

# Signs of the Times

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## UNVARNISHED SPIRITUALISM

*As Manifested Among the Dyaks of Borneo*

By MISSIONARY KAY M. ADAMS



THE inhabitants of the state of Sarawak, Borneo, are among the most enslaved spirit worshipers in the world. They believe that there is an innumerable class of spirits that live in the forests, in objects of nature, and in the heavens. They believe that there are both good and evil spirits; but their ideas regarding the former are very vague, while their belief in the latter has a profound influence on their daily life. The chief of their evil spirits is named Girgasi, and is about three times as large as a human being, is covered with rough hair, and has very large eyes.

The most frequent abode of the spirits is the trees, and many special trees are pointed out as the abode of certain spirits. A Dyak, or Sarawak native, would never think of cutting down one of these trees that is popularly supposed to be the dwelling place of a spirit; for he thinks that if he should do so, the enraged spirit would take summary vengeance upon him. If it is uncertain whether a tree is spirit inhabited, a Dyak wishing to cut it down will strike an ax into the tree at sunset. If the ax remains imbedded in the tree until next morning, he is sure that there is no spirit in the tree, or at least that the spirit has no objection to having the tree felled. If by chance the ax should fall out of the tree during the night, the Dyaks will on no account cut down that tree, for they fear the vengeance of the spirit.

The trees on the tops of hills are supposed to be the favorite abode of spirits. If the Dyaks wish to make a clearing in the jungle, they will always leave standing on the crests of the hills a few trees, in order that the spirits which are supposed to be dispossessed of their homes by the felling of the other trees, can

enter the trees left standing, and so will cause no trouble for the natives. The Dyaks believe that the evil spirits far outnumber the good. Whenever a man falls sick, his illness is supposed to be caused by a harmful spirit, which must be appeased ere the man can recover. They believe that the spirit is thirsting for a human life; so they offer sacrifices to the evil spirits, with the hope that the blood of animals and offerings of food will satisfy them. These offerings are made only through fear. The Dyaks believe that the good spirits will only do them good, and so they worship them only when they feel in the mood; but the fear of the evil spirits is always in their minds, and sacrifices are offered to them constantly.

The animals usually sacrificed are chickens and pigs. The former are used on ordinary occasions, and the latter are reserved for times of special danger and trouble. When pigs are sacrificed, the natives tell whether the sacrifice has been favorably received, by examining the liver. This form of divination is also used when any tribe is about to set out upon some enterprise, or before venturing upon some new policy. Great faith is placed in certain birds called omen birds. Whenever the natives embark on any enterprise, such as a hunt, planting rice, building a canoe, or searching for camphor trees in the jungle, they are very careful to listen for the cries of certain birds, which are supposed to tell them whether the enterprise will be favorable or not. If an adverse sign is given, they will on no account carry out the project, but will abandon it completely, for fear of incurring ill luck through the displeasure of the spirits.

A corps of men may have (Continued on page 12)

The Dyak people hew out their canoes from giant trees; but they are exceedingly careful to follow the signs the spirits are supposed to send them concerning their work. Should an adverse sign be given them, they will abandon everything, no matter how near completion it may be. It is not unusual to find partly finished boats, on journeys through the Sarawak country. On the right is a Dyak house, which is built high

from the ground. The space beneath is a combination pigsty and chicken run. The family dog can be seen on the porch, or platform. The members of this family are watching a cockfight, as is also the small boy who, with bare legs and bare hands, has climbed the tree. Note how he holds himself there by his feet. The Sarawak people are among the earliest spiritualists. They follow spirit guidance implicitly.





# The Truth About the Millennium

By CARLYLE B. HAYNES

TO perceive clearly the difference between the coming of Christ for His saints and His coming *with* His saints, it will be necessary to study the order of the events surrounding the second coming of Christ in relation to the thousand years of the millennium.

The teaching of the Prophetic Bible Conference movement is that there are two phases to the second coming of Christ, these two phases being divided by a period of seven years. This movement teaches that the first phase will be a secret coming of Christ for His saints, when they will be removed and caught up into the air to meet Christ. Then, seven years later, Christ will appear openly with His saints who had been caught away on the previous occasion.

The teaching of the Bible is that there will be an open and public second coming of Christ for His saints, who will then be taken to heaven to spend the thousand years of the millennium. At the end of this thousand-year period, after spending the millennium in heaven, Christ will return the third time to this earth, accompanied by His people and the new Jerusalem. The Bible teaches this very plainly.

The millennium will begin with the second coming of Christ for His people. At that time, there will be four classes of people on the earth; namely, the righteous dead and the righteous living, the wicked dead and the wicked living. We shall note what becomes of each class.

## AT THE VOICE OF THE ARCHANGEL

At the second coming of Christ, all the righteous dead will be raised from their graves, to be taken to heaven with the righteous living, who are to be translated. Note well the following language of the Scriptures: "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 first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:16, 17.

Thus the righteous dead and the righteous living will be taken together to be with the Lord. They will not remain in the air, as is erroneously taught by both the Prophetic Bible Conference movement and Russellism. Where they will go, is very clearly revealed in the following passage: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

From this, it is plain that when the righteous dead are raised at the second coming of Christ, and all the righteous living are translated, they will then be removed from the earth altogether, and be taken to those mansions which Christ is even now preparing for them. And there in heaven they will live and reign with Christ a thousand years. Revelation 20:4. Notice that Christ does not

the dead [the wicked] lived not again until the thousand years were finished." Revelation 20:5.

There are two resurrections,—a resurrection of the righteous at the second coming of Christ, and a resurrection of the wicked one thousand years later, at the close of the millennium. Thus the millennium opens with a resurrection and closes with a resurrection.

At the second coming of Christ, the living wicked will be destroyed, and will remain dead until the second resurrection, at the close of the millennium. It is the living wicked at the coming of Christ "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8.

From what has now been stated, it will be clear as to what becomes of all four classes who are on the earth at the second coming of Christ. The righteous dead will be raised, the righteous living will be translated, and together these two classes will be taken to heaven, to live and reign with Christ for a thousand years. The wicked dead will be left in their tombs, the wicked living will all be slain, and together these two classes will remain in the prison house of death until the close of the millennium.

## THE EARTH DEPOPULATED

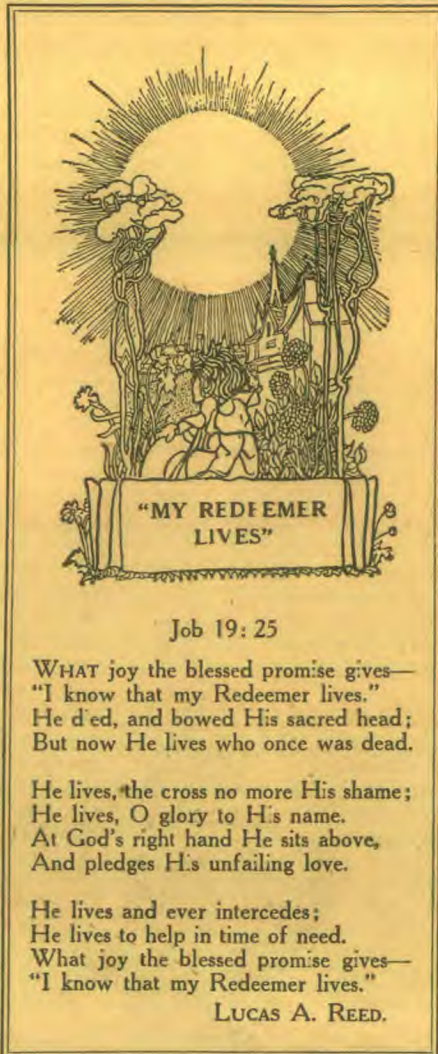
It follows from this that at the coming of Christ, this earth will be entirely emptied of its inhabitants, all the wicked being dead on the earth, and all the righteous having been taken with Christ to heaven. Hence during the millennium, this earth will be depopulated.

A description of the condition of the wicked in the time of the millennium is given in Jeremiah 25:33, and is as follows: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

A description of the condition of the earth during the millennium will be found in Isaiah 24:1, 3, and it reads: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word."

To Jeremiah also God gave a view of this earth during the millennium: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of

(Continued on page 13)



live *with them* for a thousand years on the earth, but they live *with Him* a thousand years in heaven. The righteous, during the thousand years of the millennium, are not on the earth, as has been so widely taught and believed, but in heaven.

The wicked dead are not raised at the second coming of Christ. They are left unmolested in their tombs. Their sleep is not broken at this time. "The rest of

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# Is "New Thought" New?

*And Will It Deliver Us from the Evils of This World?*

By GEORGE McCREADY PRICE

"THERE is a cycle in nonsense, as certainly as in opinion of a more solid kind, which ever and anon brings back the errors and delusions of an earlier time: the follies of the present day are transcripts, unwittingly produced, and with of course a few variations, of follies which existed centuries ago."—*Testimony of the Rocks*, page 396.

Such is the shrewd remark of that clever writer, Hugh Miller; though I am not going to point out how his own theories of geology well illustrate this remark. I merely use it to give point to the fact—which ought to be well known, but is not—that the new forms of religion spoken of as "new thought" and "liberal" theology, which had such a vogue throughout America before the war, are in no sense new, but as old as the heathenism of India. The names and local symptoms of this doctrine are diverse, and include Christian Science, new thought, mind cure, theosophy, etc.; but they are all merely variations in a mighty wave of Oriental pagan mysticism which has swept over the Western world, and which is apparently still engulfing thousands in its optimistic subtleties.

Another point in the history of this cycle of nonsense is the German philosophy called "idealism," running back to Immanuel Kant, of a century ago, who framed the doctrine of the "two worlds," the world of sense, reason, and knowledge, and the world of thought, morals, and religion, with an absolute distinction between them, the two worlds having nothing in common with one another, and being utterly incommensurable. This doctrine, carried out and expanded by Kant's successors, has done a great deal to make popular in the Western world this type of mysticism, which in its ultimate origin can be traced back to the Buddhism of India.

#### CLEVER CAMOUFLAGE

This doctrine's boast of newness and modernness, is merely a clever kind of camouflage. Since the days of Gautama, it has repeatedly reappeared as a reaction against materialism and cold rationalism, this modern recrudescence of the

doctrine having come about as a protest against the teachings of such men as Herbert Spencer, Ernst Haeckel, Goldwin Smith, and other materialists of the latter part of the nineteenth century. The cult is essentially pantheistic, but of the mystic, spiritualistic, or idealistic type.

Like the ancient pagan mystics of the Orient, these modern mystics seek to attain a direct knowledge of divine wisdom, to shake off and escape from the evils of existence, and to merge their own individuality into what they term the soul of the universe, thereby rising to a higher plane of existence. This, they say, can be brought about, not in the Christian way, by conversion and forgiveness through faith in Christ, but by recognizing the real divinity of our own souls, by realizing that we are essentially a part of God ourselves.

From this recognition and realization, we may pass on into a state of superior religious feeling or ecstasy, in which all things of earth and time and the mortal body lose their importance and value.

as human beings, the creatures also of this same mind, come into harmony and fellowship with this supreme mind through the ways and means which God has revealed in His Word, then we also acquire power over evil both within and without, and we may rest in the happy assurance that all things will work together for our good.

#### MAN'S MIND A FRAGMENT OF GOD?

But this pantheistic mysticism asserts that the soul of man is merely a part, a fragment, of what it terms the mind or soul of the universe, the great All, the Absolute. The soul of man is thus an integral part of the only God there is, and is thus individually and personally immortal, not subject to death, or evil, or sin. And as mind is the only reality there is (so it asserts, without any proof), what we call matter, and the things of our senses, including all our ideas of evil, sin, and suffering, are unrealities, illusions, phantoms; and our minds rise to their proper sphere by knowing and recognizing this relationship. Thus, so far as man needs any salvation or deliverance, he becomes his own savior, and by exercising the powers within him, can eternally progress, and rise above everything he wishes to surmount, including disease, suffering, and death.

It would be interesting, if we had the space, to study the personal experiences of the prominent exponents of this doctrine, and notice the exact time and circumstances under which these people arrived at the knowledge of this mystical truth, as they term it. For every one of them passes through some personal experience which is analogous to the Christian's conversion or new birth; but as it is brought about by wholly different means than those laid

down in the Bible, it must be a false conversion, the devil's substitute for this great change by which a sinner becomes a child of God. The biography of Mrs. Baker Eddy, or of P. P. Quimby, would illustrate this fact. Ralph Waldo Emerson, the high priest of this pantheistic mysticism in America, also had this striking psychical experience, as did also Thomas Carlyle, an experience of which he tells us at length in his "Everlasting No" and "Everlasting Yea."

Carlyle had been under conviction for some time. He felt that he had a "call" to be a minister and preach the gospel; but he rebelled against the idea, and got



*The so-called new forms of religion now so much in vogue in the Western world are as old as the heathenism of the Orient. Christian Science, new thought, mind cure, theosophy, are direct descendants of the religions represented in the temples of Burma, India, and China. Above is the Shive Dagon Pagoda, at Rangoon, Burma.*

Thus we rise superior to all those things which hitherto have vexed or hampered the free development of our spirit. If you assert your power of will, and realize that you are essentially divine, you thereby get in tune with the Infinite, and conquer all "fear thought," all fear of sin and evil and death; for there are no such things, they are mere bogies of the lower planes of existence. Such is the teaching.

This mystical religion lays great stress on the power of mind over matter,—an obvious truth, if we mean the power of the mind that created matter, that is, the mind of God. And quite obviously, if we



into doubts and skepticism and darkness. The crisis came in 1821, when he was twenty-six years old. "All at once," he tells us in his *Sartor Resartus*, "there arose a thought in me, and I asked myself: 'What art thou afraid of? Wherefore like a coward dost thou forever pip and whimper, and go cowering and trembling? Despicable biped! What is the sum total of the worst that lies before thee? Death? Well, death; and say the pangs of Tophet too, and all that the devil and man may, will, or can do against thee! Hast thou not a heart? Canst thou not suffer whatsoever it may be, and, as a child of freedom, though out-cast, trample Tophet itself under thy feet, while it consumes thee? Let it come, then; I will meet it and defy it!' And as I so thought, there rushed like a stream of fire over my whole soul, and I shook base Fear from me forever."

The history of Ignatius Loyola, the founder of the Jesuits, is another illustration of this false religious experience; though in Loyola's case, it was not accompanied by any marked change in doctrine. Rather it merely put a fire in his bones to do and carry out a definite sort of work, which we all know was not the work of the Lord. Mohammed is another striking example of this same false religious experience, which we may well call the devil's counterfeit of conversion.

Indeed, almost every person who has been used to do a large and important work for the cause of evil, has had just such a crisis, where, face to face with special light from God, or with a duty which he was unwilling to perform, he sets his will against the Spirit of God which is speaking to him, resolutely defies it, and thereafter is apparently under almost the complete control of the powers of darkness.

Thus we see that there is no occasion to deny the reality of the mental or psychological experience of those who think they have had a direct or intuitional vision of "truth," and who make this "intuition" an infallible guide, or dignify it with imposing psychological names.

#### FLASHING TRUTH INTO THE SOUL

The Christian religion reveals to us two phases of spiritual experience, which can be distinguished only by the means through which they were brought about, and by the results which they accomplish in the lives of the persons experiencing them. For there are holy angels, which are "sent forth to minister for them who shall be heirs of salvation"; but there are also evil angels, which are constantly striving for dominion over every human soul. And just as the Spirit of God or the influence of holy angels may flash a conviction of truth into the soul in a way that makes this conviction independent of cold, logical processes, so do evil spirits have a similar power to impart false ideas, which become like a very personal experience to the one subjected to them. These false ideas appear to these people like a flash of genius, the action of the "subconscious mind," or a peep behind the scenes, a view into the realities of the universe.

But in the case of those who recognize no external criterion of truth, no infallible standard of right and wrong by which to test all these subjective impressions, such as the Christian has in the Bible, what protection is there against

the most dangerous deception? The Bible says to "try the spirits whether they are of God"; and "to the law and to the testimony! if they speak not according to this word, surely there is no morning for them."

These modern mystics recognize no such guide as the Bible, and hence are exposed to deceptions of any and every kind. They think they have a private wire direct from the throne of God, on

which they can constantly receive messages on all points of duty and religion—messages which they regard as more reliable than any they find in the Bible. Of the reality of these messages, there need be no doubt; nor need we question that their private wire is connected with a great being of the spirit world. But what an awful mistake when it turns out that the connection is from *below*, and not from *above*!

## A CALL FOR VOLUNTEERS



*India's problems are stupendous; but triumphs await the consecrated, persistent worker*

*By Missionary G. F. Enoch*

INDIA is calling for a band of consecrated self-supporting workers to come and help solve some of her economic problems, in order that those who desire to be saved with the gospel message may be reached more quickly. Two previous articles have outlined the crying need, and related the wonderful work being done by Mr. Sam Higginbottom, of the Presbyterian mission, at the mission farm at Allahabad.

This week, I bring you the record of an agricultural exposition held in April, 1918, in the native state of Gwalior, as an outgrowth of the work at Allahabad. All the arrangements were under the control of the Presbyterian mission, and under the direct charge of Professor Sam Higginbottom. He writes:

"Mr. Don W. Griffin, with his tractors actually plowing, his harrows harrowing, his pumps pumping, his fine crops of pedigreed wheat and grain, proved an attraction superior to the wrestling arena of the exhibition. Dr. Kenoyer, in his beautiful research laboratory, with experiments of all kinds that the Indian farmers could see and understand, his charts, microscopes, seed testing, was more popular than the Indian juggler who makes the mango tree grow and bear fruit under a gunny bag. Mrs. Wisner, with her demonstrations of fruit canning and vegetable preservation, showing the people of India a cheap, sanitary, and easy way of saving food, was much more popular than the nautch girl.

#### SUCCESSFUL FRUIT CANNING IN INDIA

"The maharajah [ruling prince] brought the ladies of the palace to learn her methods. As he was a 'mere man' he could not go in under the canopy, which was kept strictly *pardah* (for ladies). The fruit and vegetables were grown in the palace gardens, the jars were made in the state pottery, common Indian cooking vessels were used, and the little Indian portable stoves gave the fire for cooking and sterilization. Thus attention was drawn to the fact that India could do these things for herself, just as well as depend upon Europe and America for preserved fruits and vegetables.

"Mr. Arthur Slater from Etah had the best poultry show ever seen in India. The first prizes and grand championships were won, not by imported birds, but by birds bred in India from imported stock. Mr. Slater has good reason to be happy over the outcome of his years of labor to introduce better poultry among the low caste converts as a way to improving their economic condition and fitting them to pay the salaries of their own preachers and teachers."—*Missionary Review of the World*, October, 1918.

There is no one acquainted with conditions in India, who will not rejoice at this very practical brand of Christianity which is now coming to India. It is bound to help many of the millions who desire to become Christians, but who do not, because of economic conditions. We in India pray for the day to come when Christian work there shall be self-supporting and self-propagating. If we can get at it rightly, that day is not far away.

#### SOLDIERING FOR CHRIST

Some years ago there was written an interesting little booklet on missionary work abroad, which is so pertinent that I quote a few pages:

"Whole families might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising methods for the success of His work.

"There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others truth that is so distinctly revealed in the Word of God. There is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond.

"There are families who have means which they could use to God's glory, going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in missionary work, following the example of Christ?

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# Discovering New Life in an Old Book

*There's a Difference Between Hearsay and Personal Knowledge*

By MORRIS LUKENS



WHEN Mr. Harmon came home from work, he laid something on the table. His wife sprang eagerly forward to pick it up; and after looking at it, she threw it down with an impatient air, saying: "Oh, it's only a tract! I hoped you had brought me an interesting book to read."

As Mr. and Mrs. Harmon were both members of the church, he was a little surprised at his wife's actions, and remarked: "Didn't you ever stop to think, dear, that the Bible contains a number of books which are not much larger than a tract? The New Testament has several books—Philemon, 1 and 2 John, and I think there's another—that have only one chapter each. Matthew has less than forty pages, as I remember my Bible. So it seems to me the Good Book is really composed of a number of tracts."

"Why, that is true," said Mrs. Harmon, "but I had never thought of it in just that way before. I should not have spoken as I did, and probably I am spending too much time in reading books of fiction. What is the title of the tract?"

"It is called 'The New Testament Sabbath.'"

"Where did you get it?"

"I was obliged to go to the railroad station this afternoon, and saw some tracts in a rack, and this one aroused my attention. I have never been able to understand why we keep Sunday, when the fourth commandment says the seventh day is the Sabbath. I thought this tract might possibly help me out on the question."

"I have thought of that myself; but as the minister always calls Sunday the Sabbath, I have not worried myself very much about it."

"When I asked him about it last year, he told me it was changed at the resurrection of Jesus, but he did not have the time just then to give me the references; and as he has not given them to me as yet, I was glad to get this tract," remarked Mr. Harmon.

SUPPER being ended, they both went into the sitting room. Mr. Harmon took up the tract and began to read. After a few moments, he looked up at his wife, and said: "Why, Helen, this is different from what I thought it was going to be. Listen to what it says:

"The Sabbath was made when the world was created. And afterward, when God gave the Ten Commandments to man on Mount Sinai, and wrote them on two tables of stone, the Sabbath was placed in the very heart of them. This Sabbath commandment has stood on the statute book of God's Word ever since."

"But, for some reason, many people are keeping Sunday, the first day of the week, instead of Saturday, the seventh

day. Why are they doing this? Have they any authority for making this change? How does the great Lawgiver regard it?"

"When any law in our state is changed or repealed, a record is made of it on the statute book. If God has changed His law, He certainly would have given us a record of it in the statute book of His Word; but in no place in the Bible is any such change of His Sabbath recorded."

"Helen, here it says the Bible does not record the change of the Sabbath. Do you think we might be keeping the wrong day of the week?"

"No, of course not. How could we? I am sure our minister would know, and you remember he told you that the Bible taught that the Sabbath was changed at the resurrection of Jesus."

"Yes, I know that; but although I have asked him several times for the references, he has never given them to me, and I have also noticed that lately he has avoided me. That is why I hoped this tract would show me where the change came in. But if what the tract says is true, then we are all in the wrong."

"WHY, Harry, how could the whole world be wrong? Surely people would have found it out before this."

"But you know, Helen, the majority were wrong in Christ's time, and num-



When they were seated in their own home, Mr. Harmon said, "Well wife, what do you think about it?"

bers never make right. I think it would be a good plan if we would study this question for ourselves."

"Well, I am sure I should like to know what is right. I have not been as good a Christian as I ought to have been, and I fear I have neglected my Bible lately. I think I will take more time in the future to read it. Then perhaps I would not need to ask the minister to explain it to me."

"Do you know where the Bible is now?" asked Mr. Harmon.

"No, I am afraid I do not, but I will look for it."

After some time, she found the Bible, and dusting it well, brought it to her husband. He had been looking in his library, and had found a concordance. So they began to look up texts in the New Testament that referred to the first day of the week.

"I will find the references in the concordance," said the husband, "and you read them from the Bible. If we do not finish them all to-night, we can take the rest up some other time."

Mr. Harmon was very much surprised to find that the first day of the week was mentioned but eight times in the New Testament.

AFTER reading all these texts, Mrs. Harmon said, "Harry, these texts give no proof for the change of the Sabbath. In fact, they do not prove anything at all, except that Christ rose on the first day of the week. More than this, these texts seem to show that Sunday, or the first day of the week, is one of the regular working days."

Mr. Harmon was as much surprised as his wife, and they determined to study more deeply into the subject. As they studied, they learned that the Sabbath is mentioned over fifty times in the New Testament, but the term never once refers to the first day of the week.

After a time, Mr. Harmon asked: "Didn't Mark write his Gospel thirty or forty years after the resurrection of Jesus? And he calls Sunday the first day of the week. It says so here in Mark 16, verse 9. He did not call it the Sabbath. And Matthew says, in the first verse of the twenty-eighth chapter, that Christ rose on the first day of the week, and that the first day of the week began at the end of the Sabbath. So it seems that Matthew did not know of any change in the Sabbath either, when he wrote, twenty years this side of Christ. In fact, he calls the seventh day the Sabbath."

"And," said Mrs. Harmon, "the book of Luke was written twenty-eight years after Christ ascended to heaven, if I remember correctly; and here in

the last verse of his twenty-third chapter, Luke says the women 'rested the Sabbath day according to the commandment.' Then in the first verse of the next chapter, he says that on 'the first day of the week, very early in the morning, they came unto the sepulcher.' That must have been on Sunday. So if Luke, twenty-eight years after the resurrection, calls the seventh day the Sabbath, and calls Sunday the first day of the week, evidently he did not consider Sunday as a sacred day."

"Yes," said Mr. Harmon; "and the Gospel of St. John was written about



sixty years after the resurrection, I think; and this apostle calls Sunday, which was the day of the resurrection, 'the first day of the week.' I find this in John 20, the first verse. I wonder how it would be to look this matter up in the family Bible. I have an old family Bible upstairs that belonged to my father. I am afraid we have not made very much use of it lately; but if we could find it, I would like to see what that says about this Sabbath question."

After going up into the attic and hunting around among some old books, they found the old family Bible. Taking it downstairs, they laid it on the table, and after reading in it the texts that they had read in their own Bible, and learning they were just the same, they turned to the middle of the Bible, and there found, among other things, the following table, giving the names of the days of the week:

"1st day of the week, Sunday. 2d day of the week, Monday. 3d day of the week, Tuesday. 4th day of the week, Wednesday. 5th day of the week, Thursday. 6th day of the week, Friday. 7th day of the week, or Sabbath, Saturday."

Both had become so interested in their study, that they were very much surprised, when they looked at the clock, to find that it was nearly midnight. So they decided to defer further study till the next night.

**W**HEN Mr. Harmon returned from work the next evening, he said: "Helen, what do you think I have learned? I find that there are people holding a series of meetings on the very questions we were talking about last night. They are called Seventh-day Adventists, and they are having meetings in a little church only a few blocks from here. The minister's subject for to-night is, 'Who Changed the Sabbath?' What would you say to our going to hear him?"

When they arrived at the church, they found that the minister was already speaking; and while they did not know what he had presented before, they heard him say, "When we turn to the Bible, we learn from it the truths on this important question."

He read from the second chapter of Genesis that the seventh day of the week was the day upon which God Himself rested, and which He also blessed and sanctified. He also stated that Christ was the Creator—the One who worked the six days and rested on the seventh. It was Christ's rest day. Since Christ is Lord of all, this day became the Lord's day. When God, with His own lips, spoke the Ten Commandments from Sinai, amid the fire and the smoke, some 2,500 years after the creation, He emphasized the fourth commandment by prefixing to it the word "Remember."

"**O**N turning to the New Testament," the minister said, "we find perfect harmony in Luke 23: 54-56, where, in narrating the events after the crucifixion, Luke states that the holy women, on the sixth day of the week (Friday), prepared spices and ointments, just before the setting of the sun, and rested the following day (Saturday) 'according to the commandment.'"

"We on earth," he continued, "have a bridge across the cycles of the ages from creation to A. D. 60, when this was writ-

ten. Right across the arch, the seventh day is the Sabbath. The first day (Sunday) is called simply the first day of the week. The glorious resurrection of our Lord took place on the first day of the week. But instead of this making it a Sabbath, the New Testament writers, writing from twenty to forty years after the event, recognize the seventh day as the Sabbath. And to prove further that the resurrection did not abolish the Sabbath, John the revelator, in the year 96, still speaks of the Lord's day, thus proving that the Christ of Genesis had not relinquished His claim to His holy day,



"The law of Constantine was the first Sunday law ever enacted; and the decrees of the church councils . . . soon supplied the necessary authority for the greater part of the Christian church, which was drifting from its Biblical anchorage." Above, statue of Constantine, who arrogated to himself the authority to set up a new Sabbath.

but was still pleased to call it His own. While on earth, He had declared Himself to be Lord of the Sabbath day. Mark 2: 28. Hence the Sabbath (Saturday), and not Sunday, is and has always been the Lord's day."

**I**N reference to who changed the day, seeing that the Bible denies any divine authority for the change, the speaker directed his hearers to an interesting prophecy in Daniel, chapter 7, where the Lord showed that a power would arise which would attempt to make this change in the law. He then read some very convincing statements from the writings of the Roman Catholic Church, in which they not only claim to have made this change, but ask why the remainder of the Christian world does not follow them in other matters, since they have followed them so closely in keeping this new day.

Turning to the Protestant churches, he read from the writings of the Methodist, Presbyterian, Baptist, and other churches, the definite admission that Sunday as a day of worship and rest is no enjoined by the Word of God, but was so observed by the church a few centuries after Christ, and hence comes to us of to-day with the recommendation of long usage and veneration.

The change itself, he said, was, as might be expected, a very gradual one. It began in the early centuries of the Christian church, when there was on the one hand a hatred of anything that might be termed "Jewish," and on the other a growing desire to attract the sun-worshiping, cultured, and wealthy classes. This made the movement to drop the seventh day and accept the first day, easy and seemingly desirable. The law of Constantine was the first Sunday law ever enacted; and the decrees of the church councils, such as that of Laodicea, about 364 A. D., soon supplied the necessary authority for the greater part of the Christian church, which was drifting from its Biblical anchorage.

There has always been a minority, however, he said, who would not submit to the change; and these can be traced from apostolic days to our time. Seventh-day Adventists and Seventh-day Baptists form the chief part of that branch of the Christian church which still maintains the Sabbath of the Bible.

**O**N their way home from this meeting, Mr. and Mrs. Harmon were very quiet. It was not until they were seated in their own comfortable home that Mr. Harmon looked up at his wife, and asked, "Well, wife, what do you think about it?"

"I scarcely know what to think; but I know, for one thing, that I am going to study my Bible more faithfully in the future than I have in the past."

The next two nights found them at the same little church. After returning home Friday night, both went to bed without saying very much. But the next morning, Mrs. Harmon noticed that her husband seemed preoccupied. Finally he said: "Well, wife, I have been thinking over this Sabbath question. I have decided that since the Bible states so clearly that the seventh day is the Sabbath, He would have me obey Him; and I am not going to work to-day."

"Why, Harry, I have been thinking about that same thing; and all during the night, I have been troubled. I felt that I could not work any longer on the Sabbath, but I did not know how you would feel about it."

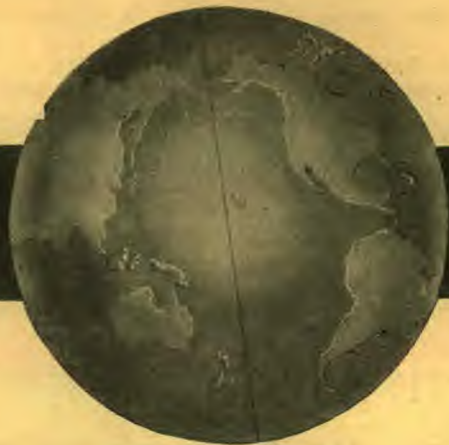
### The Debt of Prayer

**W**HEN people tell you that they pray for you, do you give any credit to their praying? Do you know how many dangers you pass through safely, how many accidents you miss, what misfortune passes you by, simply because some one is faithfully praying for you? Do you know what blessing, what good fortune, what success, comes to you because some one is asking God in your behalf? If you, and I, and we all, prayed for one another, might it not change things for us a lot? L. A. HANSEN.

"MEN either follow a leader or run before a driver."



# Creation Reversed



Dust + breath of life = living soul  
Living soul — breath of life = dust

By L. LAMBERT MOFFITT

**T**HE devil is the camoufleur par excellence, the world's champion deceiver. Aside from his own personal masquerade, probably his greatest triumph consists in his having so effectually camouflaged the coffin that many people mistake it for a ferryboat across the river Styx. He has so bewildered the minds of men that they are almost hopelessly entangled in the maze of his sophistry that death is a more abundant life.

If we pursue this logic a little further, Spanish influenza becomes a breath from Paradise; shrapnel, manna in the desert; mustard gas, an anaesthetic for the twilight birth of the soul; carbolic acid, the elixir of life; suicide, a short cut to heaven; murdered blood, a holy oblation; the hearse, the chariot of heaven; the tomb, the gate of God.

So artfully has the devil insinuated this sophistry of the immortality of the soul into the philosophic thought of the world, that it lies to-day the foundation of nearly every system of religion. He began this propaganda in the Garden of Eden, when the race was young, when he said, through the serpent, "Thou shalt not surely die." But the life of man has been but a losing race with death through all the history of the world. To-day they pass away by millions. Yet he deludes the living, who linger on the brink of eternity, into believing that the dead are not dead, but even more alive than they.

"THOU SHALT DIE"

But the Scriptures say that the devil is "a liar, and the father of it." And nowhere is this more in evidence than here. Death is not the metamorphosis of the soul, a transmutation, by spiritual alchemy, to a higher life. Death is the direct and absolute antithesis of life. "Thou shalt die, and not live." Isaiah 38: 1. It is creation reversed. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2: 7. Dust + breath of life = living soul: this is creation. "Thou takest away their breath, they die, and return to their dust." Psalm 104: 29. Living soul — breath of life = dust: this is death.

Moreover, it is death absolute. But for a promised resurrection through our Lord Jesus Christ at the last day, it would be eternal oblivion. "To him that is joined to all the living there is hope. . . . For the living know that they shall die: but the dead know not anything, neither have they any more a re-

ward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9: 4-6, 10.

"Thou prevailest forever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 20, 21. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 4. "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Psalm 6: 5. "The dead praise not the Lord, neither any that go down into silence." Psalm 115: 17.

## NO POST-MORTEM SURVIVAL

Men may call it what they choose, but this is certain: That which thinks, and reasons, and knows, and wills, and plans, and executes, ceases to function at death. Nowhere does the Bible speak of a post-mortem survival of an ever conscious immortal soul. But the Bible does say that "the soul that sinneth, it shall die." Ezekiel 18: 20.

In death, a man has no preëminence. He is brother to the insensible clod. "For that which befalleth the sons of men be-



*Shrapnel becomes manna in the desert; mustard gas an anaesthetic for the twilight birth of the soul; murdered blood, a holy oblation.*

falleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast. . . . All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3: 19, 20.

Even the sainted patriarchs of old are not in heaven—except those who have

been taken there by special interposition, as in the case of Enoch, Elijah, Moses, and those who were raised at the resurrection of Christ. Surely, if all the saints of the past had ascended straight to heaven at death, David, who was a man after God's own heart, would be there. But Peter says: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day. . . . For David is not ascended into the heavens." Acts 2: 29, 34. And Job, a tested servant of God, said, "All the days of my appointed time will I wait, till my change come." Job 14: 14. And "if I wait, the grave is mine house." Job 17: 13.

## A RESURRECTION ESSENTIAL

In fact, were it not for the resurrection, even all the righteous dead would be forever lost. "For if the dead rise not, . . . then they also which are fallen asleep in Christ are perished." 1 Corinthians 15: 16, 18. But, precious promise: "In Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." Verses 22, 23. Isaiah says: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26: 19. Why awake and sing, if, since the day of death, they have not ceased to sing around the throne of God?

In this verse from Isaiah, as in so many scriptures, death is likened to a sleep. The psalmist says, "Lighten mine eyes, lest I sleep the sleep of death." Psalm 13: 3.

This truth, and, in fact, the whole philosophy of death and the resurrection, is forcibly illustrated by the story of Lazarus, the brother of Martha and Mary, recorded in the eleventh chapter of John. "Then said Martha unto Jesus, Lord, if Thou hadst been here, my brother had not died. . . . Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live."

## CALLED FROM THE TOMB

Jesus asked, "Where have ye laid him?" "They said unto Him, Lord, come and see. . . . Jesus therefore, . . . groan-



ing in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

"Then they took away the stone from the place where the dead was laid. And

Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. . . . And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

It is worth noting whence Jesus called Lazarus. The record does not say that

Jesus lifted up His eyes to heaven, and called Lazarus' departed "immortal soul" from the blissful abodes of light, from the fragrant fields of Paradise, or from his mansions in the skies, to lay down his harp and crown and palm of victory, and come back to this earth, to reoccupy his putrefying flesh. No; He called Lazarus from the tomb.

And he came forth a whole man. His

(Continued on page 15)

## THE HOME OF JESUS

*"Lincoln, the emancipator of the colored folks, came from a log cabin; and Christ, the emancipator of all races, from a poor carpenter's cottage."*

By

WILLIAM P. PEARCE



CHRIST AT THE PEASANT'S HOME

JESUS had several places where He visited or dwelt. The day after John baptized Jesus, two disciples, following Him, asked, "Rabbi, where dwellest Thou?" "He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day." John 1: 38, 39. This proves that Jesus had a dwelling to which He could invite and in which He could entertain guests.

After John had been imprisoned, Jesus left Nazareth, and "came and dwelt in Capernaum" (Matthew 4: 13); and "it was noised that He was in the house" (Mark 2: 1). The correct reading is, "It was heard that He was at home." Meyer says, "The house where Jesus dwelt" is meant. The Greek demands this. So in Mark 3: 19, "He comes home."

In Matthew 21: 17, after Jesus had taken His ride into Jerusalem, we read that He "went out of the city into Bethany; and He lodged there." This was doubtless the home of Mary, Martha, and Lazarus.

But Jesus had a real home. Luke, in describing His actions after the temptations, said, "He came to Nazareth, where He had been brought up." Luke 14: 16.

The home is the pivotal center around which all influences and powers revolve. In after years, memory recalls and revisits it, until one's deepest emotions are stirred.

Nazareth was a much different place from what many people think. It was not an obscure village hidden among the hills. Five times in the Gospels it is called a city. (Matthew 2: 23; Luke 1: 26; 2: 4, 39.) Dr. Selah Merrill, who was for many years United States consul at Jerusalem, and who wrote the book "Galilee in the Time of Christ," estimates its population during the life of our Lord at 15,000 or 20,000. Galilee, in which Nazareth was situated, is said to have had a population of three million persons.

The most prominent highways of the land passed through or near Nazareth. It is said that Judea was on the road to nowhere, but Galilee was covered with roads that led everywhere. Here was the road to Jerusalem, often crowded with pilgrims; the road from Egypt, with its merchant caravans; the highway between Acre and Damascus, "along which legions marched, and princes swept with their retinues."

"Of all things in Galilee," wrote George Adam Smith, "it was the sight of those immemorial roads which taught and moved me most—not because they were trodden by the patriarchs, not

because the chariots of Assyria and Rome have both rolled along them, but because it was up and down them that the immortal figures of the parables passed,—the merchantman seeking goodly pearls, the king departing to receive his kingdom, the friend on a journey, the householder coming suddenly upon his servants, the prodigal son coming back from the far-off country."

Nazareth was, without a doubt, beautifully situated. From the ridge of the hills that formed the basin in which it lay, Jesus could see the Plain of Esdraelon, the Lake of Galilee, and the far-away Mediterranean. One or two hours' walk, and He could be at Cana, or Nain, or Endor; five hours eastward, and He could reach the Sea of Galilee; six hours westward, and He would be at the port of the Great Sea through which Roman news and Roman merchandise poured into Palestine. All these historic places must have been pointed out many times by Mary and Joseph.

The home of Jesus in Nazareth was no doubt a very humble one. In every age, God has called from insignificant dwellings significant characters. Lincoln, the emancipator of the colored folks, came from a log cabin; and Christ, the emancipator of all races, from a poor carpenter's cottage.

The Nazareth home of Jesus must have been a model home. His foster father is mentioned as "a righteous man." (Matthew 1: 19.) His mother was a good woman. Her song, as recorded in Luke 1: 46-55, shows that she was poetic, pious, and versed in Scripture. The public utterances of Jesus during His ministry show an intimate acquaintance with the books of the Old Testament, which were a part, or perhaps the whole, of the family library.

The home of Jesus was also prophetically significant. (Matthew 2: 23.) When Philip was telling Nathanael about Jesus, Nathanael asked, "Can there any good thing come out of Nazareth?" John 1: 46. Nazareth had a reputation none of the best, because of some bad folks; or it may have been, too, that no distinguished good person had ever come from it. No one but Jesus distinguished it until it came into note in the time of Constantine. But when Constantine is forgotten, Jesus and His association with His childhood home will be remembered. With John Howard Payne,

"Be it ever so humble,  
There's no place like home."





# EDITORIAL



## THE DOOM OF INTOLERANCE

**D**ESPOTIC, intolerant religions, it may be safely said, have been the greatest curse of all the ages. And remarkable indeed are the warnings in the Bible against the evil forces that in the name of religion have sought to enslave the souls of men.

A few weeks ago the prophecies and warnings applicable at this time against false religions were studied, as found in the thirteenth and fourteenth chapters of Revelation. Last week attention was called to the prophetic warning in the seventeenth of Revelation against the false religion introduced under the symbol of a harlot, which carried on her forehead the name of "Mystery" and of "Babylon," and was styled the mother of the abominations that have been done in the earth.

But the story is not finished in the seventeenth chapter. The warning continues over into the eighteenth chapter, and should be thoughtfully studied. The words of this eighteenth chapter of the book of Revelation—quoting again from the American Standard Revised Version, and for ready reference retaining the numbering of the verses—read as follows:

"After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory. 2 And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. 3 For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

"4 And I heard another voice from heaven, saying, Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: 5 for her sins have reached even unto heaven, and God hath remembered her iniquities. 6 Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. 7 How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning. 8 Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her.

"9 And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning, 10 standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come. 11 And the merchants of the earth weep and

mourn over her, for no man buyeth their merchandise any more; 12 merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyine wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble; 13 and cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and merchandise of horses and chariots and slaves; and souls of men.

"14 And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all.

15 The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning; 16 saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl! 17 for in one hour so great riches is made desolate. And every ship master, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off, 18 and cried out as they looked upon the smoke of her burning, saying, What city is like the great city? 19 And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

"21 And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all. 22 And the voice of harpers and minstrels and flute players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the

voice of a mill shall be heard no more at all in thee; 23 and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived. 24 And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth."

A mighty angel is commissioned of God to bring his invisible presence and power to the support of those charged with giving the warning message against the great sins of Babylon. This message of warning is clothed with "great authority," and the whole earth is enlightened by its glory, so that none are left with any excuse for being lost. This message of power is to disclose to the world the great fact that Babylon is fallen—a message that in import and power is the same as the warning of verses 6-12 of Revelation 14. This mes-

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Dr. Abraham Aaron Yudelovitch, who was elected chief rabbi of the United States at a recent gathering in New York of three hundred rabbis from all parts of the world. He is the supreme court in all discussions of Jewish Talmudic law. Dr. Yudelovitch has declared to the press that he wants to help all the Jewish people and make them contented and happy. To do this, he will inaugurate a Beth Din, or court, in his home in New York, where his people may come to him as they did to Solomon of old, and have their troubles and disputes settled without recourse to civil courts. Justice will be according to the ancient Hebraic laws. But he also hopes to see the day when Palestine shall again be governed absolutely by and for the Jews. He is an ardent and enthusiastic Zionist.





Judas was an example of one who continually resisted the pleadings of the Holy Spirit, until it was too late.

# The Unforgivable Sin

May we know what it is? And can we tell if we have committed it?

By O. A. JOHNSON

**PARDON**, or forgiveness of sin, is conditional. Sins against God or Christ may be forgiven when the conditions of pardon are complied with; but sin against the Holy Spirit will never be forgiven, either here or hereafter. Matthew 12: 31, 32. To get a clear view of sin and forgiveness, we must seek to learn what the Word of God says about them.

**Sin Defined.**—"Sin is the transgression of the law." 1 John 3: 4. But "where no law is, there is no transgression" (Romans 4: 15); for "sin is not imputed when there is no law" (Romans 5: 13). Sin is missing the mark; that is, failing to do that which we know to be right. Sin is therefore disobedience to the law of God or to any of the teachings of Jesus Christ.

**Different Kinds of Sin.**—Sins are not all equally heinous in the eyes of God. There are first different kinds of sins of ignorance, such as sins of total ignorance, sins of willful ignorance, and sins of ignorance through unbelief. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak ["excuse," margin] for their sin." John 15: 22. Such sins as are committed in total ignorance of God's will may be regarded as sins of total ignorance, and the Lord "winks" at them; but as soon as light comes, such sins must be repented of. Acts 17: 30; Leviticus 4: 27-31.

#### WILLFUL IGNORANCE OF NO AVAIL

There is another kind of sin of ignorance at which God does not wink, and that is sin of willful ignorance. Some do not care to hear Bible truth, fearing they might hear something that would convince them of error. Hence they refuse to hear, thinking that so long as they do not know, they will not be held responsible. For such willful ignorance there is no excuse, and God will hold them responsible for truth which He sent them but which they would not hear. 2 Peter 3: 5.

Then there is the sin of ignorance through unbelief. Some hear gospel sav-

ing truths, but do not believe them. Paul sinned thus "ignorantly in unbelief"; but he repented most heartily when he saw his error, and hence he was pardoned. 1 Timothy 1: 13.

Then there are sins which so many commit, all the time conscious that they are disobeying God. Some who profess to believe and serve the Lord, at times sin grievously under special temptations of Satan, as David and Peter did. 2 Samuel 12: 7-13; Matthew 26: 69-75. Yet both of these found pardon, but only by humble confession of their sins, and faith in God's promise of forgiveness. Willful and presumptuous sins against God are very grievous, and under the theocracy of Israel, were punished with death. Numbers 15: 30, 31; Hebrews 10: 28.

**The Unpardonable Sin.**—To lie against or blaspheme the Holy Spirit is an unpardonable sin. Jesus did His miracles, healing the sick and casting out devils, through the agency of the Holy Spirit. The unbelieving Jews recognized His great power to work these miracles, but they said He cast out devils "by Beelzebub the prince of devils." Jesus replied that "if Satan cast out Satan," then he was opposing or working against himself, and his kingdom would thereby fall. Then Jesus told them plainly that He cast out devils through the agency of the Holy Spirit, and that in persisting in saying that He did it by Beelzebub and not by the Spirit of God, they would be guilty of blasphemy against the Holy Spirit; and for such blasphemy, there was no forgiveness either in this world or in the world to come. Matthew 12: 22-32.

#### REPENTANCE MADE IMPOSSIBLE

Again, when a person is truly born of the Spirit of God, he then experiences a change of heart and mind which no one truly knows but he who is thus regenerated. Such are then "sealed with that Holy Spirit of promise," which witnesses with them that they are children of God. John 3: 5, 6; Ephesians 1: 13; Romans 8: 14. When a person who has thus "tasted of the heavenly gift," and is made a "partaker of the Holy Ghost," falls from grace, and denies this Christian experience, he would thereby lie or sin against the Holy Spirit, and hence future repentance would be impossible for him. Hebrews 6: 4-6.

But there are many truly converted persons who backslide, or fall from grace, who do not deny their Christian experience; and such may be, and many of them are, renewed to repentance. Had David not confessed his sin when reproved by the spirit of prophecy through Nathan, but denied it, he would thereby have sinned against the Spirit that revealed this sin to the prophet. 2 Samuel 12: 7-13. The unforgivable sin, however, is not committed in a second of time, or by any one specific act, but is the gradual process of repeatedly rejecting the voice of the Spirit through the conscience.

Since the Holy Spirit is God's appointed means of revealing Himself to human beings, therefore when a man sins against this divine agency by blasphemy or utterly denying its operations upon his own heart, he thereby cuts off the Lord's own appointed agency to work for his salvation, and therefore never again does the Spirit of God strive with that person. He is left to himself; never again does he feel any desire to serve God. His conscience is dead; no more does he feel any sorrow or remorse for sin or crime.

#### PREREQUISITES TO PARDON

God pardons the sinner on certain conditions, and the sinner must comply with these in order to obtain forgiveness for all sin.

**Conviction of Sin.**—"By the law is the knowledge of sin." "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 3: 20; 7: 7. But many persons admit that they are sinners, yet do not sense the heinousness of sin. It is the office of the Holy Spirit to "reprove [margin, "convince"] the world of sin." John 16: 8. The Spirit will make sin appear in its true light. It will produce sorrow and deep contrition for sin, unless the sinner hardens his heart against this convicting agency.

**Sorrow for Sin.**—No one will see or feel the necessity of repenting of his sins, until he has been divinely convicted of his wicked course. But sorrow for sin must be so deep and so great that he is willing to clear himself of all his transgressions before God by confessing and forsaking them. Some persons are very sorry for wrong acts when caught in them, and of course are then very willing to acknowledge their sins. That is sorrow according to this world, while true contrition for sin will lead the erring one to confess his wrongs though they be unknown to his fellow men. Psalm 51: 17; 2 Corinthians 7: 9-11.

#### CONFESSIONS REPEATED DISHONOR GOD

**Confession of Sin.**—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Psalm 32: 5. The same sin or sins should not be confessed over again. The second or third confession of the same transgressions is evidence that we doubt God's promise to forgive, and that dishonors God greatly.

**Believe God's Promise of Pardon.**—In order to obtain forgiveness of sin and have peace of mind, we must believe His promise to forgive our sins. Every penitent sinner must believe the Lord's promise to forgive all sin and to cleanse from all unrighteousness, as though that promise were made directly and personally to him; and as soon as that is fully



grasped by faith, he will find peace and joy unspeakable.

*Sins Forgotten.*—God not only forgives sins, but He forgets them, and remembers them no more. The Lord casts them into the depths of the sea, to be forgotten forever. Jeremiah 31:34; Micah 7:19. It is the work of the Holy Spirit to convince us of unconfessed sins; but the devil will torture us by ever holding up before us our past confessed and forgiven sins. To these annoying suggestions we must pay no attention.

#### SQUARING A PERSONAL INJUSTICE

*Confessions to Our Fellow Men.*—One cause why some fail to obtain peace of mind after having confessed their sins to God, is because they have sometime wronged another in word or deed, and have not made that right, and are not willing to make it right. Such sins must be confessed to the person wronged; and if restitution is necessary, that must be made as far as possible.

If the whereabouts of a person wronged is not known, or he is dead and has left no relatives to whom restitution could be made, then a trespass offering may be brought to the Lord, with one fifth of the value thereof added. If this is done, and the trespass is confessed to the Lord, then such offense will be forgiven, and the obstacle to full pardon of all sin will be removed. See James 5:16; Luke 19:8; Numbers 5:6-8.

"How may I know that my sins are pardoned?" If all sins are sincerely confessed, with faith in the Lord's promise to forgive them, then the penitent sinner has a right to claim that his sins are all pardoned. Perfect faith in God's forgiving love will give sweet peace and joy in the heart, such as the world cannot give. Love for his fellow men, and an earnest desire to see them saved from sin, will fill his heart. Old things will have passed away, and all things will seem new to him. 2 Corinthians 5:17. He will have an earnest desire to obey all the commandments of God. He will "delight in the law"—not only "love the law," but love to keep it. Psalm 1:2; 119:97; 1 John 5:3. The law formerly written on tables of stone will then be written in the heart by the Spirit of God. 2 Corinthians 3:3; Jeremiah 31:33, 36. Such an experience is evidence of true gospel regeneration.

#### GOD NEVER MOCKS US

"But I am too great a sinner to be forgiven, or have committed the unpardonable sin." When a person has committed the unpardonable sin against the Holy Spirit, he will never afterward have any remorse for sin, or any desire to seek a reconciliation with God. When a person grieves over his sins, and desires the Lord's pardon, that is most satisfactory evidence that he has not sinned away his day of grace.

A person may have committed great sins, as did David, who committed adultery with a woman, and plotted the death of her husband; but as he grieved most deeply over his great sin, and acknowledged it when reproved by Nathan, God in mercy forgave him. Read Psalm 51:1-13; 2 Samuel 12:7-13. Or a person may, like Peter, knowingly have denied his Lord with cursing; but as Peter repented in bitter weeping, he was pardoned. Matthew 26:69-75; Luke 22:31, 32.

So may persons now be as guilty of great sins as were David and Peter, yet upon true contrition, be pardoned as these men were. From Isaiah, chapter 1, we learn that Israel were guilty of very heinous sins, being rebellious, companions of thieves, taking bribes, oppressing widows and orphans; yet the Lord says that though these sins were crimson red, He would make them white as snow, if Israel would put away the

evil and learn to be obedient. Verses 4, 16-19, 23.

The Lord never will mock a poor penitent sinner by pleading with him through the Holy Spirit to repent of his sins, and then, when the sinner pleads for pardon, refuse to forgive him. A God of love never has refused and never will refuse to pardon a penitent sinner. Only believe in God's pardoning love, and you will enjoy the peace of Christ forever.

## "Lucifer, Son of the Morning"

By Meade MacGuire

**A**MONG all the inhabitants of the universe, there was perfect harmony and happiness; because not one had exercised his will, or power of choice, contrary to the holy and eternal principles of God's government. But a time came when one of the most exalted beings in heaven made a choice contrary to the divine law. The experience is described briefly in the fourteenth chapter of Isaiah:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High."

Five times he said "I will," contrary to the principles of the divine government. It was this exaltation of self which proved his downfall. God, in His infinite wisdom, had clearly set forth the principles which would make forever secure the peace and happiness of the universe; but He could not compel His subjects to obey, for then they would not be free. Lucifer determined to have his way instead of God's.

Something of the exalted station and noble endowments of this mighty angel are stated in Ezekiel 28:

"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. . . . 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. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

Lucifer was created perfect, and was surrounded with all the safeguards and all the incentives to do right that other intelligent beings had. Therefore no reason can be given why he sinned. He simply chose to exercise his will in opposition to the divine law, and nothing remained but for him to suffer the inevitable consequences. It was rebellion against God's government; and either Lucifer would overthrow the government, or the government must overthrow Lucifer.

God bore with this erring angel, and exhausted every resource of divine wisdom and love to save him; but he only grew more determined in his rebellion, misrepresenting the character and government of God, and persuading as many as possible of the other angels to join with him. Such is the nature of sin. It works like leaven. It spreads like an evil disease; and wherever it is cherished, others are contaminated and degraded and destroyed by it. Such a course could have but one result, of which we read in the twelfth chapter of Revelation:

"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. 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."

Why did not God blot out the transgressors at once, before sin could spread any farther?—At that time, sin had not developed so that all could understand its true nature. There had been no curse in the realm of nature, no death, no physical suffering. Had God instantly destroyed the sinners, doubtless all the intelligent beings in the universe would immediately have become afraid of God. If they had seen Him blot out of existence a mighty angel as soon as he disobeyed, and before they comprehended the real nature and consequences of sin, all real freedom would have departed, for they would then have regarded God with suspicion and fear, and would have obeyed Him because they dared not do otherwise. They would doubtless have believed the very thing Lucifer had said, that God was a tyrant, and that they were not free, but were restricted by unjust laws.

It seems, therefore, that God was obliged to let sin run its course, so that all could see its true nature. Then when it was understood, all created intelligences in the universe would join with the Creator in utterly condemning and destroying sin, and it would never rise up again.

"CHARACTER is the power to stand alone even if all about you take another point of view."

PUT not thy soul in Satan's hands, in hope to have it back again by Christ. Cursed is he who sins in hope.—Clark.



## Unvarnished Spiritualism

(Continued from page 1)

been working for months making a canoe out of the trunk of a huge tree. If a cry of ill omen should be heard from one of these birds, the men will instantly cease their work, and leave the partly finished canoe to rot. It is not an uncommon thing in Borneo to run across such partly worked logs as these, which have been abandoned. A new house is never built till the time is pronounced favorable by the omen birds.

The natives make money selling camphor gum, which they obtain from camphor trees they find and cut down in the jungle. But when they go out in search of these trees, they are very careful to observe the omens. If an unfavorable omen should be heard, the expedition would return home immediately, for they believe then that their search for camphor trees would be unsuccessful. Thus faith in omens shows that these natives believe that the supernatural powers wish to communicate with mortals, and take this means of doing it.

### FOOLING THE SPIRITS

Another peculiar practice followed by these people is their secrecy regarding names. If a child should fall sick, they believe that the sickness is caused by a spirit which wishes to take the child's life. Often on recovery, the name of the child will be changed. The idea is that should the spirit return at a later date to attack the child with sickness, he will no longer hear its name mentioned, and thinking that it has either died or gone to another place, will go away and leave the child in health. The names of children are sometimes changed several times for this reason. Adults will seldom use their own real names. When a child is born, the parents will be known as the father of — and the mother of —. In this way, the spirits are supposed to be baffled in their schemes to cause sickness and death.

The same practice of suppressing names is used in the search for camphor. When any of the people are about to set out on an expedition to gather camphor, they are particularly careful not to mention the word "camphor." Should some one be so careless as to do so, spirits would inform the spirits of the camphor tree that was to be felled, and the camphor would be hidden away so that it could not be found. The same is true of a fishing expedition. The word "fish" is sedulously avoided, in order that the fish shall not be warned and so escape. If it is necessary to refer to camphor, it is spoken of as "the stuff that smells." Fish are likewise spoken of as "leaves that float on the water."

When a Dyak dies, he is supposed to go to the realms of bliss. His soul is thought to be able to return and aid his friends and relatives on the earth, and at times its aid is invoked. When the burial ceremonies are performed, a fowl is sacrificed to keep the spirits from harming the mourners. Food and implements are buried with the corpse, for the use of the spirit in the future life. Before the British government forbade it, the relatives of the deceased were expected to secure a human head to add to the sacrifice, before they could cease mourning.

In times of danger and want, the aid of the spirits of the dead is invoked. Oftentimes a man will spend a night in a graveyard or on the top of a hill, with the hope that the spirits of his dead relatives will come to him and in a dream or otherwise tell him of some charm or other means by which he can overcome his difficulties or gain his desires. Dyaks who stay all night in places like these, must be very brave indeed; for they have a mortal terror of both graveyards and hilltops, for fear of being harmed by the spirits. Many of the Dyaks have raised scars on their bodies, that they aver were left by the spirits that seized them. Should a man be so unfortunate as to be seized around the neck by a spirit, he would be choked to death.

The Dyaks believe that the spirits of those whose heads they have taken, become their servants in the future life.



A giant jungle vine in the Sarawak country, where the Dyaks live. These primitive spiritualists believe that these trees are the homes of the spirits of evil, and the greatest care must be taken not to offend them. Curious methods are used to find out whether the resident spirit has any objection to the cutting down of the tree.

One who has been a brave warrior and has taken many heads will have many servants to wait upon him in the Dyak heaven.

Among some tribes, it was customary, when a chief died, to sacrifice a slave in his honor. The poor wretch, usually a woman, would be put into a bamboo cage, and then the tribe would stand about the cage with spears, and thrust them into the body of the victim, being always sure not to inflict a mortal wound and thus end too early the life of the sacrifice. Often six or seven hundred wounds were inflicted in this way before the sufferer died from loss of blood. The head of the slave would then be cut off and placed on a pole over the grave of the chief.

### THE INSTIGATOR OF SUCH DEGRADATION

We may well shudder at the mere thought of such horrible practices, but it is not difficult to see what is the cause of them all. When Satan was cast out of heaven, it became his studied desire to do all he could to turn men aside from the worship of the true God, and so cause them to worship him. He even attempted to persuade Christ to bow

down before him. How successful he has been in carrying out his designs upon these simple children of the jungle, we can well see. They have been led into the idea that the spirit of good has no power to protect them from the displeasure of evil spirits, and so the positive worship of God in any form is practically neglected. Then there has been instilled into their hearts a terrible fear of the evil spirits. Finally they have been led to worship these evil spirits, and to sacrifice to them, with the hope of thus protecting themselves from attack and other forms of danger.

It is terrible to think of the depths of misery that these poor mortals have reached through being led by the Arch-deceiver. Yet how many, even in the most civilized nations of the earth, are beginning to follow the same power, manifested in spiritualism, with the hope that they will be led upward into higher realms of thought and knowledge. These poor Borneans are spiritualists of the first degree, and have reached the condition that is the inevitable result of such beliefs and practices. Let those who think that they have discovered some new truth or knowledge in spiritualism, take their warning from the degraded, slavish superstitions to which the natives of Borneo are subject, and shun the influence that leads, not upward, but downward.

## A Call for Volunteers

(Continued from page 4)

"But we can say nothing more than what has been said. Instruction has been given, but how few have acted upon it! How few men have been sufficiently interested to go without the camp, bearing the reproach of Christ! God calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the Master.

### MONEY OR SOULS

"To answer this call, self-sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location and move their families into regions that are in need of the light and truth, in order that their example may tell upon those who shall see in them representatives of Christ?

"If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine out through them, a great work might be accomplished. In fields where the conditions are so objectionable and disheartening that many workers refuse to go, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. Self-supporting missionaries are often very successful. They may not receive financial support; nevertheless let them go forward praying, singing, teaching, living the truth.

"God calls for workers to enter the



whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? Go forth in faith, and God will be with you. Nothing is so successful as success. Let this be secured by persevering effort, and the work will move forward. New fields will be opened. Many souls will be brought to the knowledge of the truth.

What is needed is increased faith in God."—"Sowing Beside All Waters," pages 38-42.

I cannot refrain from repeating the prayer of Prof. Sam Higginbottom, though it was quoted last week: "O Thou Lord of the harvest, send forth quickly laborers equipped with plows, harrows, mowers, silos, and good cattle into this great needy field of India."

## The Sanctuaries of Jehovah

*The Type of Thorough Repentance Anciently—Its Practice Equally Needed To-Day*

By RODERICK S. OWEN

THE trespass offering made by the ancient Israelites was a subdivision of the sin offering, and was required where one person had done another a wrong, especially where a wrong influence had been exerted upon another, or the person wronged had been deprived of any right, property, or privilege.

In the fifth and sixth chapters of Leviticus, the trespass offerings are presented, and the conditions requiring them are particularly described as follows:

When a person took part in a sinful act, or countenanced it in any way, or sought to hide from authority the sin of another, he was guilty of a trespass. Leviticus 5:1-4. If a soul heard the voice of swearing, or was told about it, or if he touched any unclean thing, or heard a vow by another to do evil or to do good, and did not rightly relate himself to the matter, he thus became a partaker of the wrong, and was guilty of a trespass.

To illustrate: Suppose a Christian stands by and hears a man cursing, or some one who did hear it tells him about it, and he treats the matter lightly, or appears amused over the thing, or perhaps repeats the language in a light way, instead of showing, by word, look, or act, that he disapproves of it. Is he not guilty? Has he not exerted a wrong influence over others, and thus done them a wrong?

Or suppose a wrong has been done, and he has contributed even in a small way to the doing of it, or has encouraged another in doing it, or spoken lightly of the matter when he heard it had been done. Has he not touched the other man's uncleanness, and is he not guilty before God? Should not a Christian's life in every look, word, and action tell on the side of truth and righteousness?

### AN ACCOMPLICE IN CRIME

Or if you know of a wrong which some one plans to do, and you take no steps to prevent it, or if you see or hear of a wrong which has been done, and you make no effort to bring about a correction of it, you are guilty before God. Even in the eyes of human laws, and be-

fore the courts in criminal matters, the one who knows of a contemplated murder, and does not report or try to prevent it, is counted an accomplice before the act. And one knowing of a murder which has been committed, if he does not report the matter to the proper authorities, is counted an accomplice after the act.

Surely, in the light of these scriptures, a professed Christian who will jest and laugh at the man who gets angry and swears, or at the besotted inebriate as he staggers by, cursing, or the Christian who acts amused on seeing or hearing of anything sinful, or who by word, act, or look gives countenance to sin, is exerting a wrong influence, and is guilty before God. How carefully ought we to walk! How much it means to live worthy of His holy name!

When any one has kept back anything which belongs to God, he is guilty of a trespass, and must add a fifth thereto in the day of his confession. Leviticus 5:15, 16.

In fact, to all sinful acts of which we find ourselves guilty, we should give careful consideration; and if we find in them any fraud which has deprived another of any right, property, or privilege, we must confess the trespass, and make restitution as far as possible, adding thereto a fifth part to cover all the wrong. For thus saith the Word:

"If a soul sin, and commit a trespass against the Lord, and lie unto his neighbor in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbor; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering." Leviticus 6:2-5.



Thus we see, by the Scriptures, that the man who has wronged another in any way cannot be forgiven by simply going to a mourners' bench, acknowledging himself a sinner, and there shedding many tears. All these are good in themselves, but they are not sufficient. He must add to his sorrow for the sin a liberal restitution to the one wronged, if possible. If he is not able to do so at once, then he must promise and endeavor to do so as soon as he can. In such cases, God will accept the will for the deed; and where sincerity is apparent, men are almost certain to do the same.

This is Bible repentance as expressed in type; and when followed out in faith, it led to justification before God. Upon this kind of repentance, man will set his seal of approval, because he sees in it sound sense and justice. God does no less.

If more of this kind of repentance were found among the professed followers of Jesus, how many sins might be blotted from the record books of heaven, and how much stigma might be lifted from the name of Christianity, and how many would through this means be drawn to Christ! Let all remember that "he that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13.

In case a person was not able to bring a lamb or a goat for his trespass offering, he could bring a young turtledove, or a pigeon. Or, if he could not get these, God would accept even a little fine flour. Thus are we taught that the sin offering is within the reach of everybody.

God has provided us the sin offering and the trespass offering in Christ; but we must bring the confession and the restitution, and by faith claim Him as our offering.

## The Truth About the Millennium

(Continued from page 2)

the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4:23-27.

From this, we see that the condition of the earth during the millennium will be that of a waste, desolate wilderness. There will be no man here. The righteous will be in heaven. The wicked will all be dead. The cities of the earth will be broken down at the appearing of the Lord. All the works of man will be destroyed. Darkness will cover the earth. The bodies of the dead will be from one end of the earth to the other. There will be no one to lament them or to bury them.

### SATAN CHAINED

It is, indeed, the earth in this condition which is termed "the bottomless pit," into which Satan will be cast and bound. The term "bottomless pit" is used in Revelation 9:1 and 2, and is there applied to the Arabian desert, from which issued the hordes of Saracens and Turks described in that chapter. The term means any place of darkness, desolation, and death. And when the earth, during the millennium, returns to its original condition of chaos, "without form and



void," it becomes "the bottomless pit" of Satan's captivity.

Here, in this desolate earth, with its cities broken down, and its whole expanse a great wilderness, with none of the human race left, Satan will be compelled to stay for one thousand years. He will be bound with a great chain. This chain is not a literal chain, but a chain of circumstances. He will be unable to do anything in the work of deception. He cannot deceive the righteous, for they are then in heaven, out of his reach. He cannot deceive the wicked, for they will all be dead. By the very circumstances of his position, he will be bound; and he must of necessity remain bound until some change is brought about in the condition of either the righteous or the wicked.

While this is not Satan's final punishment, it is a just preliminary to it. Sin causes the wreck of the world. Sin causes the cities of the earth to be broken down. Sin causes the wicked to be slain. Sin makes the earth a desolate wilderness. And all this is the work of Satan. This is the result of the rebellion he started in heaven and continued on the earth.

And during the thousand years of the millennium, he will be made to understand what it all means, what its results have been. This ruined world will be his handiwork. And he will be compelled to view the results of his work for a thousand years. He will be compelled to live in the conditions he himself has brought about. His work of deception will be checked. The righteous will have escaped his grasp at last, and will be enjoying the delights of heaven at the court of the King of the universe. The wicked will be before him, but they will be cold in death.

#### THE DEVIL'S CHAIN BROKEN

The great chain which will bind Satan will be broken by the resurrection of the wicked at the end of the thousand years of the millennium. "The rest of the dead lived not again until the thousand years were finished." "And when the thousand years are expired, Satan shall be loosed out of his prison." Revelation 20: 5, 7.

Now, if "the rest of the dead lived not again until the thousand years were finished," then when the thousand years are finished, the rest of the dead, or the wicked, will live again. The resurrection of the wicked will take place at the close of the millennium. This will release the devil, and provide him some one to work with again and deceive. The earth's emptiness, its lack of all human inhabitants, will constitute his binding, and the resurrection of the wicked will effect his release.

And no sooner will the wicked be raised from the dead, than Satan will begin to plan his last great attempt to overthrow the government of God. When the wicked are raised, he will have a greater host at his command than ever before in the entire course of his rebellion. All the wicked who have ever lived upon the earth will be under his full control and ready to do his bidding. Among them will be those who have attained great skill in warfare. And all the angels who were cast out of heaven will still be with him, and in such desperation as to be ready for anything. Satan will lay before them a great project, and they will agree to it, and lay their plans to carry it into execution. They will be led to hope for success; but

instead, they will meet their eternal destiny in oblivion.

It is at this time that the third coming of Christ to this earth will take place,—His coming with His people, one thou-

## Bellah's Sermonets

THE Sabbath is the world's birthday.

Some folks think they can make their own Sabbath.

God made the Sabbath when He made everything else.

The second Adam made the Sabbath for the first Adam.

God gave man the Sabbath. Why should man give it away?

The Sabbath commandment is in the very bosom of the law.

The Sabbath was made out of one whole day, not parts of two.

The Sabbath commandment is the longest one in the Decalogue.

Since Christ made the Sabbath, it must be the Christian Sabbath.

The Sabbath commandment is the only one that begins with the word "Remember."

God gave man a holy Sabbath and a pure woman, and the devil is still after both.

The Sabbath day can no more be changed than can one's birthday, or Independence Day.

Marriage and the Sabbath are the only institutions that have come to us out of Eden.

Sunset marks the end of one day and the beginning of another. God does not mark off the days with an Ingersoll or a Big Ben.

The seasons mark off the years, the moon marks off the months, the Sabbath marks off the weeks, and the sun marks off the days. We need all.

A pearl of wondrous beauty, clasping a week of time;

A note of heavenly music, making the week sublime.

A breath from Eden's bowers, laden with perfume sweet;

A day apart for worship low down at Jesus' feet.

The Sabbath of Jehovah, the Sabbath Of long ago;

The Sabbath, changeless, holy, a heavenly rest below;

The Sabbath Jesus honored by resting in the grave;

Memorial of creation, of power the soul to save.

CHARLES G. BELLAH.

sand years after His coming for His people. This coming we shall consider in another article.

"HEAVEN is very high, but the way is very low."

## The Doom of Intolerance

(Continued from page 9)

sage of power, coming in such detail as the chapter under consideration presents, shows that our heavenly Father is in loving earnestness seeking to win every soul from sin, and to call each one into the shelter provided against the storm that is bursting over old Babylon, as she goes down with her load of corrupting iniquities to complete destruction.

How clearly do the first verses of this chapter affirm that the demons themselves have taken possession of Babylon, so that she becomes—to use the marginal rendering—"a prison of every unclean spirit"! These verses lead the mind back to verses 12-15 of chapter 16, where the spirits of demons, through the beast and the false prophet, inspire the whole world with the spirit of war.

As was suggested last week, the symbol of Babylon used in these chapters in Revelation, represents a religious power that not only is corrupt in itself, but allies itself with the kings of the earth, so as to use their power and influence in seeking to enforce her despotic decrees. And so in the third verse of this chapter, we find the thought repeated that Babylon is in league with the kings of earth.

But some of God's own true children are in Babylon; for in warning tones, the invitation is sounded, "Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues." And we may be sure that when God sends the warning to come out, He will accompany that warning with light sufficiently clear that the individual may see and know His way.

Our responsibility comes as we see the light which God causes to shine upon us; and should we fail to heed that light, we may become so blinded by the intolerant bigotry and sins of Babylon that we will settle into a condition of deception which cannot be pierced by any ray of light or hope.

Verse 7 shows Babylon with a claim of sitting as "a queen." She makes the boast that she is "no widow," and in no wise shall see mourning. In other words, she is sounding the note of "peace and safety" which Paul has warned us is a sure prelude to "sudden destruction." And because of her proud boast that she is sitting as a queen, and holding the kings of the earth under the spell of her power, God sends His judgments upon her, as disclosed in verse 8.

As the kings and the merchant princes of earth behold the judgments that are visited upon Babylon, and recognize the deception of her vaunted claim of being the "queen" that could keep the world from any further mourning and distress, they all "weep and wail over her" because of the loss of her merchandise. The material things of earth have been promised. The kings and the merchant princes have been led by Babylon to believe under her fostering care, they would have great prosperity and lasting power. But suddenly, "in one hour," are all their hopes dashed to the ground.

As is vividly set forth in verses 17 and 19, the peoples of earth have been led to trust Babylon because of her greatness, because of her overweening influence. "What city is like the great city?" is their wailing lament, as they



behold her breaking to pieces under the mighty judgments of God.

God's true children carefully study His Word, and they earnestly and prayerfully seek for the enlightening influence of His Spirit, so that in their characters may be developed the true principles and the strong, gentle virtues of Christ. Every saint, together with the apostles and the prophets, is called to rejoice at the utter defeat and overthrow of Babylon. For when Babylon goes down, she carries with her, as their symbolic representative, all the persecutions and tortures from the days of Abel, the first martyr, down to the last agony of the last saint that is called upon to suffer. It is ours to-day to decide whether we will be with those called upon in verse 20 to rejoice, or whether, on the other hand, we will be with the adherents of Babylon, that are stricken by the judgments of a mercifully just and avenging God.

Verses 21-23 present in different language the mighty fall of this great apostate and intolerant power. And although she claimed to be the "queen" that reigns over all the kings of the earth, and although her merchants were the mighty "princes," yet from this pinnacle of self-exaltation, she goes down to utter defeat and ruin. Her merchant princes were trusting in their money. Her kings were trusting in their mighty power. But although claiming to stand for religion, she failed to receive the light that would have enabled her to warn these mighty men of earth of the wickedness of their course and of the ruin that would await them unless they repented.

The closing verse of the chapter makes the startling announcement that Babylon is guilty of "the blood of prophets and of saints, and of all that have been slain upon the earth." Then let us repeat the suggestion of last week, that we should avoid intolerance and the spirit of religious bigotry if we would make sure that we do not come under the banner of apostate Babylon and receive the judgments of God.

The spirit of bigotry, the spirit of persecution, the spirit that would lead us to use force, through the power of the state, in religious matters, does not come from Christ. It is old Babylon who persecutes, and who has shed the blood of saints, of prophets, and of apostles. And while it may be important to study to know just what power is symbolized by the Babylon of these prophecies, yet it is even more important that we should learn to have the strong yet gentle spirit of the Christ, so that we may become true Christians and not intolerant persecutors.

### Creation Reversed

(Continued from page 8)

"immortal soul" was not far off "beyond the bounds of time and space," sitting on a nebulous cloud, singing, "Glory hallelujah" while his brainless, soulless, senseless shell walked abroad, a phantom of his former self. No; the man Lazarus, by a special dispensation of grace, had been raised from the tomb, to join again his family and his friends.

Jesus said to Martha, "I am the resurrection, and the life." In this has been the hope of the ages. As Job sings: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms

destroy this body, yet in my flesh shall I see God." Job 19:25, 26. And John says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

### Eating and Starving

THERE may be plenty of food in the country, in our cellars or pantries, on our tables, and even going into our stomachs, yet we be starving. We may be undernourished in certain food elements.

The body is made up of materials obtained from our food. It has grown from infancy on what we have eaten. Bones and muscles and nerves and fatty tissues are all formed from various food elements.

The body uses food as fuel also, very much as a furnace or an engine does, for supplying heat and energy. Some kinds of food are particularly adapted for this; namely, the carbohydrates, found in cereals, vegetables, bread, macaroni, sugar, certain fruits, *et cetera*.

The albumen, or protein, is a food element that is essential to the building and repair of the body. While it is contained in meat, it is also found in

"God does not say: 'How do you feel? As you feel, you are.' He says: 'Believe Me. Take Me at My word. Prove Me now. Trust Me. Have confidence.' And when you take God at His word, you exercise faith."

beans, peas, lentils, milk, eggs, oatmeal, nuts, and in lesser quantity in many other foods.

Fats also are demanded by the system, and may be obtained from nuts, certain grains, milk, cream, butter, and oils.

Mineral salts are needed by the body. These are found in vegetables, greens, lettuce, cereals, fruits, *et cetera*.

To be well fed, one must make a selection that combines the various elements mentioned. To omit any of them is a starvation of the body to that extent. The body cannot build itself without building material.

A balanced ration means one that supplies all the food elements needed. If they are not all supplied at a single meal, we should at least see that they are provided in meals not far apart. The demands of the system for these food elements must be met.

L. A. HANSEN.

### A Good Academy in the Philippines

WE are glad to acknowledge the receipt, from Professor Steinel, of the 1919 announcement of our academy in the Philippines. This good school is making very commendable progress. In addi-

## Signs of the Times

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JAMES COCHRAN, Circulation Manager.

tion to its regular literary work, it carries a number of industries for both the boys and the girls, which give a practical and helpful turn to our educational work there,—a work that is very much appreciated by the natives.

The friends of the cause who supplied the necessary means for starting that good school are well repaid for their sacrifices, by the progress that is being made and the help the school is giving in the advancement of the message of Christ's soon coming.

Means donated to our schools, to make possible the training of our bright young men and women, and for the varied lines of our work, could not be employed in a more useful or effective way.

The Nurses' Course in the Loma Linda Training School will begin on August 17, 1919.

The White Memorial Hospital in Los Angeles is the Clinical Hospital for the Loma Linda Medical College, and student nurses spend a portion of their time in training there.

By an action of the State Board of Health which was intended to become effective September 1, 1918, it was required that students entering the nurses' course in an accredited school should have completed twelve grades of regular school work. However, conditions brought into existence by the war caused a temporary revision in this requirement, and provision has been made by the state whereby students having less than twelve grades may still enter accredited training schools.

Write for information and calendar to Superintendent of Nurses, Loma Linda, California.

### Sheet Music

C. P. Whitford, of Orlando, Florida, has recently published a new and beautiful "present truth" song, entitled "We Are Nearing Home." We can most cordially recommend this song to all lovers of good music. It was sung at a number of camp meetings the past summer with telling effect. It can be secured by sending twenty cents to C. P. Whitford as above.

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.



## The Friends See Dangers

THE "Representative Meeting of the Society of Friends," with headquarters at 304 Arch Street, Philadelphia, is sending broadcast throughout our nation a little leaflet on the question of "Religion and Civil Rights." Several paragraphs in this leaflet are worthy of quotation and thoughtful study.

On the question of changes of sentiment brought about through the war, the Society of Friends, or Quakers, have this to say:

"The exigencies of warfare have caused us to lay aside, at least temporarily, many principles which we have conceived to be basic. Individual consciences, however sincere, have been cajoled or threatened into conformity. The clause in the Constitution of Pennsylvania, repeated in substance in others, 'No human authority can in any case whatever control or interfere with the rights of conscience,' a clause which came down by direct descent from William Penn's declaration, 'My prison shall be my grave before I will budge a jot, for I owe obedience of the conscience to no mortal man,' has been adjourned. The exercise of the right of free speech and the free press, so vital to liberty in all Anglo-Saxon countries, the subject of so many eulogies by statesmen and orators, has been greatly curtailed. A nation-wide propaganda has been exercised for the purpose of guiding the thinking and actions of the people into lines which would unite public sentiment. News items have been colored or suppressed to create the desired bias. The wrath of communities has been turned upon honest patriotic men who dared to think for themselves, and the elemental rights of personal liberty and property invaded. Much that we have fought against in the militarism and autocracy of Prussia we have adopted in a modified form."

On the question of our nation's going over to militarism through giving military training in our schools, etc., the Friends say:

"At the basis of military training is the idea of unthinking obedience. Whatever is commanded by a superior officer must be obeyed without question. It may offend the best judgment or the sincere intelligent conscience of a subordinate, but this is no excuse. In war the soldier has no alternative.

*"Theirs not to reason why;  
Theirs but to do and die."*

"This is not the best attitude of the citizen of a free democracy. He needs carefully to think out his duty by the best light he can receive and to do it against opposition of any sort. In all ages the reformers have braved opposition for great causes and conquered, and so the world has advanced in wisdom and righteousness. The man who thinks for himself and is impelled by duty, is the man for America.

"The nation needs to go very slowly into any course which tends to bring us towards the attitude of German mechanical obedience. Even from the soldiers' point of view it is probably true that the independent American boy with personal convictions and a sense of duty, untrammelled by the long training of the camps, was more efficient than the automaton

which he conquered. For all civil and moral purposes he is vastly superior. A trained military ideal of life means an America which cancels much that our pioneers brought over the seas and which has been our choice heritage of freedom for two centuries."

A League of Nations is supported by the Friends as the one means by which general calamity may be averted; and the document closes with the following appeal concerning such a league:

"We would appeal to our people now, in the formative days of a new era, to steady themselves in the face of this great problem before an unfortunate solution fastens itself upon us. The alternative to the league seems to be preparation for a new war, a war more destruc-



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Two members of the famous 27th Division who were glad to get back to the home country. Private H. Fisher, and "Fif," the mascot. They but recently reached this country aboard the giant S. S. Leviathan.

tive, as science develops, to life and possessions, more deadly to civilization and all the joy of living, more disorganizing to Christianity, than anything the world has seen."

No matter what body of representative men may be speaking, and regardless of the wide divergence of views on questions of religion or politics, all are agreed in affirming that our old world is facing the greatest crisis and is confronted by the greatest possible calamities in all its history.

These are indeed days when men should soberly think and pray for light and guidance. We are fully persuaded that no one who will take the pains to consult carefully the divine Guidebook will be disappointed. The infinite God, our heavenly Father, has a way out of all of these difficulties; and if we will but earnestly seek Him, He will cause His Word as a clear light to shine upon our pathway, and thus He will guide us safely into His harbor of eternal security and peace.

## Our Weapons

JOHN the Baptist called the people of his generation to "behold the Lamb of God, which taketh away the sin of the world."

The lamb is a symbol of gentleness and of peace. Hence Christ, the Lamb of God, is called, through the prophet Isaiah, the Prince of peace.

Yet, while the Master was so gentle, He lived the most powerful life that was ever manifested on this earth. But He lived this life of power in human flesh because He possessed the Holy Spirit without measure.

The Word of God assures us that such a life is achieved "not by might, nor by power, but by My Spirit, saith Jehovah of hosts." Zechariah 4: 6.

The Christian's warfare against sin is on a different plane altogether from the combat of the ordinary battle fields. The apostle Paul tells us, "Though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." 2 Corinthians 10: 3-5.

The weapons of our warfare are not after the flesh. Nevertheless they are mighty before God; and in the use of these divine weapons, we are able to cast out every imagination and every selfish thought, bringing the whole mind into obedience to Christ.

This is a warfare that is worthy of the best of our ability, and it should engage our fullest energy; for at the end of a successful conflict, there awaits us the prize of eternal life—a prize that is beyond the powers of description.

## A Revival Money-Wise

THE Methodist Episcopal Church and the Methodist Episcopal Church South have launched their Centenary Campaign for \$120,000,000, which is to be given within five years. \$45,000,000 will be expended for foreign missions, war relief, and reconstruction in other lands.

The New York *Christian Advocate*, in comparing this splendid goal with the financial attainments of the Methodist Church in 1917, says:

"It took the average Methodist one month and one and one half days to give the equivalent of one lone three-cent stamp to the Board of Foreign Missions. This was in 1917, the best year to date, statistics for 1918 being not yet complete."

Now it is in no braggadocian spirit that we say that in the year 1918, the Seventh-day Adventist denomination in America gave on an average, four cents a day to foreign mission work. The goal was twenty-five cents a week a member for missions, and this goal was liberally exceeded.

It is enheartening to see the churches of America waking up to their responsibility in the mission fields. The unevangelized heathen world is the one thing that stands between us and the kingdom of God; and the sooner the task is done, the sooner will the Christian's hope be realized.