

The Deceiver



WORLD WIDE REFORMATION

"He That Winneth Souls Is Wise"

Vol. III

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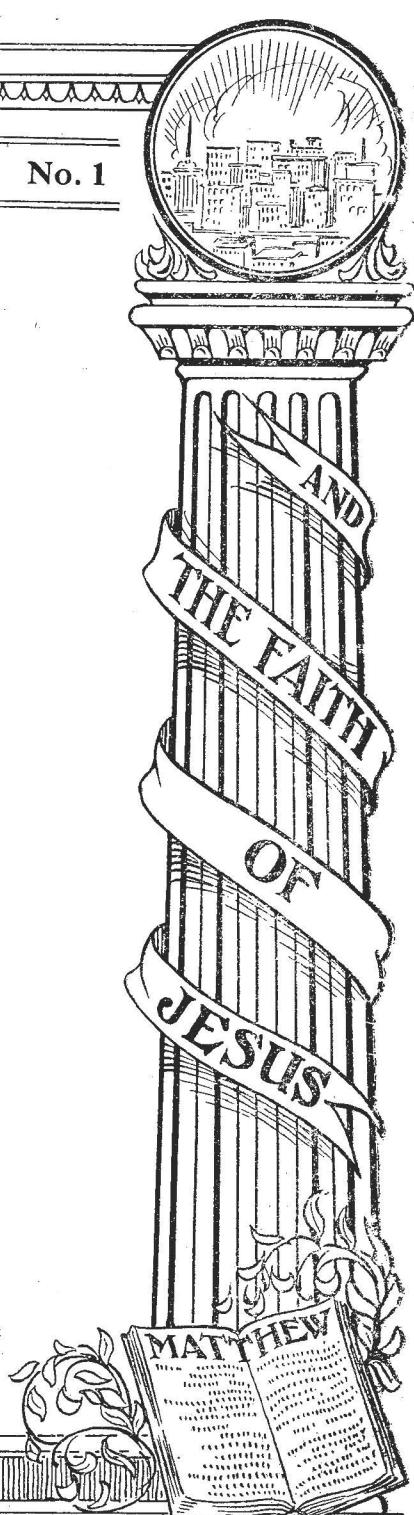
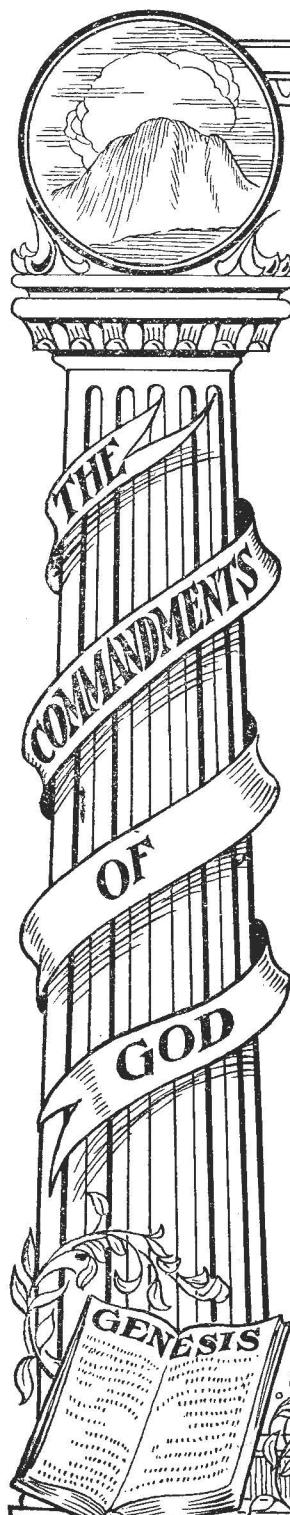
No. 1

SIT ON THE LID AND LAUGH

Build for yourself a strong box,
Fashion each part with care;
When it's strong as your hand can make it,
Put all your troubles there.
Hide there all thought of your failure,
And each bitter cup that you quaff;
Lock all your heartaches within it,
Then sit on the lid and laugh.

Tell no one else its contents,
Never its secrets share;
When you've put in your care and worry,
Keep them forever there.
Hide them from sight so completely,
The world will never know half,
Fasten the strong box securely,
Then sit on the lid and laugh.

—Selected.



SEVEN HEADS AND TEN HORNS OF REV. 12, 13, 17.

Prophecy

What Are They? Are They Identical?

Prophecy is "a declaration of something to come, . . . especially an inspired foretelling."—Webster.

It is "declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:10. "Now I have told you before it come to pass, that, when it come to pass, ye might believe." John 14:29.

"Prophecy includes in the most direct manner all these great events which make the framework of history. (1) Croly.

"Prophecy is history written in advance. As the ages roll by, history, practically takes the place of prophecy, the foretold becoming the fulfilled." (2) Guinness.

"God has graciously given us His own all-wise and infallible explanations of the meaning of certain leading and determinative portions of the symbolical prophecies in the book of Daniel, and the Apocalypse, no interpretation of these prophecies can be secure and trustworthy, which does not rest on these divine explanations, and employ them as keys to unlock the meaning of the whole." (3) Guinness. "The Apocalypse is simply the story told in advance of the two last kingdoms of Daniel's prophecy; the story of the decline and fall of the Roman Empire, and of the rise and establishment of the kingdom of God."

Past events such as the deluge, destruction of Sodom and Gomorrah, are sometimes used to illustrate future events. Matt. 24:37-39; Luke 17:26-30. In like manner, Balaam and Jezebel are introduced in prophecies relating to the future to illustrate certain like events to take place; but that does not prove that the prophecies, wherein these characters are introduced, relate to the past. Rev. 2:14, 20-23. In the same manner, we find that war in heaven between Christ and Satan, and his expulsion from heaven is introduced in Rev. 12:7-9, to illustrate the conflict between Christ and Satan while Jesus was on earth and Satan's failure to over-

come him, and the symbolic woman, the church. But this is no evidence that either the dragon or the woman symbolize the controversy between Christ and his man from Eden; for the prophecy relates to the future, not the past, as will appear in the future consideration of this subject.

"History has ever been the interpreter of prophecy." (4) Guinness.

Concerning the interpretation of the book of Revelation, Guinness says as follows: "In regarding it (the Apocalypse) as the story told in advance, in symbolic language of the events of the Christian centuries, he is treading in the steps of the church from the expulsion of greater Apocalyptic interpreters from the earliest times, of Justin, Martyr, Irenaeus, Tertullian, Hyppolytus, Victorinus, Methodius, Lactantius, Eusebius, Athanasius, Jerome and Augustine among the Fathers; of Bede and Anspert, Andreas and Anselm, Joachim Abbas and Almeric of the Middle Ages, of the Albigenses and Waldenses, of Wickliffe and the Lollards, of John Huss and Jerome of Prague of pre-reformation times; of the reformers, English, Scottish and Continental. . . . of the Puritan Theologians, of the Pilgrim Fathers of New England, of Mede and More, and Sir Isaac Newton and Jonathan Edwards, that greatest of American theologians, of Bengal the learned German exegete of Alford and Wordsworth, of Birks and Bickersteth, of Faber, and Elliott in England, and a host of others; men distinguished for their ability, their assiduity, their spirituality, their deep study of the prophetic word, in short, by what appears to be the greatest and best expositors of the book." (5) Guinness.

From the above, it is evident that prophecy is considered to be a divine revelation of events to take place in the future; it is history written in advance. The records of history simply are the records of the fulfillment of the inspired predictions from the Lord.

Principles of Interpretation of Symbolic Prophecy

In Daniel we find the key to the interpretation of these symbolic lines of prophecy. In

chapter two, the different parts of the metallic image are explained to represent successive world powers, beginning with Babylon, then in existence, symbolized by the head of gold, and finally ending with the setting up of the everlasting kingdom of God, symbolized by the stone, which smote the image.

The four beasts of Daniel seven, we are told, symbolize the same four great world powers, mentioned in Daniel two, but with additional specifications, after which the kingdom of glory begins. In Daniel eight, we have symbols only of the last three great kingdoms, because the kingdom of Babylon was just there passing under the dominion of Medo-Persia. The horns of the various beasts are explained to denote kings, or kingdoms. From these inspired interpretations, we learn that these symbolic lines of prophecy begin with the kingdom in existence when the revelation was given, in order to give an unmistakable basis for the prophecy to build upon. While Babylon, under Nebuchadnezzar, was a world power ruling over countries formerly governed by the Egypt, Assyria and others, yet the symbols of the head of gold, Dan. 2, and the lion of Dan. 7, represent only the kingdom of Babylon, and not any of the preceding powers now under the dominion of Babylon. In no case, do we find any symbol to represent any kingdom which had practically ceased to exist when the prediction was given. This same inspired principle of interpretation ought to be followed in the interpretation of the symbolic lines of prophecy in the book of Revelation.

THE SEED WE SOW.

"Plant blessings, and blessings will bloom; plant hate and hatred will grow; You can sow today, tomorrow will bring the blessing, which proves
What sort of a thing is the seed—the seed you sow."

"Resolve to hold your peace when little things go wrong—and hold it. You will be surprised how placid, composed and poised you are under the severest provocation."

WHAT IS A FRIEND?

Seated on the white beach,
they talked of friendship.

"A friend is a balancing pole," said an athlete, "a balancing pole without which it is impossible to walk safely the tight rope of life."

"A friend is a jewel," said a pretty girl, "that shines brightest in the darkness of misfortune."

"A friend is a volume," said a journalist, "a volume of sympathy, bound in cloth as a rule, though in rare cases the binding may be silken."

"A friend is a golden link," mused a jeweler, "in the chain of life."

"He is a plaster," said the physician, "for the cuts of misfortune."

"Like ivy," said the botanist, "the greater the ruin the closer he clings."

"A friend," said a sad looking woman, "is the first person who comes in when the whole world has gone out."

THE MISSION OF THE BANNER

It will go anywhere, sea or land,
Gets into cabin or palace,
Reaches those otherwise un-
reachable,
Waits its time to be heard,
Is never tired of speaking.
Travels farther and cheaper than
any other;
Is unaffected by climate; un-
touched by fever.
Once started off, calls for no sal-
ary.
Costs nothing to feed or clothe.
Never changes its voice, and
lasts
Forever—until the fire comes!

Shun delays, they breed re-
morse;
Take thy time while time is
lent thee;
Creeping snails have weakest
force;
Fly thy fault lest thou repent
thee;
Good is best when soonest
wrought;
Lingering labors come to naught.

Every kindness we show,
every service we do, to either a
human being or an animal, does
us more good than the one for
whom we do it.

HELP YOURSELF

It is related of a wealthy Philadelphia man who has been dead these many years, that a young man came to him one day, and asked for help to start in business

"Do you drink?" asked the millionaire.

"Occasionally."

"Stop it! Stop it for one year, and then come and see me."

The young man broke off at once, and then, at the end of the year again presented himself.

"Do you smoke?" asked the gentleman.

"Yes, now and then."

"Stop it! Stop it for a year, and then come and see me."

The young man went away, and cut loose from the habit; and, after worrying through twelve months, once more faced the philanthropist.

"Do you chew?"

"Yes."

"Stop it! Stop it for a year, and then come and see me."

But the young man never called again.

When somebody asked him why he did not make one more effort, he replied, "Didn't I know what he was driving at? He'd have told me that if I had stopped chewing, drinking and smoking, I must have saved enough to start myself."

Love has a twin sister, which is duty. Love and duty stand side by side. Love exercised while duty is neglected will make children headstrong, willful, perverse, selfish and disobedient. If stern duty is left alone without love to soften and win it will have a similar result. Duty and love must be blended in order that children may be properly disciplined.

God will not suffer one of his true-hearted workers to be left alone to struggle against great odds and be overcome. He preserves as a precious jewel every one whose life is hid with Christ in God. Of every such an one He says: "I * * * will make thee as a signet; for I have chosen thee." Haggai 2:23.

"Happiness is a matter of habit; and you had better gather it fresh every day or you will never gather it at all."

HANG ON

Hang on! Hang on! No matter what they say.

Push on! Sing on! Things will come your way.

Sitting down and whining never helps a bit;
Best way to get there is by keeping up your grit.

Don't give up hoping when the ship goes down,
Grab a spar or something, just refuse to drown,
Don't think you're dying just because you're hit;
Smile in face of danger, and hang on to your grit.

Folks die too easy—they sort of fade away;
Make a little error, and give up in dismay.
Kind of man that's needed is the man of ready wit;
To laugh at pain and trouble, and to keep his grit.

We look before and after and pine for what is not;
Our sincerest laughter with some pain is fraught;
Our sweetest songs are those which tell of saddest thought.

Every second four visitors arrive in New York.

Every 42 seconds an immigrant arrives.

Every 42 seconds a passenger-train arrives.

Every 3 minutes some one is arrested.

Every 6 minutes a child is born.

Every 7 minutes there is a funeral.

Every 13 minutes there is a wedding.

Every 42 minutes a new business firm starts up.

Every 48 minutes a building catches fire.

Every 48 minutes a ship leaves the harbor.

Every 51 minutes a new building is erected.

Every 1 3/4 hours some one is killed by accident.

Every 8 1/2 hours some pair are divorced.

Every 10 hours someone commits suicide.

Every night \$1,250,000 is spent in restaurants for dinner.

Every day 350 new citizens go to New York to live.

THE BANNER

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HOEING AND PRAYING

Said Farmer Jones in a whining tone,

To his good old neighbor Gray,
"I've worn my knees through to the bone

But it ain't no use to pray.

Your corn looks just twice as good as mine,

Though you don't pretend to be

A shining light in the church to shine,

An' tell salvation's free.

I've prayed to the Lord a thousand times

For to make that 'ere corn grow;

An' why your'n beats it so an' climbs

I'd give a good deal to know."

Said Farmer Gray to his neighbor Jones,

In his quiet and easy way,
"When prayers get mixed with

lazy bones,

They don't make farmin' pay.

"Your weeds, I notice, are rank and tall,

In spite of all your prayers;
You may pray for corn till the

heavens fall,

If you don't dig up the tares.

"I mix my prayers with a little

toil,

Along in every row;
And I work this mixture into the soil,

Quite vigorous, with a hoe.
"An' I've discovered, though still in sin,

As sure as you are born,
This kind of compost well worked in,

Makes pretty decent corn.

So while I'm praying I use my hoe,

An' do my level best,
To keep down the weeds along each row,

An' the Lord, He does the rest.

"It's well for to pray, both night an' morn,

As every farmer knows;
But the place to pray for thrifty corn

Is right between the rows.

"You must use your hands while praying, though,

If an answer you would get,
For prayer-worn knees an' a rusty hoe

Never raised a big crop yet.

"An' so I believe, my good old friend,

If you mean to win the day,
From ploughing clean to the harvest's end,

You must hoe as well as pray."

Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—cannot be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne.

Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel of heaven to the aid of such an one, rather than allow him to be overcome.

The shuttles of His purpose move

To carry out His own design;
Seek not too soon to disapprove His work, nor yet assign Dark motives, when with silent dread,

You view each somber fold;
For, lo! within each darker thread

There twines a thread of gold.

"He liveth long, who liveth well;

All other life is short and vain;

He liveth longest who can tell Of living most for heavenly gain."

"Faith in God, pray to God, and work for God are sure to bring success."

"Out of the depths came our gems most rare;

Out of the depths our choicest flowers;

Out of the depths of the darkest despair,

We oft find growing our choicest flowers."

He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.

"There are two kinds of people in the world: those who are always getting ready to do something and those who go ahead and do it."

Many indeed think of being happy with God in heaven; but the being happy with God on earth never enters their thought.

If there be some weaker one, Give me strength to help him on, If a blinder soul there be, Let me guide him nearer Thee.

Every human being is intended to have a character of his own, to be what no other is, to do what no other can.

What we sow in the home and school we reap in the nation.

NOTICE

The Banner Publishing Association, 610 West 36th street, Savannah, Ga.

I am especially interested in the publication and circulation of the above named "History of the Negro Race."

I therefore subscribe \$..... to be paid in sixty days as follows: \$..... here with enclosed; the balance \$..... to be paid in thirty days.

Signed.....

Will the readers of the "Banner" kindly consider the above blank, which should be filled out and sent to the office by return mail? Who will give or loan the first fifty dollars? Interest will be paid if desired.

We are nearing the close of earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past.

When a man begins to amass wealth, it is a question as to whether God is going to gain a fortune or lose a man.

Youth fades, love droops, the leaves of friendship fall; A mother's secret hope outlives them all.

We have no right to overtax either the mental or physical powers, so that we are easily excited, and led to speak words which dishonor God.

God has always tried his people in the furnace of affliction, in order to prove them firm and true, and purge them from all unrighteousness.

God will move upon men in humble positions to declare the message of present truth.

"Prepare to meet thy God, O Israel."

I love truth whenever I find it.

"Being life, religion is bound to express itself constantly. Where there is no expression evident, there is no real religion existent."

"Dear heart, be swift in loving—
Time speedeth on;
And so thy chance of blessed service
Will soon be gone."

"Submission, love and gratitude to God keep sunshine in the heart, though the day may be ever so cloudy."

Soul-winning is no task for galley slaves driven by the whip of conscience. It is a service of love, and it can be done only under the compulsion of love.

As preacher or teacher or church leader, is your vision of the ideal clear and bright? Are you growing up to your office day by day?

There is no power on earth that can neutralize the influence of a high, pure, simple and useful life.

Greatness comes only to those who seek not how to avoid obstacles but to overcome them.

"The glory of life is to love, not to be loved; to give, not to get; serve, not to be served."

No interest in missions betrays either woeful ignorance or wilful disobedience.

Those who seclude themselves from the people are in no condition to help them.

"Temptation is a solicitation to evil from a power without to a weakness within."

"Failure starts to germinate when you first begin to slight your work."

"God never yet forsook at need the soul that trusted Him in deed."

The Bible is clear upon all points which relate to Christian duty.

God speaks by the silence of the sunshine as truly as the thunderclap.

GENERAL ASSEMBLY

The Third Biennial Session of the General Assembly of Free Seventh-day Adventists will convene in the early spring of 1924 at Savannah, Ga., U. S. A. This session will be conducted under a large canvas pavilion. Many small tents will be pitched for the accommodation of delegates. Delegates are expected from the following countries: Elder H. Louie Mignott and others of Jamaica, B. W. I.; Elder J. B. Mosley and others from Costa Rica, Central America; and Elder C. A. Edwards and others from Cuba. Delegates are expected from the following places in America: Brunswick, Ga.; Gainesville, Fla.; Dallas, Texas; Kingstree, S. C.; Chicago, Ill.; Los Angeles, Cal.; Jacksonville, Fla.; Elyria, Ohio; Jersey City, N. J.; Toano, Va.; Omaha, Neb.; Charleston, S. C.; New Orleans, La., and New York, N. Y. All are invited to attend the meeting.

Those expecting to attend this meeting should write to Elder J. W. Manns so that proper arrangements can be made.

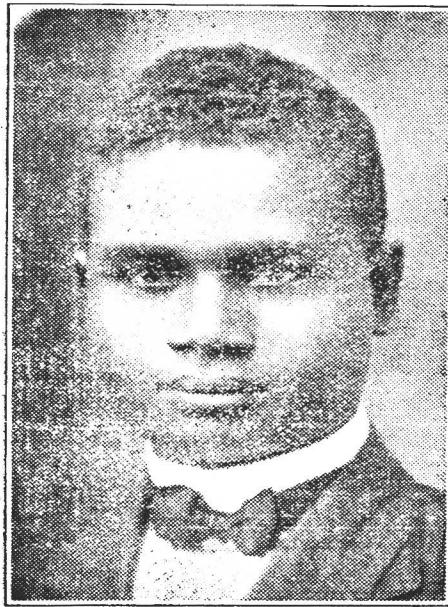
All of our brethren, both home and abroad, should begin to plan now to attend this meeting. We are giving ample time for all to make ready. At this meeting there will be amendments made in the Constitution and By-Laws of the General Assembly.

MRS. L. L. JOHNSON, Sec.
J. W. MANNS, President.

"In the morning sow thy seed, and in the evening withhold not thy hand."

"It is when we say, 'I will!' to God, that human weakness is linked to divine strength, and then a great service is possible."

THE SEVEN LAST PLAGUES



(J. B. Mosley.)

The seven last plagues—the vials of God's unmixed wrath—are soon to be poured out upon a perishing world. Though myriads of voices are heralding down the stream of time, declaring the coming doom; yet, men do not stop to think, neither do they consider as they journey through life's rugged pathway, what terrible calamity is coming upon the world. Little do they realize that eternity is knocking at the door, and that soon, very soon, God's great clock of time will strike the hour of setting sun. The day of woe, the day of wasting, the day of destruction, is fast approaching; but it is a deplorable fact to perceive that the children of men are unprepared.

On the rocky isle of Patmos the prophet John in holy vision foresaw the terrible wrath of God,—seven angels having the seven vials of the wrath of God. Rev. 15:1, awaiting the final command to go forth and pour them out upon the impenitent. Prior to this the Lord has in His infinite mercy given His people a threefold message to prepare themselves and to warn the world against the worship of the beast and his image. Rev. 14:6-

12. And when this message shall have been preached to earth's remotest nation, Matt. 24:14, when Christ shall have finished his mediatorial work in the heavenly sanctuary, Rev. 15:8; and the decree shall go forth—he that is unjust let him be unjust still, he which is filthy let him be filthy still. 22:11. Then the plagues will begin to pour.

Without doubt and beyond contradiction, it can be clearly seen from the foregoing Scriptures that the pouring out of the plagues will not be until after the close of probation,—when the gates of mercy are closed and the heaven is left without an intercessor. Rev. 15:8; Isa. 59:16. Immediately after the culmination of this solemn drama; the fearful mandate will go forth from the temple to the seven angels saying, "go your way and pour out the vials of the wrath of God upon the earth." The first went, and poured out his vial, and there fell a noisesome and grievous sore upon the men which had the mark of the beast; and upon them which worshiped his image. Rev. 16:1, 2. The mark of the beast and the worshipping of his image, as everybody knows, is the homage paid to the papacy, and the acknowledged worship on the venerable day of the sun (Sunday) a man-made rest day. Doc. Catch p. 174, as against the true Bible Sabbath, a God-made rest day. Exo. 20:8-11; Isa. 56:2; 58:13-14; Ezek. 20:12, 20; Mark 2:28. Hence, the message of the third angel is to cry against this false worship. Rev. 14:9, 10.

The consuming sores will be as extensive as was the plague which the Lord plagued the men that fought against Jerusalem; their eyes shall consume away in their holes, and their tongues shall consume away in their mouths, and their flesh shall fall off their bodies while they stand upon their feet. Zech. 14:12. As will be the plague of men, so also

will be the plague of all the beasts. Verse 15.

The second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. Rev. 16:3. The term "living soul" is not applicable to mortal man as is recorded in Gen. 2:7; but this is applied to imbecile or irrational animals, such as the fish, Leviathan and the living creatures of the sea.

And the third angel poured out his vial upon the rivers and fountains of waters and they became blood. . . . The angel of the waters declared, "Thou art righteous, O Lord. . . because thou hast judged thus." For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. Rev. 16:4-6. Query: Why are these charged for shedding blood, when as it is predicted that none of the saints in this generation will be killed? The reason is quite obvious, while they will not be permitted to perform the action of shedding the blood of the saints. Notwithstanding, in motive and purpose they have, as will be determined by the following Scriptures: Matt. 23:34, 35; I. Jno. 3:15. Hence they are guilty every whit as if they had carried out their wicked intentions. For guilt is attached to motive the same as action.

The fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. Rev. 16:8, 9. Just picture the terrible scene of this great catastrophe; men will be covered with putrifying sores, inflicting in their veins its feverish influence,—the sea, rivers and fountains of waters are all turned into blood, and within

them are the remains of the dead creatures of the waters. Just imagine how its offensive odor will affect mankind. Then again the sun will scorch men with great heat—a flood of liquid fire, and all they have to quench their burning thirst is blood. What a time of anguish! What a time of woe! What a time of wailing! Yea, the word of God declared “the cup must be drained to the dregs.” Ps. 75:8.

The voice of inspiration thus speaks, as a result of this burning liquid. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered . . . because joy is withered away from the sons of men. . . . How do the beasts groan! the herd of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry; for the fire hath devoured the pastures of the wilderness and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee; for the rivers of waters are dried up. . . . Joel 1:12-20.

During this fourth plague the reader will note that there will be a great famine and drought such as never was. No water, no food nor fruits. What a terrible time of anguish! Man and beast will suffer this horrible torture and hunger. And because of this great famine, men will eat their own flesh for food. Isa. 49:26; 9:20. The question now arises, where will the righteous be during this time of anguish? The answer is, the Lord will hide them and make sure their bread and water. Isa. 33:16. For says He: “they shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.” “Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little mo-

ment, until the indignation be overpast.” Ps. 37:19; 91:10; Isa. 26:20.

And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and sores, and repented not of their deeds. Rev. 16:10, 11. The seat of the beast is here used as a symbol, and could be applied to nothing else but the papal See—the man of sin, the son of perdition. II. Thess. 2:3, 4, in other words, Rome, where the seat of his government is. His kingdom is symbolic of the subjects of the Pope in his ecclesiastical point of view. The phraseology, “his kingdom was full of darkness,” is similar to the darkness in the plagues of Egypt. While it was darkness to the Egyptians it was light to the people of God—ancient Israel. Exo. 10:21-23. So will it be in these last days, while it will be darkness to those who worship the beast and his image, it will be light to those who worship on the Seventh Day Sabbath—modern Israel.

(To be continued next issue.)

THE TIME OF THE END

“The time of the end” is a phrase used by the prophet Daniel in connection with several important lines of prophecy. If the phrase were used but once, it would demand the attention of Bible students; but when it occurs repeatedly, sometimes referring to political events and sometimes to the work in behalf of the people of God, the Bible students cannot but be impressed with the importance attached to this language, from God’s viewpoint.

The expression suggests that at some time during the world’s history, there will be a period known as “the time of the end.”

This being so, it is evident that these words must refer to a definite, specific period of time, with a beginning which can be determined and an ending which can be understood.

Scriptures Wherein This Language Occurs

But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Dan. 12: 4, 9.

And some of them of understanding shall fall, to try them, and to urge, and to make them white, even to the time of the end: because it is yet for a time appointed. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. Dan. 11:45, 40.

But he said unto me, Understand, O son of man: for at the time of the end shall be the vision. Dan. 8:17.

These scriptures, with their settings, are strong proof that the Lord would have his people understand that the phrase, “the time of the end,” is a definite period of the world’s history. In speaking of “the time of the end,” the Scripture says, “because it is yet for a time appointed.” Therefore, it must be not only a definite period of time, but a most important portion of human probation, which God would have his people understand.

Its Beginning

When did this period of time begin, and when will it terminate? In the sixth verse of the twelfth chapter of Daniel, after

"the time of the end" had been introduced, one of the holy messengers sent to give instruction to the prophet, raised the question, "How long shall it be to the end of these wonders?" In the seventh verse another angel gives the answer to this question: "It shall be for a time, times, and an half."

Parallel language in regard to time occurs in Dan. 7:25. Speaking of the time when the little horn was to "speak great words against the Most High," to "wear out the saints of the Most High, and think to change times and laws," the angel said: "They shall be given into his hand until a time and times and the dividing of time."

Bible commentators agree that this prophecy applies to the time of the supremacy of the papacy. John, the Revelator, in speaking of the supremacy of the papal power, in the eleventh, twelfth and thirteenth chapters of Revelation, twice uses the words "forty and two months," and once, "a thousand two hundred and threescore days." The revelation made by John and the prophecy of Daniel, speaking of the continuance of the same power, could not but allow the same time for its supremacy. Using the language in Revelation as a guide to the prophecy of Daniel, would make the prophetic word "time" equal one year, twelve months, or three hundred and sixty days (Bible reckoning); "times," the plural of "time," would be two years, twenty-four months, or seven hundred and twenty days; "half a time," or "the dividing of time," would be half a year, six months, or one hundred and eighty days. Or, in literal time, we would have three years and a half, forty-two months, or twelve hundred and sixty days. In prophecy, each day stands for a year. Therefore, the supremacy of the papacy, according to the prophecies of Daniel

and Revelation, was to continue twelve hundred and sixty years.

It is generally agreed that the bishop of Rome assumed that he became head of the bishops of Southern Europe, Eastern Asia and Northern Africa at the time of the going into effect of the Emperor Justinian's decree, declaring that if the bishop of Rome would help him to overthrow the enemies of the Christian religion, he should be the head of all the bishops of the East. This decree went into effect in 538 A. D. Adding 1,260 years, the time the prophecy allows to the supremacy of the papacy, would bring us to 1798 A. D., or the time when the papacy was to lose the power it had exercised during the 1,260 years.

John uses this language concerning the papacy at this time: "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." In 1798, a branch of the French army entered Italy, took the pope prisoner, and sent him into exile, where he died two years later. This was a daring act, and is the fulfillment of that prophecy, regarded by Bible interpreters as "He that killeth with the sword must be killed with the sword."

The "time, times, and an half" terminated at this time, in 1798, which was to mark the beginning of "the time of the end."

Its Termination

It is evident from the language, "the time of the end," that, from its beginning in 1798, it must reach down to and include the end of the world. We are not told in the Word of God how long the "time of the end" is to last. It was to begin in 1798 and will reach to the coming of Christ to this earth the second time.

From the statement the angel made to Daniel—"But thou, O

Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . Go thy way, Daniel: for the words are closed up and sealed till the time of the end"—it is evident that some of the prophecies of the book of Daniel were not to be understood, even by the church, until "the time of the end." During this time great light is to come to the people of God, knowledge is to be multiplied and extended, and many are to run to and fro.

Again, the very fact that Daniel was told to "shut up the words, and seal the book, even to the time of the end: . . . for the words are closed up and sealed till the time of the end," implies that at "the time of the end," the prophecies of Daniel would be unsealed, and great light would come to the people of God from them.

Already one hundred and sixteen years of this period have passed. How much longer it is to continue is not revealed to man in the Word of God. But great events are to take place during "the time of the end," some of which involve the destinies of the people of God, and others the wicked and the nations of earth.

The Judgment Work

In Dan. 8:13-17, we read:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I, Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And

I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, O son of man: for at the time of the end shall be the vision."

The work set forth in this scripture is the cleansing of the heavenly sanctuary. The prophecy fixes the exact time when the sanctuary is to be cleansed. It says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." And in explaining the vision to Daniel, the angel said, "For at the time of the end shall be the vision."

This twenty-three hundred days is the longest prophetic period in the Word of God. The end of this period, which marks the beginning of the cleansing of the heavenly sanctuary, is prophetic time, and covers a period from 457 B. C. to the autumn of 1844. The angel said that the vision of the cleansing of the sanctuary was to be "at the time of the end." Therefore, "the time of the end," beginning in 1798, and reaching down to the close of the world's history, embraces the time when the cleansing of the heavenly sanctuary is to take place, and will continue to the close of human history. This cleansing work is carried on in heaven and constitutes the "hour of God's judgment," proclaimed in Rev. 14:6, 7. The solemnity of the time can only be appreciated by fully realizing the importance of the work that is taking place.

Another event that is to take place "at the time of the end" is introduced in the book of Daniel, as follows:

"And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and

with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

This prophecy is to meet its fulfillment during "the time of the end," according to verse forty.

The eleventh chapter of Daniel is prophetic, and gives a political outline of many events not mentioned in other scriptures. Bible commentators generally agree that the king of the north and the king of the south are those in control of the territory given to two of the leading generals who succeeded Alexander the Great. The king of the north represents the power in control of Macedonia, Thrace and Greece. The king of the south represents the power controlling Egypt.

This prophecy would indicate that during "the time of the end," there were to be great political wars and strife between the king of the north and the king of the south, or between the powers controlling the above mentioned territories.

The political power in control of the territory known as the

king of the north is Turkey. For many years, Bible students have believed, according to this scripture, that just before the end of the world, the Turkish power would be driven from Europe and would be compelled to establish its headquarters in the Holy Land. The closing language of chapter eleven, speaking of the king of the north, says, "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

For many years Bible students have been watching the crippling of the Turkish power in Europe, and, again and again, have expected the Turk would be driven from his possessions in Europe, and compelled to "plant the tabernacles of his palace between the seas in the glorious holy mountain."

One notable prophecy is, "Yet he shall come to his end, and none shall help him." Many see that the present conflict, in which Turkey has become involved, means that earthly powers will forsake the sultan and that "he shall come to his end, and none shall help him." This is to take place during "the time of the end." Already, Great Britain, France and Russia are pledged to the destruction of the Turkish power in Europe. Germany and Austria-Hungary, of the first European powers, alone remain friendly. What will the final result be? Has the time come when the Turk must leave Europe?

If so, the next chapter introduces what is to follow. "He shall come to his end and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall

be found written in the book."

This seems to bring us down to the very end of time, when the standing up of Michael, the delivering of God's people, and the visitation of God's unmingle wrath upon the nations of earth shall bring such a time of trouble as the world has never seen. Are we nearing those events? Does the present show that we are in the time when these prophetic utterances are being fulfilled?

There are other great lines of prophecy which are to meet their fulfilment in "the time of the end." We cannot here enter into detail, expounding these lines of prophecy, but the prophecies can be found in Rev. 14:6-12; Rev. 13:11-18; and in Rev. 7:1-4. The angel said to Daniel, "Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

It is the privilege of God's people to understand these prophecies. The "time of the end" introduces the period of the world's history when light is to shine from the prophetic page, and the diligent student can understand the meaning of what is written. "None of the wicked shall understand; but the wise shall understand."

"Never bear more than one kind of trouble at a time." "Some people bear three kinds,—all they have had, all they have now and all they expect to have."

God help me! help me to suppress all longing for what cannot be, and grant me means wherewith to bless whoever may have need of me."

If you don't scale the mountain, you cannot view the plain.

Life in New York City, as it has been reported:

THE SUCCESS FAMILY

The father of success is Work.

The mother of success is Ambition.

The oldest son is Common Sense.

Some of the other boys are: Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Co-operation.

The oldest daughter is Character.

Some of the sisters are: Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity.

The baby is Opportunity. Get acquainted with the "old man" and you will be able to get along pretty well with the rest of the family.

Good cheer is a great lubricant; it oils all of life's machinery. It is the salesman's best ally. In the business office, in society, in the home, in the school, in the shop, on the road, everywhere, the favorite is always the cheerful person. Good-natured, cheerful people do not waste their vital energy as the grumbler or the too sober; too sad people do. They work with much less friction; they glide along where the others must force their way. They create a pleasant atmosphere and make a favorable impression on customers. People enjoy dealing with the cheerful, sunny man or woman.

Do burdens press sorely? Just ask Him for grace.

He'll give it, and help thee "keep sweet."

Let sunshine and gladness illumine thy face,

"Twill help someone else to keep sweet."

Do troubles oppress thee? Let God be thy stay,

"Tis easy to sigh, but 'tis better to pray.

Thy sunshine will come in His own blessed way;

So trustingly try to keep sweet."

"The lover of ease cannot love as his portion, success, greatness, nor the best of all good things,—goodness."

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.

Comfort one another,

By the hope of Him who sought us

In our peril—Him who bought us,

Paying with His precious blood;

By the faith that will not alter,

Trusting strength that shall not falter,

Leaning on the One divinely good.

I shall know by the gleam and glitter

Of the golden chain you wear,

By your heart's calm strength in loving,

Of the fire you have had to bear.

For as gold must be tried by fire,
So a heart must be tried by pain.

"It is in loving, not in being loved

The heart is blessed;
It is in giving, not in seeking gifts

We find our quest."

"Live only in the thought of love for all, and you will draw love to you from evil. Live in the thought of malice or hatred, and malice and hatred will come back to you."

Let's not despise just common things, for here's a truth there's no dodging:

The bird that soars on proudest wings comes down on earth for board and lodging.

In order that men might not forget the true God, Jehovah gave them a memorial of His love and power,—the Sabbath. He says: "Verily, my Sabbaths ye shall keep; for it is a sign between me and you." Ex. 31:13.

The world is our field of missionary toil, and we are to go forth to labor surrounded with the atmosphere of Gethsemane and Calvary.

The Christian is to be a benefit to others. Thus he himself is benefited. "He that watereth shall be watered also himself." Prov. 11:25.

"The pleasantest thing in the world are pleasant thoughts, and the great art in life is to have as many of them as possible."

Give while you may, a friendly word
To cheer the burden-bearer;
It helps to win a crown of life,
And you may be the wearer.

Every man that striveth for
the mastery is temperate in all
things."

"The joy of love is service;
and its test is what one is willing
to do for another."

"The art of getting to heaven
is getting heaven in the heart."

None but a whole-hearted
Christian can be a true gentle-
man.

"One brick upon another, and
the highest wall is made;
One flake upon another, and the
deepest snow is laid."

"In the cross of Calvary we
see our liberty."

The Christian on his knees
sees more than a philosopher on
tiptoe.

When God says "Come," he
goes to meet us; when He says
"Go" He goes with us.

"Some people are opposed to
the Bible because the Bible is
opposed to them."

"The tears of the penitent are
only the raindrops that precede
the sunshine of holiness."

Every true Christian will
have control of his appetite and
passions.

Wine is a mocker, strong
drink is raging, and whosoever
is deceived thereby is not wise
(a fool).

"And Jesus answering saith
unto them, Have faith in God."

What are you doing to let
your neighbors know the Lord
is soon coming?

"The fruit of the righteous is
a tree of life; and he that win-
neth souls is wise."

The way to spiritual health
lies in the paths of consecrated
activity.

On every occasion of uneasi-
ness, we should retire to prayer,
that we may give place to the
grace and light of God!

A nation cannot rise above
its women, neither can the
church; rise and shine, sisters,
and the church will shine with
you.

Sometimes it is duty to wait,
instead of to work. It is he who
aspires highly who highly
achieves.

"It is never harmful to eat
between meals when you are
eating spiritual food."

"The cheerful live longest in
years, and afterwards in our re-
gards."

"Reputation is a bubble which
a man bursts when he tries to
blow it himself."

"Chasten thy son while there
is hope, and let not thy soul
spare for his crying."

He who has framed and
brought us hither holds in His
hands the whence and whither.

"Our duty is to be useful, not
according to our desires but ac-
cording to our powers."

"No man can be considered
great who does not move until
he is pushed."

"The best prescription for life
in the hereafter is to live now;
the best prescription for good
work tomorrow is to do good
work today."

To ease another's heartache,
is to forget one's own.

"Yesterday is dead—forget it.
Tomorrow does not exist—don't
worry.
Today is here—use it."

We can never measure the en-
couragement to continual effort
that a word of appreciation
gives.

"Knowledge is gained through
study, wisdom through inspira-
tion."

The men and women who are
lifting the world are those who
encourage more than criticize.

"As they refused to have God
in their knowledge, their sense-
less hearts were darkened."

He who cannot forgive others
breaks the bridge over which he
must pass himself.

Give to a gracious message a
host of tongues; but let ill tid-
ings tell themselves.

"The desire to 'get square'
with someone is a poor policy;
no man ever 'got square' with
anyone but himself."

"Knowledge is power."

The world will be convinced,
not by what the pulpit teaches,
but by what the church lives.
The minister in the desk an-
nounces the theory of the gos-
pel; the practical piety of the
church demonstrates its power.

He who has conferred a kind-
ness should be silent; he who has
received one, should speak of it.

The elevator to success is not
running; take the stairs.

"Perform good deeds, speak
kind words, bestow pleasant
smiles, and you will receive the
same in turn."

"I was envious at the foolish,
... until I went into the sanctu-
ary of God."

DID GOD CREATE THE DEVIL?

There is a distorted view of Christianity held by many people which leads them to hold God responsible for the existence of Satan. They cannot understand how the evil one came into existence if not by the act of the Creator; and there are some who even profess to view the devil as a necessity to the work of salvation. They inquire how man could develop moral character without the tests to which he is subjected by the temptations to evil, and reason that it must therefore be a part of God's plan that the devil should exist to furnish these temptations.

But the Word of God gives no support to the idea that evil has any necessary place in the creation of God. Evil originated not by act of God or by his will. On this point we have a statement made by the prophet Ezekiel which is worthy of note (Eze. 28:11-15).

"Moreover the word of the Lord came unto me, saying, son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering. . . . The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth, and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

The being here addressed, the "anointed cherub," who had "been in Eden, the paradise of God," can be none other than Lucifer, who was once a covering cherub by the throne of God. As such he was "full of wisdom, and perfect in beauty." He was also perfect in all his ways. How came he to fall from this high station and become Satan, the adversary? Was it in the purpose of God that this should be

so?

The declaration of Scripture, as we have already noticed, is that this exalted being became lifted up in heart because of his beauty and brightness. He became filled with pride, and as a natural result, aspired to a higher place than that assigned him by the Creator. To obtain this coveted position he rebelled against God and drew many of the angels of heaven into the revolt. "There was war in heaven:

...ael 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. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

The Almighty did not at once cast Lucifer out of heaven when he began his course of rebellion. This is evident from the fact that Lucifer had time to secure many adherents to his cause among the angels of heaven. God permitted Lucifer to remain in heaven, even with rebellion in his heart, and to diffuse the spirit of rebellion among the heavenly host. Though he knew the terrible consequences that were to follow, God did not interfere with the freedom which every being in heaven possessed to choose the right or the wrong. He neither compelled any of the angels to sin, nor to refrain from sinning. He left all free to decide what course they would take and some chose to take one course and some to take the other.

Satan was once in heaven, for he fell from heaven. So the Scripture plainly says. Hence he must at one time have been a sinless being, for only such can have their home with God. He was then known as Lucifer, which means "light-bearer." He sinned because he had the power of choice and exercised this power in a wrong way. God made Lucifer, but Lucifer transformed himself into Satan. There is no more mystery about the origin of Satan than there is

about the origin of an evil man. The evil man started out in life as an innocent babe; but when he reached the age of accountability he chose to walk in the wrong path and his life became evil instead of good. When Lucifer came from the hand of his Creator he was perfect. His present condition is the result of his own acts, and not of God's. Satan had no place in the purposes of God, nor is he a necessity to any of the ends which God has in view. God permits him to exist and to do evil because he saw fit to permit evil to run its course in this world, as an object-lesson to the universe. God's plans will be carried out in spite of the devil and not by his agency.

This is the way it must be in a world whose inhabitants are not automats but possess moral freedom. No one can look upon the world as it is and consider its history and find any ground for saying that God is a tyrant. So far is tyranny from God's nature that he deemed it better that men should be morally free at the cost of all the evil that might result from a wrong exercise of that freedom, as seen during six thousand years of human history, than that there should be a sinless world peopled by beings who served God because they were powerless to do otherwise.

The world will again be free from sin, not because its inhabitants will have been deprived of the power to sin, but because they will have characters in perfect harmony with the character of God. And this happy condition will continue on through eternity. God's goodness and wisdom will be vindicated and none will ever raise the question as to why evil and its agencies were permitted for a time in the universe of God.

"You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others?"

Do not throw away or burn religious literature; pass it on to the next person.