. REED

"Love laughs in the eyes
of a little child."



MEN who show, by their expressed thoughts, a hostility for God as Creator, tell us that the universe develops by a struggle for existence in which there is a survival of the fittest. It is the most heartless theory ever propounded as a solution for the problem of existence. It puts all creation into an armed camp, in which every element is on guard against every other element. It concludes that there is no advancement except by a relentless war of each upon all others. Nature is red in tooth and fang. The only blood that can save any one is the blood he sheds of his fellows.

This explanation for one phase of nature is no explanation at all. A great atmosphere of love and good will bathes the world with its glory; but many resolutely shut their eyes to it, and preach instead a sort of gospel of hate and suspicion, though the love of God for His creatures is mightily in evidence on every hand.

That love laughs in the eyes of a little child, and gleams in the ripples of the brook. It shines in the warm, cheering rays of the sun, and brightens into color in the flowers of the field. It sings in the joyful notes of the birds, and perfumes the air by the breath of the flowers.

THE SUREST THING IN THE WORLD

The surest thing in all this world is the fact that God is love. He is wholly unselfish. He "seeketh not His own." Moment by moment, the great spirit of His life goes out to all His creatures, to give them their life and their joy.

The healing tides of His power are ever working, even in this world of sin and death, to close the breach that disease has made, and hold back, as long as consistently possible, the final dissolution. The bark grows again on the torn trunk of the tree. The wounds of the body close again if opportunity be given, that death may not enter in, or life ooze away. There is a mighty pressure on all things animate and inanimate to hold them together in unity and harmony.

But man is far too loveless. Too many live a bitter, harsh life from day to day. Only the sad or unpleasant seems to engage their attention. But conscious or unconscious, only love can save humanity. We see in this world how a touch of human love can bind souls together in joy and peace. And when the great, prevailing love of God enters human hearts, it makes them more than conquerors over every trouble of this life.

The prisoner shut in a lonely cell for weary days, with no employment for hand or heart, finds both not in lamenting his sad fate, but in chalking on the walls of his dungeon a huge cross. At the top, he writes the word "Height."

At the bottom, he writes "Depth." On one side, he writes "Breadth," and on the other side, "Length." He knew the length, the breadth, the depth, the height, of the love of God as expressed in the cross of Calvary, and he thinks of those not thus upheld by that love who might succeed him in that cell. Hence he leaves a token of the love that knows no limit, the goodness that will save.

"Through all depths of sin and loss
Sinks the plummet of His cross."

If we think that the God of the universe is loveless, a despotic tyrant, having both power and will to lord it over us, we cannot but grow hard and vindic-



Again the minister read the story of the prodigal son and of the young man tired of the old home; but when he came to the words, "And when he came to himself," he saw, by the light in the eyes of the sick man, that he had found the answer. "Oh," said the sick sinner, "he remembered that he had a father." That is it—to remember that we have a father.

tive ourselves. But to know the love of God is to be mellowed by its gracious influence. "The goodness of God leadeth . . . to repentance."

THE MEMORY OF A FATHER

A minister was called to the bedside of a man suffering of an incurable disease. He was a sinner. He had not known the softening influence of the love that is stronger than death. The minister came by request to help him before it might be too late. He read to the sick man the story of the prodigal son,—the young man who tired of the old home; read of how he asked for his portion and went away; of the life of profligacy and final want. He read down to that sentence which declares, "And when he came to himself, he said."

"Now," said the minister, "tell me what made him come to himself."

"Oh, I guess he thought what a bad one he was."

"No," said the minister, "that isn't it. That might make him feel ashamed and depressed; but what was it that made him come to himself? Think now."

"Read it again," asked the sick man.

And again the minister read the story from the beginning; read it all carefully and slowly, while the sick man, facing a soon-dawning eternity, thought seriously how to answer the question that had been asked him.

"Tell me now," said the minister, "what was it that made him come to himself?"

"Oh," said the sick man, "he was tired of his hard life, feeding pigs and going hungry."

"No," said the minister, "that is not it. Many a man knows that he is a bad one, grows tired of his hunger and his want, but does not change. These things alone but harden men. What made him come to himself?"

"Please read it again."

Again the minister read the story; but when he came to the words, "And when he came to himself," he saw, by the light in the eyes of the sick man, by the softened glow to his countenance, that he had found the answer.

"What was it made him come to himself?"

"Oh," said the sick sinner, "he remembered that he had a father."

Yes, that is it—to remember that we have a Father. Only that saves. The goodness of God leads us to repentance. But that goodness of God we comprehend only when we think of Him as our Father. It is only when His Spirit comes into our hearts, crying, "Abba, Father," that we dare, sinful as we are, to think of Him as only a child can. It is thus and thus only that we become His children. "If any man have not the Spirit of Christ (the spirit of the Son), he is none of His."

Thus we become as little children. When the Spirit of the mighty God comes into our hearts, it makes us humble, makes us God's "little children."

And how sure we are of the relationship! He Himself makes it certain. He sends forth His Spirit into our hearts, crying, "Abba, Father." We receive not the spirit of slavery again, to fear; but the spirit of adoption, in which we cry, "Abba, Father." Romans 8:15. "For as many as are led by the Spirit of God, they are the sons of God." Verse 14.

When His own Spirit comes into our hearts, it causes us to claim Him as our Father, since it has already claimed us as His children. It puts into our hearts

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One Cemetery for All the Universe

We are dwellers in houses of clay, whose foundation is in the dust.

By ARTHUR S. MAXWELL

WERE it possible for us to understand angelic conversation, and we should overhear an angel, while winging his flight through space, tell an inquiring companion that he was on his way to "the cemetery," we might guess at once to which of the million spheres he was bound.

There is just one sphere in the universe which could be described in such a way, and that is the one on which we live. Here are buried all who have ever died in all God's wide domain.

It was never God's purpose that any part, however small, of all His fair creation, should be used for such a gruesome purpose; but sin entered, and "the wages of sin is death." And so from the sad day of man's fall, the penalty for transgression has been working out its dire results among the inhabitants of this sphere.

For six thousand years, this awful tragedy has been in progress. Death has claimed practically every human being who has been born upon this globe. Scarcely an hour has passed in all those years, except perhaps in the very earliest times, in which some soul has not perished. To-day it is said that every tick of the clock marks the death of four persons in China alone. The appalling nature of this fearful plague can scarcely be realized. It has transformed an unspotted Paradise into one vast tomb.

WE ARE BUT A FRACTION

Just beneath the surface of this old earth, and mingling with its clay, are the remains of untold myriads of human beings. There is scarcely a square mile without its human relic; and many a one, where battles have been fought, contains the dust of thousands. "All that tread the globe are but a handful to the tribes that slumber in its bosom."

As we contemplate this awe-inspiring picture which the poet Bryant draws in his "Thanatopsis," and think of this earth as one mighty graveyard, we are led to ask, as so many in every age have asked before, What is the real condition of all these millions who have died?

There are those who would tell us that the souls of the dead pass from them into lower animals, thence into higher animals, gradually progressing until they enter human beings again. There are others who affirm that at death the spirits of the deceased speed off into other spheres, where they enter on a new and joyous experience, far surpassing that they had while "in the flesh" on earth. Yet others say that the souls of the righteous dead are at death carried straight to heaven, while the souls of the wicked, when bound for heaven, have to pass en route through the cleansing fires of purgatory.

Now it is interesting, and certainly worth noticing, that the Bible upholds none of these suppositions. And, after all, the Bible should be reckoned an authority on this matter; for it is God's Book, and God made man, and therefore knows more than any one else about his

nature, his composition, and his future. So if, in this Book, God says anything about what happens to man at death, that should be accepted as absolutely final.

"I SHOULD HAVE SLEPT"

And God has something to say about man's condition in death. He says that when a man dies, to all intents and purposes he goes into a sound slumber. Christ Himself taught this. Referring to Lazarus, who had been dead four days, He said: "Lazarus sleepeth. . . Lazarus is dead." John 11:11, 14. And it does not make any difference, in this respect, whether a man dies in a righteous cause or an evil cause, whether he dies peacefully in bed or is blown to fragments on the battle field. In God's sight, all men,

"The venerable woods—rivers that move
In majesty, and the complaining brooks
That make the meadows green; and, poured
round all,
Old ocean's gray and melancholy waste,—
Are but the solemn decorations all
Of the great tomb of man. The golden sun,
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom.—Take the wings
Of morning, pierce the Barcan wilderness,
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound,
Save its own dashings—yet the dead are
there;
And millions in those solitudes, since first
The flight of years began, have laid them
down
In their last sleep—the dead reign there
alone."

however they may die, are reckoned "asleep" as soon as their hearts cease to beat.

It was so in the time of Israel, and God never changes. Concerning the kings of Israel and Judah, whether good or bad, it was invariably said that "they slept with their fathers" when they died. So it was with the saints raised by Christ at His resurrection. They were all "saints which slept." Matthew 27:52.

"Why died I not?" said Job. "For now should I have lain still and been quiet, I should have slept: then had I been at rest, with kings and counselors of the earth, . . . or with princes: . . . or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:11-19. So whether stillborn infant or king or counselor, small or great, the same thing happens to them all; they fall at death into an unconscious slumber.

And God leaves no loophole for men to build theories on the "dreams" of those who sleep in death. He is most definite on this point, and authorizes Solomon to say: "The dead know not anything. . . Their love, and their hatred, and their envy, is now perished." Ecclesiastes 9:5, 6. The inspired psalm-

ist agrees with this, saying of man, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4.

But not only does man do no "dreaming" at death; he is powerless to do any sleepwalking. "There is no work, nor devise, nor knowledge, nor wisdom, in the grave." Ecclesiastes 9:10. And David forever refutes the theory that the dead might take a somnambulistic trip to heaven: "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5. And of course, there could never be a creature in heaven unable to praise God. From Isaiah, we get another statement supporting that of David, and with an additional prohibition of any after-death journeys to spiritualistic "spheres" where the truths of God will be more plainly understood: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth." Isaiah 38:18.

GOD HAS AN ALARM CLOCK

Yet while God is so definite on the slumberlike state of man in death, He makes very plain that the sleep is not eternal. Just as a man wishing to wake his children early some morning, sets his alarm clock to arouse them at a certain hour, so has God "set the alarm" of the old clock of time, with the full intention of rousing His sleeping children from their resting place in the earth.

One day—and it will be ere long now—that old timepiece will point to the hour at which the alarm is set. Then what a stupendous noise will be heard! Wondrous in sound and wondrous in effect, this great alarm will cause the most terrific upheavals in every part of our old globe. Angelic beholders will see with amazement the cemetery of the universe transformed into a scene of activity such as they have never before witnessed. Paul's description of this great event—of the sounding of the alarm and of some of its miraculous results—is worth rereading. Writing about "them which are asleep," he says, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise." 1 Thessalonians 4:16. Writing to the Corinthians, he also said: "We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Corinthians 15:51, 52.

The sounding of God's alarm will be the first act in His work of cleaning up the one defiled spot in His universe. He never wanted a cemetery in His dominion; and that one sphere of His should be so designated, has caused Him sixty centuries of grief. So in that day He is going to deal severely and finally with sin, and with all who cling to it, and with all its evil consequences. Having carefully separated the righteous from

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The Beginnings of Autocracy and the "Mailed Fist"

By STEMPLE WHITE

THE devil! Who is he? Is he merely an evil principle, or is he a personal being? Where did he come from? Is he immortal? Is he the custodian of a supposedly ever burning hell, with its purgatorial anterooms? The Holy Scriptures answer all.

The word "devil" is used in the Bible one hundred and fourteen times, and the word "Satan" is used fifty-one times. He is also spoken of as "that old serpent" and "dragon" (Revelation 12: 9), "the prince of this world" (John 12: 31), "the god of this world" (2 Corinthians 4: 4), "Beelzebub" (Matthew 12: 24), and "the prince of the power of the air" (Ephesians 2: 2).

The devil is a personal being, though not with horns, hoofs, forked tongue, tail, and with pitchfork in hand, as he is so often pictured. He is the leader of those angels who "kept not their first estate" (Jude 6), but who "sinned," and are themselves "reserved unto judgment" (2 Peter 2: 4). He is the original instigator of all rebellion, Bolshevism, and anarchy; and although all the fallen angels are devils in character, yet the first angel sinner and original autocrat is spoken of, by way of eminence, as *the devil*.

PRIDE AND HEAVEN INCOMPATIBLE

All intelligences were created sinless, yet were free moral agents. God would not invade to a hair's breadth the freedom of choice. Though such original creation involved the possibility of a wrong choice, still, back of it all, the plan of redemption was foreseen. Ephesians 1: 5; John 3: 16; Revelation 13: 8. Neither angel nor man was created immortal, for their everlasting life depended on continued and implicit obedience. When the plan of salvation shall be finished, and the redeemed overcomers are immortalized, according to their

¶ "Lucifer would reign over the angels without their consent. That was the origin of imperialism.

¶ "The result of Lucifer's propaganda was eventually seen in the open, and one third of the angels joined in the revolt."

¶ "He is the original instigator of all rebellion, Bolshevism, and anarchy."

¶ "Counterfeit is his stock in trade; and each article is labeled, 'Just as good.'"

¶ "'Nailed hand' will eternally triumph over 'mailed fist.' For thousands of years, the devil has read his obituary notice in advance. It is this: 'The soul that sinneth, it shall die.'"

choice, as tested and warranted subjects of Christ's eternal kingdom of peace and righteousness, "affliction shall not rise up the second time." Nahum 1: 9.

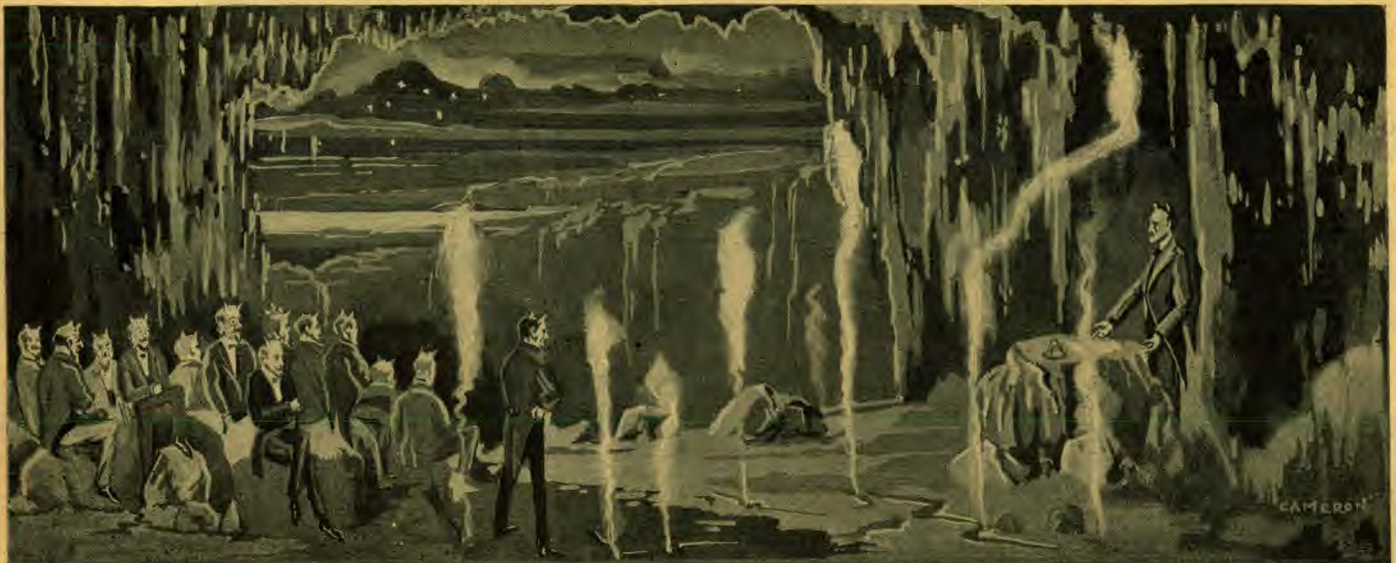
Lucifer (light-bearer) was a beautiful covering cherub in heaven. Isaiah 14: 12 with Ezekiel 28: 14. As suggested by the position of the golden cherubs over the ark of the earthly sanctuary, all the angels had reverently obeyed the law beneath the mercy seat. Psalm 103: 20. He who transgresses its righteous precepts, whether angel or man, will at last be judged by the Ten Commandments. (Compare 1 Corinthians 6: 3 with James 2: 10-12.) Lucifer's heart became lifted up because of his beauty (Ezekiel 28: 17); and through jealousy and envy of the rightful place which the Son of God occupied as Associate Creator of worlds, this created angel became disaffected. He conceived the selfish ambition of exalting himself to equality with the Most High. Isaiah 14: 12-14.

This spirit was wholly unlike Jesus, who "counted not the being on an equality with God a thing to be grasped," but who, in order to put down once and

for all the original and widespread rebellion, "emptied Himself," took "the form of a servant," and became "obedient even unto death, yea, the death of the cross." Lucifer would reign over the angels without their consent. That was the origin of imperialism. The result of Lucifer's propaganda was eventually seen in the open, and one third of the angels joined in the revolt. Revelation 12: 4.

There could be but one plan for reconciliation, whether concerning angels of the heavenly family, or men of the earthly family. Colossians 1: 19, 20. When we remember that man was made "a little lower than the angels" (Hebrews 2: 7), and that salvation was offered to man after the original rebellion had spread to the earth, it is most logical and reasonable to know that salvation was previously offered to fallen angels on the same gospel conditions as afterward offered to the human family. And since, in the very nature of things, to forgive involved to give for, it is perfectly plain that the death of the Son of God was also involved, if any of the fallen angels would accept and repent; for "without shedding of blood is no remission" of sin. Hebrews 9: 22.

In the words of another: "God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed him-



The devil! Who is he? Is he merely an evil principle, or is he a personal being? Is he the custodian of a supposedly ever burning hell, with its purgatorial anterooms? The devil is a personal being, though not with horns, hoofs, forked tongue, tail, and with pitchfork in hand, as he is so often pictured.

self in the great controversy against his Maker."

And so, after long refusing to accept the gospel invitation to repent, through selfishly and unwisely "commending themselves," their hearts became so hardened, and their consciences so seared, and they became so completely confirmed in their wrong course, that they became devils in character. Lucifer "abode not in the truth" (John 8:44), and thus he became the devil. The angels who sinned did likewise. Like causes produce like effects, even among men; for did not Jesus say to the twelve, "One of you is a devil"? John 6:70. Mark you, not "hath a devil," but "is a devil." So the gospel will ripen the world for the harvest. It will mean to all, that they are either sons and daughters of God, to be gathered as wheat into the kingdom, or children of the devil, to be consumed as tares in the lake of fire "prepared [only] for the devil and his angels." Matthew 25:41.

GOD CREATED LUCIFER, NOT SATAN

God made Lucifer, but not the devil. God made Adam upright, but He did not make a criminal. Salvation was offered to fallen angels as well as to fallen man; but when they became devils, they could no more be helped by the Spirit of God than can those individuals who have so strapped themselves in Satan's easy-chair, through continuous grieving of the Holy Spirit and bold persistence in sinning, that they are utterly "past feeling," and have committed the unpardonable sin. So the devils must leave heaven. But they fought to stay. And so it is written: "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Revelation 12:7, 8.

God's government included not only the innumerable angels in heaven, but many worlds also that had been created. Satan imagined that if he could carry one third of the angels with him in rebellion, he could carry the other worlds. However, this is the only world that has revolted, and this planet has long been the temporary scene of action for the putting down of the original rebellion, the final punishment of all disloyal offenders, and the complete working out of divine principles.

CRITICS DO NOT BOTHER GOD

Many ask, "Why didn't the Lord kill the devil back there?" Well, the Lord knew best. He is not arbitrary. He would let things work out. God desires to get rid of the thing, rather than simply the first devil. He is more concerned with the happiness and rights of all creatures than are His human critics. God will yet get rid of the thing, as well as of all devils. Through the gospel ministry of His Son and associated heavenly allies, He is victoriously meeting Satan at every step of the way.

You who wonder why the Lord did not destroy the adversary back there, are you abiding in the truth? Are you loyal to God's holy law? Jesus learned "obedience by the things which He suffered." Hebrews 5:8. Reader, if you do not fellowship Jesus' sufferings now,

(Continued on page 14)

Cardinal Newman on Ceremonialism

"Every plant which My heavenly Father planted not, shall be rooted up."

By WILLIAM A. SPICER

CARDINAL NEWMAN, in one of his books, states frankly the source, in part, of the elaborate ceremonialism that prevails in the Roman Catholic Church.

The reader of the New Testament knows of a certainty that these things are not found in the record of apostolic days. They came in later, in the time of the "falling away" that the apostle Paul said would certainly come after his day, according to the sure word of prophecy.

As the great body of the church fell away from the primitive simplicity of the faith, and lost touch with the power of the Holy Spirit through the Word, ecclesiastical leaders were ready to compromise with pagan practices and philosophies in order to gain adherents. Cardinal Newman states the cause for compromise with paganism thus:

"Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows,—the rulers of the church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated classes."—"Development of Christian Doctrine," pages 371, 372.

MAKING RELIGION NOTHING TO HEATHEN

Of the time when this movement toward pagan ceremonialism was most pronounced, Cardinal Newman says:

"In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the church: the one ascetic, the other ritual or ceremonial. We are told in various ways by Eusebius, that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own." *Id.*, page 373.

Thus, he says, came temples dedicated to particular saints, incense, candles, holy water, turning to the east, images (at a later date), and other features of the ritualism of the modern Roman Catholic Church. They are "of pagan origin," the cardinal says, but "sanctified by their adoption into the church."

It was exactly as Dr. W. D. Killen, an Irish Protestant writer, says in the preface to his "Ancient Church":

"In the interval between the days of the apostles and the conversion of Constantine, the Christian commonwealth changed its aspect. The bishop of Rome—a personage unknown to the writers of the New Testament—meanwhile rose

into prominence, and at length took precedence of all other churchmen. Rites and ceremonies, of which neither Paul nor Peter ever heard, crept silently into use, and then claimed the rank of divine institutions."

When the Lord brought His church out of Egypt and away from its idolatries in the ancient days,—the church in the wilderness," as inspiration calls it,—He gave that church special warning against compromising with the heathen worship and ceremonies by which they were surrounded. "Take heed to thyself that thou be not ensnared to follow them," the Lord commanded again and again; "and that thou inquire not after their gods, saying, How do these nations serve their gods? even so will I do likewise. Thou shalt not do so unto Jehovah thy God. . . . What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." Deuteronomy 12:30-32.

APPENDAGES OF DEMON WORSHIP

That is how the Lord regarded the peril of "falling away" from the purity of His spiritual worship in olden times. Yet again and again the church of the Israel of God added to His words of instruction, and diminished from them, and brought in pagan ceremonies and practices, to the utter corruption and perversion of the truth.

The story of their failure was written for the learning and warning of the early church sent out by Christ under the great commission to carry the gospel to all the world. But the falling away came, as predicted. As Cardinal Newman says, the ways of pagan ceremonialism were transferred to the church. In this way came the holy days and the festivals, Sunday included. The voice of Scripture all the time cried aloud the warning. "Take heed to thyself that thou be not ensnared to follow them." But in the apostasy from the simplicity of the faith, men had turned from the Word of God. They diminished from it, and they added tradition to it. They were ready, as the cardinal says, to adopt or imitate "the very instruments and appendages of demon worship."

In the ancient times, the Lord declared that these things were hateful to Him. They have no part with the divine gospel of salvation. "Every plant," says Christ, "which my heavenly Father hath not planted, shall be rooted up." Matthew 15:13. That is why the last message of the gospel is a call to reformation.

SOME say that opportunity comes only once; but that is not true. Day by day my chance comes again. To-day, now, always, I have an opportunity. It is not always in the past, nor in the future, but now, everywhere, if I will only look for it, or make it, and use it.

M. A. HOLLISTER.

The Guarantees of Our Constitution

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

"No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

BY HERBERT G. THURSTON

THAT we may have accurate knowledge of the full meaning and breadth of our national constitution and its guarantees to every individual in matters religious, we must study the conditions under which our government was founded, and learn the state of mind and intent of those who framed its constitution. A departure from the constitution is apostasy. It is disloyalty to the highest law of the land. Such apostasy is dangerous to the welfare of the nation just to the extent of the influence of the man or men advocating it. And continued apostasy of large and influential bodies is sure, sometime, to spell national apostasy. And national apostasy brings national ruin; for when a society or a church or a nation changes the vital object of its very existence, and overrides or sets aside or reverses its constitution, it thus really becomes another society or church or nation.

THE MEMORIES OF WOEFUL DAYS

It was with the melancholy history of the cruel days of colonial oppression still fresh in their memories that the wise fathers of our nation conceived the idea of the birth of our republic. The colonies witnessed repeated outbursts of bitter religious passion. Church and state were temporarily united, and the civil power was dominated by bigoted church leaders. The fruit borne then, as ever before, was persecution, privation, distress, and death, to many of the most worthy citizens. Quakers were publicly flogged, mutilated, and slain, and were branded as heretics by the clergy. Baptists were banished and caused to endure severe hardships for conscience' sake. In Virginia, Roman Catholics were punished for their belief. Persecution was the lot of all who would not adopt the religious views of the majority. The intolerant spirit of the Dark Ages was active in the "blue law" days, and imposed fines on such as were absent from worship on Sunday, the day the majority said was sacred, for not only must the day be observed, but it must be observed according to the fancy of the majority.

In founding this government, those noble men loved true soul freedom, and they framed and adopted a constitution that forbids the possibility of a repetition of the disgraceful atrocities of New England. That great document, which was forever to guide the nations future, does not allow persecution for conscience' sake. The spirit and the letter of the constitution they built so wisely, should be the great guiding star in all legislation and in every court decision while the nation remains. This is true of both state and nation, and our constitution was thus constructed that its people might never be led back to the reign of tyranny.

That immortal document sternly forbids all legislation upon religion. Un-

der its protection, a minority, though small and insignificant, cannot be held amenable to a large and influential majority in matters of religion or religious worship. In our constitution, those wise statesmen provided full and lasting protection, in matters of conscience, alike to Jew and Mohammedan, Catholic and Protestant, infidel and Christian.

TAUGHT CENTURIES BEFORE

The idea of a government thus founded was "a new order of things"; for no nation had been thus founded upon the true principles of an entire separation of church and state, although that same doctrine had been clearly taught in Judea by the Son of God many centuries before.

Church and state were united under the Roman emperor Constantine, by the enactment of the first Sunday law, March 7, 321 A. D. Through this and other legislation, the religious observance of Sunday became a church institution, and ever since has been sustained in some part of the world by human laws.

Since the days of that Roman emperor, the union of church and state has been prevalent and oppressive. The operation of that theory has been on trial for many centuries, but it has ever

been found wanting when weighed in the balances of the Man of Calvary. That theory was repeatedly proved unchristian before our nation was brought forth, and now we can proudly say it is also un-American. We might here note that some church people greatly feared for the safety of a government founded upon the rights of the individual, denying the doctrine of the divine right of kings and the authority of an infallible or national church. However, more than a century of unparalleled progress bears witness to the success of our nation thus established.

Our federal constitution guarantees equal liberty to every individual, and makes especially prominent untrammelled freedom to think and to act in matters religious while not invading the equal right of another. Under this system have been developed some of the finest specimens of true manhood in all history; and Christianity has flourished marvelously, far beyond anything since the days of apostolic power.

LET THAT HAND BE PALSIED

In every state constitution in our Union is incorporated the idea of protection to the individual against the majority in the exercise of the rights of conscience; for every constitution, whether municipal or state, must be in perfect harmony with the supreme law of our nation. Whatever influence tradition or theological instruction may have had upon legislative acts or court decisions, the grand old constitution of our nation still speaks words of hope and cheer in its guarantees of freedom to every individual within its jurisdiction; and let that hand be palsied which at-



tempts to take from us, or make of none effect, this our most sacred heritage.

And these priceless principles are in strict accord with the teachings of Jesus Christ, who said: "Render therefore to all their dues," "Unto Cæsar the things which are Cæsar's; and unto God the things that are God's;" and, "If any man hear My words, and believe not, I judge him not." He thus clearly recognized the right and just claims of civil governments, and yet laid no civil curse upon those who believe not.

RIGHTS OF CONSCIENCE SUPREME

The men who made our constitution regarded the rights of conscience as too dear to be called in question by earthly governments. They forbade the enactment of any law respecting religion or its exercises. They regarded the realm of conscience as too sacred and exalted to be invaded by civil law; and they taught that those rights are inalienable, God-given, and God-required. The individual

must answer at the bar of the Eternal for his religious acts and conclusions. So long as any man invades no equal right of his neighbor, the government must not interfere with his religion in the least degree, either in mode or in the time of his worship. Such interference "would be a most flagrant usurpation." (Madison.)

The constitution thus given was ever to be the stronghold and refuge of any who might be oppressed by unfortunate legislation or by decisions upholding it. It ever towers above all as the mighty guardian of the liberties of its people in all matters of religious belief.

Therefore no man or set of men can, without violating the supreme law of the land, dictate even to the humblest citizen what he shall believe or not believe, or whether he shall observe any day as holy. To regard a day as holy is purely a religious matter, and the outgrowth of the convictions of conscience. Thus it is forever clear that Sunday

legislation, and all other religious legislation, from the day when Constantine enacted the first Sunday law in the fourth century, is contrary to the constitution of the United States, both in spirit and in letter.

ABLE AUTHORITIES QUOTED

We quote from the Hon. Richard M. Johnson words found in his famous report on Sunday mails: "The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . . Our constitution recognizes no other power than that of persuasion for enforcing religious observances.

"As Sunday is a religious institution, the conclusion is unavoidable that any legislation forbidding labor upon that day, or regulating the observance of the

(Continued on page 15)

HOMeward BOUND



ANY years ago I attended a church service where the minister took for his text the words of the Lord to Abraham when He promised him that he should be the father of the children of faith: "Look now toward heaven, and tell the stars, if thou be able to number them." Genesis 15:5.

For months afterward, those words, "Look now toward heaven," kept ringing in my ears, until their life-giving power really led me to Jesus and my first experience in the things of heaven.

Did you ever enter a big city by night, and as the train rushed by the street crossings and the stations, look out the car window at the bewildering sea of lights and motion, listen to its roar, and think of the millions of hurrying human beings, and their regrets and hopes and desires? And what a difference it made whether you were coming home, or wondering what roof would offer the night's shelter! Just coming home, every whirl of the wheels is glad music, and you leave the train without worry or care; for the lights of home are burning, and the hearts of home are waiting. But how different the journey's end if all is uncertain and strange!

We are traveling down the journey of life; each day brings us nearer to its end. Is the path growing brighter? Can you almost see the lights of home? Or is the day dark and troubled, with nothing but uncertainty at the end of the journey?

IMAGINATION IS OUTDONE

This world is dark indeed; but we are never to forget that we are but "pilgrims and strangers," and that we seek a city "whose builder and maker is God." In the darkness, the light shines the brightest; and in these times of perplexity, it is cheering to lift our eyes, and "look now toward heaven." It is a wonderfully glorious place that our Saviour has gone to prepare for those who love and obey Him. "Eye hath not seen, nor ear

heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Corinthians 2:9. How often, when we look at some beautiful bit of nature, we think what a lovely place this world could be if there were no marks of decay or of man's destructive hand upon its fair surface! The Bible abounds in precious promises that this very earth, which is now so marred by the curse of sin, and groaning under its weight of guilt and sorrow, as it inevitably approaches the day of doom, will one day be made new.

"The meek . . . shall inherit the earth," says Jesus, in His Sermon on the Mount. This world, now reeling with perplexity, is passing through its last hours; but a brighter day is coming. Speaking of these times of perplexity and distress of nations, the Saviour says, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28. And Paul also exhorts, "Looking unto Jesus the author and finisher of our faith." Hebrews 12:2. "Unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

LIGHTS IN THE WINDOWS OF HOME

We are not to entangle ourselves with the conflicting factions that strive for the mastery in this world, but we are, as the apostle James advises, to "be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. For

as Titus also bears witness, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13. Especially are we warned by the Saviour Himself that we are not to let this world's darkness shut out the lights of our heavenly home. Speaking of this very time, He said "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 21:34.

We are homeward bound, and the home lights are brightly burning, the "many mansions" are made ready, and He who loved us so much as to die for us is waiting to receive us. It is "supper time," and all things are now ready. How our hearts should rejoice as the swiftly passing waymarks tell that the journey will soon be ended! Soon Jesus will come. Let us look up, and lift our heads; for all about us there are those to whom the journey has been long and weary, and there is no hope of welcome home at its end. There is many a weary pilgrim whose eyes may be pointed upward, who at that day will join with us in saying, "Lo this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

WILLIAM H. ADDIS.





EDITORIAL



THE PRESIDENT AND THE PEACE PROBLEM

The President's speech in Boston, February 24, just after he landed from his trip abroad, marked an epoch in American history. It registered a higher watermark in the expressions of patriotism and of deep loyalty to lofty ideals.

The sentiment that pervaded the entire address may be expressed in the following utterance, with which he concluded: "And, therefore, probing deep in my heart, and trying to see the things that are right, without regard to the things that may be debated as expedient, I feel that I am interpreting the purpose and the thought of America."

If we throw politics to the winds, and think only of the President as an American who is seeking to express American ideals, we must be convinced that he is consumed, not only with a passion "to see the things that are right," but also with a desire to give this war-wracked world of ours permanent peace.

His address dwells at length upon the influence that America is gaining throughout the world. The President brings back the word that Europe is anxiously looking to us to establish ideals that will give them relief from anarchy as well as war.

Speaking of those Old World sentiments concerning American ideals, the President said:

"And when they saw that America not only held ideals, but acted ideals, they were converted to America, and became firm partisans of those ideals."

The President showed, all through his address, that he had not sought to represent himself in dealing with this great international war, but that, on the other hand, he had labored to represent truly the American people. And of this representation, he said:

"Speaking with perfect frankness in the name of the people of the United States, I have uttered as the objects of this great war, ideals, and nothing but ideals, and the war has been won by that inspiration."

America truly has been possessed with lofty "ideals." And while there have been numerous individual violations of those ideals, yet when the government itself has spoken, it has been true in the main to those high purposes. And now the principles of freedom of both body and soul, for which this nation stands, are held forth as the hope of the whole world.

The question arises, Will America be true to her ideals? Will she remain steadfast to the great principles she has enunciated to the world? Upon this point, the President said:

"If America were at this juncture to fail the world, what would come of it? I do not mean any disrespect to any other great people when I say that America is the hope of the world; and if she does not justify that hope, the results are unthinkable. Men will be thrown back upon the bitterness of disappointment not only, but the bitterness of despair. All nations will be set up as hostile camps again; the men at the peace conference will go home with their heads upon their breasts, knowing that they have failed—for they were bidden not to come home from there until they did something more than sign a treaty of peace."

And in similar strain further along in his address, Mr. Wilson said:

"When I think of the homes upon which dull despair would settle were this hope disappointed, I should wish for my part, never to have had America play any part whatever in this attempt to emancipate the world."

The aim to establish peace through the principles of right and justice is both right and desirable. Isaiah, speaking of Christ, calls Him "the Prince of peace." Isaiah 9:6. And whatever may be the ultimate outcome, may we not believe that this present, mighty on-sweep for freedom and democracy is in the purposes of God, designed to give that little period of peace which will enable the whole world to hear the promised message of the coming Christ? For did not the Master say when here, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come"? Matthew 24:14.

And did not the Lord also inspire John on Patmos to say, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, say-

ing with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters"? Revelation 14:6, 7.

Observe that this is a message announcing the judgment hour; and as it announces that hour, it also proclaims "eternal good tidings" to every nation and tribe and tongue and people.

Never until within the present generation could such a message be carried to all the world, for the reason that there was lacking the facilities for communication and travel. But now the world is made one vast neighborhood, and numerous prophecies point to these days as the time when the second coming of Christ is almost due, and a message announcing the great event is to go with power in all the world.

In this auspicious hour, will we catch the vision as given in the Word of God, and join with all our powers in the proclama-



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Although wounded in action, this quartet of young men banded together to keep up the spirits and courage of the men who were returning from France on the steamship *Leviathan*. The courage that laughs in danger and smiles when suffering, is that exalted kind which always succeeds whether in battle or in everyday life. From left to right: Sergeants Charles L. Blair, Walter E. Ringen, Guy Wilson, and Harold Sancier.

tion of the good tidings of Jesus' soon return? The propositions of the President of our country are based upon the American principles of freedom of worship, as well as freedom in civil affairs. And while we may know, from the prophecies, that eventually a league with a strictly religious background will seek to do things out of harmony with pure American principles, yet there is more than a probability that men like Wilson, Lloyd George, Clemenceau, and others, in the present development of their work, and while standing for the principles which they are now enunciating, are being used of God to give to the world that semblance of peace which will permit the finishing of the gospel plan.

We must watch the whole field of prophecy with searching eyes and with a sincere purpose of heart, so that we may surely catch the overruling providences of God in the unfolding of events day by day.

TREASURES OF WISDOM

ALL the treasures of heaven were committed to the Lord Jesus Christ in order that He might impart these choice blessings to the humble seeker after truth; for do we not read, "Of Him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption"? 1 Corinthians 1:30.

It is "unto us" that Jesus Christ is made "wisdom from God, and righteousness, and sanctification, and redemption." Our Lord Jesus Christ, like the divine Father, is infinite in all His attributes; and as we receive the redemption that is in Him, we discover new beauty and richer and fuller joy day by day in the life that Jesus imparts.

The Only Document God Ever Wrote



Men pay thousands of dollars for copies of the writings of Socrates, a Pharaoh, or a Babylonian monarch, and then spurn the one masterpiece of Jehovah.

By
**H. A.
WEAVER**

NOT infrequently people who are puzzled about the Sabbath question utterly fail to differentiate between the moral or Ten Commandment law and the ceremonial law of Moses. Consequently, when reading certain statements in the New Testament which relate to the abolition of the typical and ceremonial system of law, they interpret them to mean that the Ten Commandments have been abolished, thus setting aside the Sabbath of the Lord, which is enshrined in the bosom of the Decalogue, and thus relieving Christians of to-day from the duty of obeying the command: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." Nothing could be farther from the truth as revealed in the writings of the Bible itself, as the following facts will show.

THE FINGER OF GOD HIS PEN

The Scripture record shows that the Ten Commandments were written by God Himself with His own finger on tables of stone, and were placed by Moses in the ark of the covenant underneath the mercy seat, and directly beneath the manifestation of God's glorious presence, which served as His temporary throne in the camp of Israel. But the ceremonial and judicial law was written by the hand of Moses in a book, and placed by the side of the ark as a temporary arrangement. Says the record: "He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God. . . . And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Exodus 31:18; 32:16.

When the Lord gave detailed direction to Moses concerning the erection of the sanctuary and the institution of its service, which was wholly typical, and a shadow of that which is in heaven, He told him where he should put the two tables of the divine law. His words were: "Thou shalt put *into* the ark the testimony which I shall give thee. And thou shalt make a mercy seat of pure gold. . . . And thou shalt put the mercy seat above upon the ark; and *in* the ark thou shalt put the testimony that I shall give thee." Exodus 25:16-22. That Moses complied specifically with these directions is evident from the words found in Exodus 40:20: "He took and put the testimony *into* the ark, . . . and put the mercy seat above upon the ark."

From these clearly stated facts, we can see that Jehovah did not intrust to

man the sacred duty of writing the Ten Commandments. He inspired His holy prophets in different ages to write the different portions of the Bible, which later were combined in the sacred Volume; but He reserved to Himself the work of writing His holy law.

But concerning the ceremonial law there is a different record indeed. Let us again look at the record: "It came to pass, when *Moses had made an end of writing the words of this law in a book*, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it *in the side of the ark* of the covenant of the Lord your God, that it may be there for

JOHN WESLEY SAID:

"The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve and utterly abolish. . . . This handwriting of ordinances our Lord did blot out, take away, and nail to His cross. But the moral law contained in the Ten Commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this."—"Sermons," volume 1, sermon 25, pages 221, 222.

a witness against thee." Deuteronomy 31:24-26. The American Revised Version reads, "by the side of the ark," which reading is more accurate.

This law, which embraced all the ceremonies, feasts, meats, drinks, new moons, typical sabbaths, etc., was for the purpose of providing a continuous object lesson. Unlike the moral law, it was not permanent. This was the law which the Lord, through the prophet Ezekiel, chapter 20, verses 24, 25, designated as "statutes that were not good, and judgments whereby they should not live." Time after time, He thundered His condemnation against the Jews for trusting to that outgrown code, whose one use was to point to Jesus, the Messiah and Redeemer. Through the prophet Isaiah, He denounced them for failing to see, by faith, that eternal substance, while they fondly trusted to the shadow, and the while went on in their flagrant transgression of the moral or Ten Commandment law. "To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. . . . Bring no more vain oblations; incense is an abomination unto Me; the

new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them." Isaiah 1:11-14. Read also Jeremiah 7:1-11; Micah 3:11; Hosea 2:11; Hebrews 10:1-8; Colossians 2:14-17; Ephesians 2:15.

IF NO COMMANDMENTS, THEN NO SIN

A glance at the Ten Commandment law, of which the Sabbath institution is a part, in the light of inspired comment, shows the enduring and immutable character of that spiritual code. John says that "sin is the transgression of the law." 1 John 3:4. Paul says, "I had not known sin, but by the law." James boldly asserts that one commandment is as binding as another, and that the entire ten either stand or fall together. He says: "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For He [that law," margin] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye and so do as they that shall be judged by the law of liberty." James 2:10-12.

A good illustration on the point is based on the proverb, "A chain is no stronger than its weakest link;" that is, if a man were hanging over a precipice at the end of a chain of ten links, the breaking of one link would dash him to death on the rocks below. So indeed is it true that one sin, the breaking of one moral commandment of the ten, habitually and continually, will ultimately lead to death. "For the wages of sin is death." Romans 6:23. This holds good with reference to the Sabbath commandment as well as to the other nine.

MEN WHO KNEW

John Wesley, the founder of the Methodist Church, clearly understood this distinction between the Ten Commandment law and the ceremonial institutions. In volume 1, sermon 25, pages 221, 222, of his "Sermons," he declares: "The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the temple, our Lord indeed did come to destroy, to dissolve and utterly abolish. . . . This handwriting of ordinances our Lord did blot out, take away, and nail to His cross. But the moral law contained in the Ten Commandments and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this."

Such teaching led Wesley to be in his day a fearless enemy to the teaching of "antinomianism," which means,—*anti* against; and *nomus*, law; literally, "against the law of Ten Commandments." In his book "Christian Perfection," pages 45, 46, he writes: "Beware of antinomianism, making void the law

or any part of it, through faith. . . . Let this be our voice, I prize Thy commandments above gold or precious stone. Oh, what love have I unto Thy law!"

Dr. Scott's comment on Exodus 34: 27 says, "Moses wrote in a book the judicial and ceremonial precepts that he had received; but God Himself wrote the Ten Commandments, the substance of the moral law, on tables of stone."

The Rev. George Elliot, in his "abiding Sabbath," pages 128, 129, says: "Long should pause the erring hand of man before it dares to chip away with the chisel of human reasoning one single word graven on the enduring tables by the hand of the infinite God. . . . He who proposes such an act should fortify himself with reasons as holy as God and as mighty as His power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare to alter the testimony which lay within the ark."

Many more such quotations could be employed to show that the consensus of honest conviction among the reliable leaders among all Christian denominations is that the Ten Commandment law is and ever will continue to be, in the very nature of things, binding on Christians to all eternity. This broad and clear distinction between the moral and the ceremonial law will, if kept in mind, greatly facilitate an understanding of the New Testament writers who have so much to say about "the law."

"UNDER THE LAW" AND "UNDER GRACE"

The claim is sometimes advanced, based on a statement of Paul in Romans 6: 14 ("Ye are not under the law, but under grace"), that the expression "under the law" means literally that Christians are not under obligation to keep the Ten Commandments. To the contrary, this verse teaches that to be "under the law" is to be under the curse or condemnation of the law, because of having transgressed its just claims; while to be "under grace" signifies that, we having confessed our guilt of transgressing the law of God, and begged for mercy to escape the penalty, death, Christ, because of having suffered the curse of the law for us (Galatians 3: 13), thereby grants to us pardon, or grace, and sets us free from death—the wages of sin.

A simple illustration makes it clear: according to the civil law of the state, when a man has committed murder, he is guilty of breaking the law on that point. Accordingly he is arrested and put under the law. When found guilty, he is sentenced to die—to suffer the curse, or penalty, of the law. Then if the governor chooses to pardon him, he is thereby under pardon, or grace. Is he then at liberty to kill another man, because he is no longer under the law, but under pardon? May he again break the law, because he is forgiven?—Manifestly no; because as soon as he would again break the law, he would once more be arrested, and would again be under the law. With this principle in mind, the apostle Paul writes to the Roman believers, "What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 6: 15.

Some hold to the idea that because Christ and the disciples on the Sabbath plucked some wheat, rubbed it in their

BELLAH'S SERMONETS

The price of heaven is Jesus.

A pilgrim won't load up with toys.

Do you want a part of Abraham's farm?

The Christian is homesick for a better world.

You can't go to heaven riding in a sleeping car.

This old world is soon to have a second childhood.

We should learn here to talk the language of Canaan.

Starting for heaven on a gravestone is risky business.

Can you read your title clear to mansions in the skies?

You can't be elected to heaven unless you are a candidate.

Heaven is more than sitting on a cloud and playing a golden harp.

A pilgrim is no meddler in the country through which he is passing.

A man can never own, in this world, anything that is fireproof, except character.

Some people are afraid to lay up treasures in heaven, for fear they will never see them again.

There never was a Promised Land into which people did not go from making brick without straw.

Because Eve put the forbidden fruit into Adam's hands, was no reason why he should put it into his mouth.

A servant wants his pay at the end of the day, week, or month, but the heir waits until the entire estate is apportioned.

Those on their way to heaven will not be gloomy. They will get out of their long face experience, and into their long clothes experience.

The man going to hell is having a hard time here going to hell, to have a worse time when he gets there. The man going to heaven is having a good time here going to heaven, to have a better time when he gets there.

Charles G. Bellah.

hands, and blew out the chaff before eating the grain, therefore, as the Jews charged, He was guilty of breaking the Sabbath, and by so doing indicated its discontinuance.

What an absurd position is this to the one who understands fully the nature of the controversy between Christ and the Pharisees touching the Sabbath institution! Be it ever remembered that the basis of the controversy was not as to which day of the week is the Sabbath, but as to how the Sabbath should be observed. In the long centuries of their apostasy from God preceding the first advent of Christ, the Jews had heaped many thousands of senseless traditions upon the law of God, and particularly upon the Sabbath institution.

DID CHRIST KEEP SATURDAY?

Accordingly, at the time of Christ, no one was permitted to kill an insect on the Sabbath, for that would be a form of hunting. No one was permitted to wear shoes containing more than a certain number of nails, for that would be carrying a burden. Edersheim, in his "Life and Times of Jesus," says: "A plaster might be worn, provided its object was to prevent the wound getting worse, not to heal it, for that would have been a work. Ornaments which could not easily be taken off might be worn in one's courtyard. Similarly, a person might go about with wadding in his ear, but not with false teeth nor with a gold plug in the tooth. If a woman were to roll wheat to take away the husks, she would be guilty of sifting with a sieve. If she were rubbing the ends of the stalks, she would be guilty of threshing. If she were cleaning what adheres to the side of the stalk, she would be guilty of sifting. If she were bruising the stalk, she would be guilty of grinding. If she were throwing it up in her hands, she would be guilty of winnowing."

From this, it is clear that Christ, in plucking the corn, was not breaking the Sabbath, but was transgressing their traditions, which had made the otherwise wholesome and beautiful Sabbath institution a burden and a dishonor. He gave to men the only correct interpretation of true Sabbath keeping, that it is "doing well on the Sabbath day." Matthew 12: 12. And this was because He Himself in the beginning had created the Sabbath, and was therefore "Lord of the Sabbath day." It was their dwarfed conceptions of and useless restrictions on the Sabbath day, contrasted with Christ's lofty and beneficent purposes in the Sabbath institution, that brought them and Him into most bitter conflict, and led them on many occasions to determine and plot to kill Him, which plot they finally succeeded in carrying into effect.

Note the circumstances surrounding His healing of the impotent man at the Pool of Bethesda, as recorded in John 5: 2-18. When the man was healed, he took up the mat that served as his bed, in obedience to the command of the One who had graciously healed him. There was nothing wrong in this act; but the Jews accosted him with the charge, "it is the Sabbath day: it is not lawful for thee to carry thy bed." This was mere tradition. "Therefore did the Jews persecute Jesus, and sought to slay Him, because

He had done these things on the Sabbath day." Verse 16.

What they had done to break down the Sabbath commandment, they had also done to compass the overthrow of the fifth, relative to showing honor to parents. See Mark 7: 7-13.

In full view of these facts, we very naturally raise the query, If the Jews hated the Saviour on this account, then what would have been their attitude if, as some teach, He had attempted to change the day of the week on which the Sabbath should be observed? This all goes to prove that for four thousand years, from creation to Christ, the identical seventh day of the week was observed. Otherwise Christ would have wrought a reformation on that point also. Now if for four thousand years, from creation to Christ, the identical seventh day of the week was not lost in the many shiftings of calendars, is it reasonable to presume that in half that time, or from Christ to the present time, the identical seventh day of the week should be lost, so that now we are in ignorance as to the day?

WHICH IS THE SEVENTH DAY?

This is a question often asked. "Granting that the seventh day is the Sabbath," some may say, "how shall we know certainly which is the identical seventh day at the present time?" Our answer is: First, all calendars of the world at present—Gregorian, Julian, Chinese, and Jewish—agree that Sunday is the first day of the week. Therefore the day that immediately precedes Sunday is the seventh day. Second, the civil statutes of all states where Sunday laws are in force designate the day as "the first day of the week, commonly called Sunday." See Bates's Annotated Ohio Statutes, 1908, volume 3, section 7032a. Third, the ostensible reason given by many Christian people for observing Sunday is that the first day of the week commemorates the resurrection of Christ. This, together with the fact that the Bible says that Christ arose from the dead on the first day of the week (See Mark 16: 9), is another proof that the day which all know to be Sunday is truly the first day of the week.

Whatever proves Sunday to be the first day of the week proves Saturday to be the seventh day of the week, for these days are found one at each end of the week. Whatever species of argument may be advanced, therefore, that destroys the obligation to keep Saturday, the seventh day, because of lack of proof that it is the identical seventh day, also destroys the certainty of Sunday's being the first day of the week and hence the anniversary of Christ's resurrection.

THE INEVITABLE CONCLUSION

It is therefore to be concluded that there is a distinction between the ceremonial law and the moral law; that the first was written by Moses at God's dictation, and was to be operative only until its object, Jesus Christ was crucified; that the second was written by God's own hand, and was of perpetual obligation upon all sinners; that the day now denominated Saturday is the identical seventh day stipulated in the fourth commandment of the Decalogue, and is therefore to be kept as a day of worship.

The Survival of Love

(Continued from page 3)

a mighty and tender longing, which is in reality His own sweet longing for us.

It seems incomprehensible that God should want us, should grieve over us, should seek us to save us. But true it is, nevertheless, incontestably true.

His Spirit comes into our hearts, crying out to Him as our Father. And do you think He will not answer that cry which He Himself has thus divinely implanted in our hearts? What torture it would be to bring us to where we wanted Him so much, and then refuse to satisfy that longing, that want!

He has implanted the desire, in order that He may be its infinite and eternal satisfaction.

PARENTAL LOVE STRONGER THAN DANGER

In the early days of this country's history, Audubon traveled over the states of Ohio and Kentucky studying the animal and plant life of that section. On one of his trips, his son accompanied him. The hard life finally was too much for the child, and he was taken seriously ill of malarial fever.

In his delirium, he cried constantly for his mother. Not knowing what he was doing, he kept uttering the one word, "Mother, mother."

The mother, Mrs. Audubon, was in New Orleans. She was conducting a boarding house in that city, that her husband might be free to carry on his valuable work with the fauna and flora of the new country. When she heard of the condition of her son, and of his delirious cry, "Mother, mother," she at once resolved to go to him.

There were those who knew the arduous task she contemplated, and sought to dissuade her from the trip.

"I must go to my boy."

"But it is hundreds of miles away."

"I cannot help it; I must go."

"But the way leads through swamps and woods where even a horse cannot carry you."

"It matters not; I must go."

"But there is danger of Indians, of robbers, of wild animals, of accident, of sickness, of death, if you try."

"None of these things can stop me. My son is sick and needs me. He calls, 'Mother, mother'; and think you that his mother will not answer that cry? Think you that his mother will not go to her boy?"

And she did go to him; and while even yet he cried, "Mother, mother," that mother touched her lips upon his face, and pressed her hands upon his brow.

Let us read the import of our story into the lesson; God gives us a cry for Him. He sends His Spirit into our hearts. It comes, and makes us cry out for Him, "Abba, Father." Think you He will not come to His own? Think you He will not answer that call?

More than father or mother ever were to us, He will be. It is the evil heart of unbelief in us which wills not that we should know this. The veil that sin draws over the mind hides Him from us.

"Because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father. So that thou art no longer a slave, but a son; and if a son, then an heir through God." Galatians 4: 6, 7.

Many of us cannot sense this tender love of God, because we want it to condone us in wrong. True love cannot do this. God's nature is of necessity abhorrent of wrong. And to sanction wrong in us would be to confirm us in an evil way. It would make us incurably wicked.

GOD'S LOVE CANNOT REMOVE THE DEATH PENALTY

When love, if it be love, becomes so tender that it shrinks from being rigorous and stern, it becomes then the minister of ruin. Too many a father, to spare the bitter agony of punishing his child, has let the child grow up unchastened. Such love is fatal. And it is not really love, but a selfish sentiment instead. And sooner or later it must tarnish the thought of fatherhood in the mind of the child. In this view of fatherhood, the child finds no earnest love of the good, and no hatred of the evil, and grows up as weak as, perchance, or weaker than the parent.

But in God's love, we find our true example. In the cross of Christ, we find how much He loved us, in that though we were enemies, nevertheless He sent His Son to die for us. He does not save us by excusing the sins we have committed—by saying, "Never mind about what you have done; we will forget it." No; He lets our guilt fall on Christ. Thus we see how much sin is to be hated, for it cannot be overlooked. Its penalty is death, and that death penalty cannot be revoked. A law without a penalty is no law at all. Blackstone says, "A law without a penalty is nugatory." The law is right; the violation must be punished. If we are to be forgiven, or excused from the penalty, then an appropriate substitute must be found, or the ends of justice and right are not met.

Jesus was made in reality the substitute for the repentant sinner. Upon Christ as our substitute was laid the iniquity of us all. He was counted a transgressor of the law. The guilt of every descendant of Adam was pressed upon His heart while He hung upon the cross. The wrath of God against sin was felt by Christ when He bore our transgressions, and it filled His soul with consternation. In that hour, He could not see the Father's reconciling face. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made His cup so bitter, broke His heart, and forced from His lips the words, "My God, My God, why hast Thou forsaken Me?"

If this is not so, then Christ was not really our substitute. It was all a grand camouflage. It was only a make-believe, a huge pretense.

But no! His lacerated flesh, His nailed hands, His spiked feet, His thorn-crowned brow, His quivering lips, His suffering agony, His breaking heart, His words of woe—all, all declare that He actually bore the burden of man's guilt. For the sinner, He actually went down through the gates of death. He became the sin-bearer, and endured the divine justice, and—yes, for our sakes, He became even sin itself.

Ah, then, here is a love awful in its manifestations. That love is intense in its outreaching after the sinner, but it is intense also with hate for the sin itself. For what Christ bore upon the cross is what God thinks of sin even when His only-begotten Son is the substitutional victim. God will not hold Him from the sacrifice; because He loves us, and thus only can we be saved. Yet though He is the only-begotten of the Father, when once He stands in the sinner's place, God shows His hatred of sin in hiding His face from His beloved Son. Only once in all eternity have they been separated; but the Son upon the cross becomes the victim, and God counts Him in the sinner's place, and turns His face away.

Nothing else could show so clearly how God hates sin, as that He lets His Son suffer agony and death upon the cross; and nothing but this can show us how tenderly and intensely God loves His erring creatures and wants to save them.

MAN IS SUSPICIOUS OF GOD

It is not strange, then, that the Word declares, "God proves His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8. It is not necessary to prove God's wisdom; we see startling evidences of it on all sides. It is not necessary to prove God's power; for His power crashes in the storm and roars in the thunder, it whirls in rotations of the heavenly bodies, and startles us in their rushing velocities. But it takes evidence to prove to us God's love.

There is in man a suspicion of God. Suspicion of God brought to man his first sin—"Yes? Had God said?" And it is difficult now for man naturally to believe in God's love.

But in the cross of Christ, we see the demonstration of God's precious love to us. "God so loved the world, that He gave His only-begotten Son." Nothing but love can explain the fact of the cross.

The blessed Son of God—He who stilled the angry waves of the sea, He who walked upon the foamy billows, He who made demons tremble and flee, He who drove out disease and brought the dead to life—suffered Himself to be led as a lamb to the slaughter. Willingly He gave Himself a sacrifice for us.

And God, who created all things, who gives life and breath to His creatures, who spins worlds upon their axes, and sends them speeding in their orbits, who balances and upholds all by His might, stood back and suffered shame and spitting, ignominy and stripes, crucifixion and death, to come to His only Son.

There is but one explanation of it all. There is only one solution of the mystery. The blessed secret is this only: God so loved us that He gave Christ, allowed the tragedy of the cross, yes, chose it, as the evidence of both His goodness to us and His unpardonable hatred of sin.

The goodness of God is thus to lead us to repentance. When once His love has entered our hearts, we shall be reconciled to Him.

O the depth of the riches of that love! How great are His mercies! How marvelous is His tenderness! How glorious is His grace!

Let His goodness lead thee to repentance.

There Is Religion in Food

IN THREE PARTS—PART TWO

*"Blessed art thou, O land, when thy king is the son of nobles,
and thy princes eat in due season, for strength
and not for drunkenness!"*

BY H. S. ANDERSON

MAN is very dear to God, because he was made in the image of God. A perfect body was to represent God to the world, and was the instrument through which He was to speak and act. When man sinned, he "sold out" to the great adversary; and the result was that sickness and death took the place of the former life and perfect health, and man became a dying creature. But "God so loved" man, that He gave all heaven to redeem him,—spirit, soul, and body. Henceforth, the body of the believer is a dwelling place for the Holy Spirit. 1 Corinthians 6: 19, 20.

Not only must our character be reshaped; but the body must be rebuilt, an abiding place for the heavenly guest. Hence the injunction, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10: 31. Thus the Master would make each of us a "doorkeeper" in one of His temples, and we must each decide whether our intake of food shall be of such a nature as will minister "strength,"



"In a departure from the principles of true moderation lies the cause of much that is to be deplored in this present world. . . . Harmful indulgence in food or drink affects the mind for ill, thus unfitting man for spiritual worship."

or of such as tends to weaken the body; whether it shall be of the kind that builds good blood and healthy tissue, or of such as will eventually pollute the blood stream, and hence affect for ill the whole body, spiritually and physically.

It should not seem unreasonable to suppose that one who was able to make a healthy body, should likewise know what kind of food would be required to keep such a body in a state of health. In our last article, we studied the original diet as outlined by the pen of inspiration in the first chapter of Genesis, and represented by the grains and the fruits of the trees. These foods contain all the elements needed for health and strength.

However, since the entrance of sin into this world, man is not naturally temperate in his use of even the best of God-given foods. He is inclined to eat too much, or to partake of too great a variety at one meal, which naturally leads to overeating. He eats too rapidly, and in so doing, he neglects the mouth treatment that should be given the food in order to insure its proper digestion

and assimilation. Foods and drinks are often taken too hot, or too cold; too highly seasoned, or too insipid. Hence the further caution by the great apostle to the gentiles: "Let your moderation be known unto all men. The Lord is at hand." Philippians 4: 5.

REGULARITY OF MEALS

In a departure from the principle of true moderation lies the cause of much that is to be deplored in this present world. The enemy seeks to gain the victory over our senses, for these are the avenues to the soul. Harmful indulgence in food or drink affects the mind for ill, thus unfitting man for spiritual worship. In brief, intemperate eating—eating too much, or too frequently, or of rich and unwholesome food—blunts the sensitive brain nerves, which control the entire system, and thus affect the inmost life. True temperance means a complete abstinence from things that are harmful, and a moderate use of the things that are good.

In order to eat for strength, the body must be supplied with wholesome food at regular intervals, and nothing between meals. This is absolutely necessary in order to insure the secretion of digestive juices for transforming the food into healthy blood and tissue. The glands will then form the habit of pouring out the proper juices into the stomach at mealtime every day, just when they are needed; for nature does everything on time. On the other hand, eating at untimely seasons, and between meals, leads to the disorder of these delicate glands, so they will not perform their work properly.

One authority has said: "You should not let a morsel pass your lips between your regular meals. Eat what you ought, but eat it at one meal, and then wait until the next."

DIGESTION BEGINS IN THE MOUTH

In order that we may gain strength from the food we eat, it must be digested and assimilated. Food is to be partially digested in the mouth; therefore our food should be well chewed, in order that the digestive fluid known as saliva may be thoroughly mixed with the food, and thus continue to do its work for a proper length of time after the food enters the stomach. People who chew their food well, also develop strong teeth; therefore preference should be given to foods that require thorough chewing before they can be swallowed.

ONLY TWO OR THREE FOODS

"There should not be a great variety at any one meal, for this encourages overeating, and causes indigestion." "At each meal take only two or three kinds of simple food, and eat no more than is

required to satisfy hunger, . . . and see if you do not receive benefit."—"Ministry of Healing," pages 299, 310.

Dr. Alexander Haig says on this point, "I may say also that simple food of not more than two or three kinds at one meal is a great secret of health."

For the various kinds of food, such as fruit, vegetables, milk, and fats, a different kind of digestive juice is required; hence the wisdom of limiting the number of foods in one meal to a few select kinds. Variety may be had by having one meal differ from another. Overeating is one of the worst forms of intemperance. In fact, it is simply "digging your grave with your teeth." If all cannot eat the same things, more of a variety must be served, and the choice of food be left with the individual, who should exercise wisdom and self-control.

SOME COMBINATIONS CREATE ALCOHOL

"It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal, and the vegetables at another."—"Ministry of Healing," page 299.

Man is permitted the widest range in his choice of diet; but if he would "eat for strength, and not for drunkenness," he must observe certain fixed laws. One may as reasonably expect a lamb and a lion to lie down together in peace, as to put food elements into the stomach that are at war with each other, and look for a clear mind and the blessings of peace.

To emphasize this truth more fully, we have the words of W. O. Atwater, special agent in charge of nutritive investigations, office of experiment stations, Washington, D. C., as follows: "How much harm is done by the injurious compounds sometimes formed from ordinary wholesome foods is seldom realized. Physiological chemistry is revealing the fact that these compounds may affect even the brain nerves, and that some forms of insanity are caused by products formed by abnormal transformations of food and body material."

As a rule, the simpler the meal, the better it is for the health. A few dishes, each perfect of its kind, and all in harmony as to combination, are far better than many courses, each good in itself, but out of harmony with others. When a random blending of foods is introduced into the warm confines of the stomach, the foods ferment, and develop alcohol there; and the effect upon the body is similar to that upon the brain when distilled liquor is drunk—the drunken cells are unable to perform their proper labor.

While grains and fruits agree well if taken at the same meal, it should be remembered that if starchy foods, such as boiled rice, cooked oatmeal, raised bread, etc., are mixed with acid fruits or fruit juices before chewing, this not only hinders the flow of saliva, but prevents, to a large extent, its thorough mixing with those starches, which depend on being mixed well with the saliva for perfect digestion; and this often causes distress, fermentation, and acid stomach. Starches being dependent on thorough mouth treatment for proper digestion, it must be evident that this may be best accomplished by the thorough mastication of such foods before their being mixed with the fruit.

A number of foods which agree well together when taken at the same meal are:

Grains, fruits, and nuts.
Grains with milk.
Grains, vegetables, and nuts.
Fruits and nuts.

Some foods that do not agree so well when taken together are:

Fruits and vegetables, especially the coarse vegetables.
Milk and sugar in excess.
Foods cooked in fats.
Iced drinks, or iced foods with hearty meals.

The mixing of fresh fruits with vegetables, such as beets, turnips, and cabbage, is always inadvisable, not only in respect to the blending of acids, but because of the differing periods required for digestion. Fruits, as a rule, are quickly digested, while a heavy vegetable, like boiled cabbage, requires from three to five hours. When these are mixed together in the stomach, the fruit acid tends to hold back the work of the secretory gland on the vegetable starches,

"How much harm is done by the injurious compounds sometimes formed from ordinary wholesome foods is seldom realized. Physiological chemistry is revealing the fact that these compounds may affect even the brain nerves, and that some forms of insanity are caused by products formed by abnormal transformations of food and body material."—W. O. Atwater, Office of Experiment Stations, Washington, D. C.

while the delayed process of the vegetable digestion works to detain the fruit juices until fermentation is the natural result.

The harmfulness of the use of large quantities of sugar was discussed in the former article.

Frying foods is not a wholesome way to cook them, because the hot fat coats over each particle of food, thus keeping the digestive juices from acting upon it properly.

Ices and iced drinks are injurious at mealtime, as they cool the stomach, so that digestion is either stopped temporarily, or else is delayed until the stomach again becomes normally warm.

The old maxim, "Know thyself," is appropriate to the times in which we live. Horse trainers, though they may not know how to care for themselves, know how to care for valuable horses. Hardly would they think of allowing their valuable horses to get at the oat bin and eat to the full; but when their physician forbids their eating some favorite food, they probably complain miserably.

Healthful living consists in the training of the body to that degree of symmetry where appetite and passion take the place assigned them as servants to the will, and not as master, thus being a blessing to man. A diet consisting of the non-irritating and easily digestible foods furnished by nature, with regularity of meals, the avoidance of excessive amounts of food, and thorough mastication, is one of the surest guarantees of a long and comfortable life here, and one of the greatest aids in the preparation for the life to come.

The Beginnings of Autocracy

(Continued from page 6)

you will fellowship Satan's punishment later. Though our heavenly Father is long-suffering, yet He will by no means acquit the guilty.

The evil beings are reserved "unto the judgment of the great day." Jude 6. The cross of Calvary stands for this. Hebrews 2:14, Ezekiel 28:18. Satan well knows it, too. Revelation 12:12. He is "adversary" to all that is true and right. 1 Peter 5:8; Zechariah 3:1. The devil hates the Word of God. He would catch away from hearts the sown seed, and he attempts to do so immediately after it is sown. He goes even farther than that,—he endeavors in every conceivable manner to hedge up the way, so as to prevent people from hearing the truth. While catching truth from the heart, he in turn fills the heart with fable and falsehood. He wars against all who would be loyal to the law of God. Revelation 12:17. Counterfeit is his stock in trade, and each article is labeled, "Just as good." He not only tried to destroy the lineage through which Jesus came, but the Babe of Bethlehem as well. He was utterly defeated in the terrible wilderness contest (Matthew 4:1-11); and though he endeavored to hold the crucified Saviour of men in the guarded stony tomb, yet the sinless Son of God triumphantly arose with the very keys, which He will soon use at His personal return to earth. 1 Thessalonians 4:16-18.

In Job, we learn how Satan falsely accused that upright patriarch before the representatives of unfallen worlds at the heavenly councils, criticizing the justice of God as well. Adam, who was a "son of God" by original creation (Luke 3:38), was in the grave; so "the prince of this world," who had usurped Adam's dominion, appeared in his stead. When "Satan came also among them" (Job 1:6, 7; and 2:1, 2), and the Lord inquired, "Whence comest thou?" his reply was, "From . . . the earth." He was there as an "accuser of the brethren."

After Jesus had really paid the price of human redemption on the cross, demonstrating as well the love and justice of God, Satan could no longer occupy Adam's forfeited place at such councils. The "accuser" was further cast out to the extent that his mischievous operations are confined to this revolted world. Revelation 12:9-12. Since the ascension of Jesus, the Prince of peace, this poor, revolted world is rightfully represented in heaven by the second Adam, our Brother Helper, who can be touched with all the feelings of our infirmities.

Jesus' kingdom is founded upon the power of love, and will be an eternal success. Satan's autocracy is founded upon the love of power, and will be a most dismal failure.

"Truth, crushed to earth, shall rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain
And dies, amid its worshippers."

"Nailed hand" will eternally triumph over "nailed fist." For thousands of years, the devil has read his own obituary notice in advance. It is this: "The soul that sinneth, it shall die," and "never shalt thou be any more." Ezekiel 18:20; and 28:19.

The Empty Cradles of Europe

(Continued from page 2)

110 in the first three months, 160 in the first six months."

Unfortunately, smoking among women is on the increase in all civilized lands. With smoking men and smoking women, what prospects can there be of ever filling the vacancies made by the war? In spite of all the inducements held out to encourage race propagation in the various countries, the decline in the birth rate will continue. With tobacco-soaked sires, the condition was serious enough; but when women take up the practices, the condition becomes hopeless. Woman has thus far been a redeeming factor in the prevention of degeneracy. Public hygiene and sanitation have received considerable attention during the past half century, in all civilized lands; but never has there been less attention given to personal hygiene.

UNFIT FOR MILITARY SERVICE

The minister of national service of Great Britain, being asked by Mr. Lloyd George, "How many more men could we have put into the fighting line if the health of the country could have been properly looked after?" replied, "At least one million." "And this was undoubtedly an underestimate."

Dr. Keith, in commenting on this, and discussing the question of Britain's national physique, says: "Divide the population into four grades, and if one thousand men were taken at random, and graded according to their physical fitness, the following should be expected under good conditions: grade one, 700; grade two, 200; grade three, 75; grade four, 25. Grade one includes men fit for military service, and grade four men entirely unfit for the duties of a soldier. Grades two and three are intermediate." That is the theory; but by the actual figures obtained from a large industrial town, only 190 out of one thousand were found fit for military service. In the United States, approximately one third of the draftees were rejected by the physical examiners.

Tobacco users, especially those who inhale the smoke, belong as a rule to grades three and four. The children born to them cannot be expected to surpass their defective sires and obtain a place in grade one. Degenerate trees produce degenerate fruit; and in time, they will cease to bear. The time has fully come when the great searchlight of science must be directed on tobacco as it has during the past few years on alcohol, if improved conditions are to be expected. When it is, tobacco will be classed with opium and other drugs that seriously impair the health of individuals and nations. The cigarette habit will be found as serious a handicap to race propagation as is the alcohol habit.

One Cemetery for All the Universe

(Continued from page 4)

the wicked, and gathered all the good to Himself, at the sounding of the last trumpet, He will in due course proceed to purge away every trace of death and decay. An all-consuming conflagration will burst forth at His command; and, this cleansing fire burned out, He will speak "a new earth" into existence, in which all

those raised from sleep at Christ's second advent will spend the endless years of the life to come. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." "God shall wipe away all tears from their eyes; and there shall be no more death." Revelation 21:4. As the poet before quoted pictures so delightfully in his "Flood of Years":

"All the sweet lives that late were overwhelmed
And lost to sight, all that in them was good,
Noble, and truly great, and worthy of love, . . .
All are raised and borne

By that great current in its onward sweep,
Wandering and rippling with caressing waves
Around green islands sweet with the breath
Of flowers that never wither. So they pass
From stage to stage along the shining course
Of that bright river, broadening like a sea.
As its smooth eddies curl along their way
They bring old friends together; hands are clasped
In joy unspeakable; the mother's arms
Again are folded round the child she loved
And lost. Old sorrows are forgotten now,
Or but remembered to make sweet the hour
That overpays them; wounded hearts that bled
Or broke are healed forever. In the room
Of this grief-shadowed present, there shall be
A present in whose reign no grief shall gnaw
The heart, and never shall a tender tie
Be broken."

Into the oblivion of the past will vanish forever "the cemetery of the universe," and its place will be taken anew by the Paradise of God. The scene of so much misery and suffering and wickedness will be transformed into the brightest and happiest spot in all God's infinite realm. It will surpass in splendor and magnificence the most wonderful worlds within the bounds of space; for "the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Revelation 22:3.

The Guarantees of Our Constitution

(Continued from page 8)

day in any manner whatsoever, has no rightful place in any code of laws under the American constitution. Eminent jurists have so decided, and have written as follows:

"When our liberties were acquired, our republican form of government adopted, and our constitution framed, we deemed that we had attained not only toleration, but religious liberty in its largest sense—a complete separation between church and state, and a perfect equality without distinction between all religious sects."—Chief Justice Terry, of California.

THE FALLACY OF ENFORCING IDLENESS

Justice Terry also shows the fallacy of the subtle argument that the police power can enforce idleness on one day in seven as a matter of safety for the health of the public. He says:

"This argument is founded on the assumption that mankind are in the habit of working too much, and thereby entailing evil upon society; and that, without compulsion, they will not seek the necessary repose which their exhausted natures demand. This is to us a new theory, and is contradicted by the history of the past and the observation of the present."

Supreme Justice Caldwell, of Ohio, wrote in his decision as follows: "Attempting to enforce the observance of the Sabbath by law . . . always has and always will produce a Pharisaical and hypocritical observance of a religious duty, and creates a spirit of censorious bigotry, and tends powerfully to destroy every religious feeling of the heart."

Supreme Justice Thurman, also of Ohio, wrote concerning Sunday legislation:

"It is not mere toleration that every individual has here in his belief or disbelief. He reposes not upon the leniency of any class or sect of men, but upon his natural, indefeasible rights of conscience, which, in the language of the constitution, are beyond the control or interference of any human authority. . . . The power to make the law rests in the legislative control over things temporal, and not over things spiritual."

NO AUTHORITY FOR COMPULSION

When the question of Sunday legislation was before the Supreme Court of California some years ago, Supreme Justice Burnett, of that court, gave a remarkable decision, in part as follows:

"In considering this constitutional question, it must be conceded that there are some great leading principles of justice, eternal and unchangeable, that are applicable at all times and under all circumstances. . . . The judiciary is but the creature of the constitution, and cannot judge its creator. It cannot rise above the source of its own existence. If it could do this, it could annul the constitution. . . . The fact that the Christian voluntarily keeps the first day of the week does not authorize the legislature to make that observance compulsory. . . . The protection of the constitution extends to every individual or to none."

Wanted for Missionary Work

J. A. SWENEY, 1210 Jahn Street, Albuquerque, New Mexico, wishes that all kinds of denominational literature,—magazines, tracts, and the new booklet, "The Marked Bible,"—be sent him for missionary distribution.

MRS. A. A. RAGAN, 907 W. Lincoln Street, Wellington, Kansas, writes that the Wellington church is planning a big missionary campaign, and would be glad to receive clean copies of the SIGNS weekly, *Signs Magazine*, *Watchman*, *Liberty*, and an assortment of tracts.

REFORMING A SCIENCE is no easy task; but this is what Professor George McCready Price, M. A., has done in "The Fundamentals of Geology." Every intelligent person should read this book. Cloth, 270 pages, illustrated with engravings, charts, and maps, \$1.25. Pacific Press Publishing Association, Mountain View, California.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$10.50, 15 gal. \$31.00. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.

For Sale

Prunes, 12c lb.; black figs, 14c; peaches, 14c; apricots, 22c; black walnuts, polished, 7c; large ripe olives, \$1.25 gal. can; medium size, \$1.00; 5 gal. cans, 20c less a gal.; hydrated or dried olives, 75c a gal.; Greek style, 75c a gal.; pure olive oil, \$5.00 a gal.; brown or unpolished rice, 9c lb.; bayo beans, 9½c lb. Entire stock limited. If inquiries are not answered, it is because stock is exhausted. A. E. CRIST, Chico, California.

The Uplook

BEFORE the House of Commons, on February 24, Premier Lloyd George declared that the United Kingdom is faced with the prospect of civil strife. When the European war broke out, England was in the throes of a labor conflict that amounted almost to civil war; and now, at the close of the war, she is confronted with the same difficulty. An intensity has taken possession of men in these times, that will not let them rest. Discord and revolution seem to be in the very air that we breathe. This is bringing perplexity and distress to many hearts.

But do not despair. Turn to your Bibles for the consolation and the hope that are therein found. Have you heard the message of the soon-coming Christ? And do you know the joy that it brings to the soul? The opening heavens will soon reveal the Lord returning to earth to bring an end to all this turmoil and strife. The outlook may not be very bright, but the uplook is altogether glorious.

The People in the Saddle

IN his great Boston speech, President Wilson said: "I speak of the peoples who constitute the nations of the world. They are in the saddle, and they are going to see to it that if their present governments do not do their will, some other governments shall. And the secret is out, and the present governments know it."

Without doubt, throughout the world, the people are "in the saddle," and they are possessed of a spirit of intensity and determination to bring about great changes. But what will be the results as those changes are effected? There are so many clashing interests, and so many selfish purposes to be conserved! Will they be able to settle down to a government of peace and righteousness?

If we look to our human wishes, humanity would quite universally say Yes; but as we consider the seething, revolutionary spirit throughout the world, we feel a sense of anxiety which makes us desire to turn to some source that is dependable and sure. And turning to the infallible Word of God, we find it saying, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:13. And the admonition of the Master upon this topic is: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

There are men now who seem to have a disposition to argue the case with the Master and to tell Him that things have changed since He was here in person. They would have us believe that the "many" are going in the way to life, while only the "few" are on the road to eternal death and destruction.

The nation to which Christ came in person was recognized as being unanimously religious, but their religion did not prevent them from crucifying the Lord of glory. In other words, appearances were not in harmony with the ac-

tual fact. And is there not danger, if we do not heed the words of the Master, that we may be deceived in the same manner to-day? And is it not just as true now as it has ever been that only a "few" comparatively are seeking to follow closely and carefully the life marked out by the Christ?

We may indeed believe that there are more true Christians in the world to-day than in any preceding generation. Each of the religious denominations contains



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The aeroplane has again demonstrated its ability to accomplish difficult feats. The one shown above, driven by Jules Vedrines, made a successful landing on the roof of a French department store. The skillful pilot won a prize of \$25,000 francs for his daring. The roof was only fifty-two feet wide and seventy-five feet long, and the machine itself measured thirty-six feet. Formerly it had been thought necessary to have a large field in which to guide these heavier-than-air machines to the earth in safety.

some of these. But as we go through the land, is it not palpably true that there are very few comparatively who measure up to the standard of the precepts of Christ? and may we not with confidence affirm that the conditions as they actually exist throughout the world are most strikingly in harmony with what the Bible said they would be in this time? Our hope is not in poor fallible humanity, but in the Christ who is soon coming again.

Prepared for a World Proclamation

WHEN the President was returning from France, and when he was a hundred miles off shore, Secretary of the Navy Daniels communicated with him by wireless phonogram. The wireless phonograph apparatus on the ship was not strong enough for the President to talk back, but he sent a wireless message stating to Secretary Daniels that he heard his voice perfectly. The Navy Department has been devoting much attention to the perfection of the wireless phonograph, and the prospect is held out that soon they will be able to talk across the ocean by this means.

Marvelous indeed are the developments of communication in these days, and little do the majority of men realize one of the great purposes the divine Father has back of all this unprecedented progress. Numerous prophecies in His Word tell

of His determination to give a great, convincing, soul-winning message to every creature throughout the world—a message that the great consummation is at hand; that the Lord's coming is very near; that the marriage supper of the Lamb, which all the redeemed are to attend, will soon be an actuality to be enjoyed by every individual who is prepared for it.

And it would seem as though Providence is rapidly getting things in shape throughout the world so that as this message approaches its climax, no individual may be separated, whether on sea or on land, from the significant occurrences that show the coming of the Lord so near. Let us be awake to the meaning of the events of this hour.

Speculations About the Future

A SUPERIOR judge of a Western court has retired from the bench and quit the practice of law, in order, as he affirms, to devote his time to the drawing of Biblical charts to support his theory that the millennium is at hand. He says he will refuse further to have either his hair cut or his face shaved. A part of his teaching is that the epidemic of influenza that has swept through the world is but the beginning of a new series of plagues, which are to last seven years, after which the coming of the Lord is to usher in a thousand years of peace.

How easy it is to mix human speculations and theory with Bible texts in such a way as to make it appear, to the superficial observer, that the individual is giving a message from the Lord!

But where is the evidence, from the Bible, that a plague of influenza is to begin a series of plagues which will last seven years? This is pure human speculation drawn from a diseased imagination.

But it is peculiar how fanciful theories will fasten themselves upon the minds of men, and how, through these theories, they may gather a following of apparently sincere men and women.

God has given us prophecies concerning the second coming of Christ. These prophecies are clear and explicit in many particulars. A study of these prophecies and of the divine Book in general will not lead a man to wear long hair or to allow his face to go unshaved.

It might be well for us to remember that Satan may be putting forth his supreme effort to bring discredit upon the prophecies, so that our prejudices may keep us from seeing the clear evidence the Lord has given that the second coming of Christ is near at hand. Study the Bible itself instead of the fanciful vagaries of mere men.

A SPECIAL meeting of the Federal Council of the Churches of Christ in America has been called to meet at Cleveland, Ohio, May 6-8 inclusive. This is the first general meeting of the Federated Council since the close of the war, and it promises to be a gathering of unusual significance. It is expected to attract great numbers of the leaders of America's Protestantism.

"THE things we do not do are sometimes more important to our success than the things we do."