

# Signs of the Times

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International Film

Forty officers and civilians who had rendered conspicuous service to the nation during the great war were decorated by Secretary of War Baker on the steps of the State, War, and Navy Building. Some of the men had distinguished themselves at home, and others in foreign lands. Standing on Mr. Baker's right is General Leonard Wood, and on the left is Major General Hugh Scott.

## Three Ephocal Revolutions

By WILLIAM G. WIRTH

WE are living in days just before the coming of Jesus Christ in glory. The unusual times, the stress, the strain, and the universally troublous condition of earth's nations, clearly indicate this to be true. Besides, God's Word, in more than one prophecy, points unquestionably to our days as those of "the coming of the Son of man."

Before the second advent, however, all the world must receive the gospel, so that the true-hearted may know of the Saviour and prepare for His return. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

Strikingly has God in the last few centuries so shaped the affairs of men that in this time, and not until this time, could this world-wide "witness" be given. God has accomplished this by three remarkable world-wide changes, or revolutions. Let us see what these are.

The people, in order to be ready for this last act in the world drama, the

glorious appearing of the King of kings, must first know about the gospel message as contained in the Scriptures. But until the sixteenth century, Christianity had sunk so deep in the mire of superstition and apostasy, that there was very little left of the Biblical, apostolic gospel. A false church had secured the grip of men's hearts during the darkness of the Middle Ages; tradition and ceremonialism formed the husks on which most of the prodigals of the time were forced to feed who desired to return to the heavenly Father's house.

When, however, Martin Luther, in 1517, nailed to the church door of Wittenberg his ninety-five theses, it was God's pronouncement to the world that the dawn of a new day had come, the rebirth, the renaissance, as it were, of the gospel era. The message had come, Bible salvation; and, thank God, it had come to stay. God effected His first change—the Reformation.

The gospel message had come, but the freedom to proclaim that message had

not come. It was then that God brought about the second change. We are accustomed to look back upon the French Revolution with horror; and it is true that there is nothing more revolting to our spiritual sensibilities than the red, cruel days of the Reign of Terror. But let us not forget that the Reign of Terror was not all of the French Revolution. Much good for the world came out of this political cataclysm. Nowhere have been more strikingly carried out the words of the psalmist, "Surely the wrath of man shall praise Thee" (Psalm 76: 10), than in the French Revolution.

Before 1789, the French people had been mentally and civically quickened. They would tolerate no longer the autocracy and repression of the Bourbon dynasty. Democracy, as a babe, was uttering its first cries. Liberty, equality, and fraternity, the three shibboleths that have been such blessed boons to our present democratic age, were promoted by the French Revolutionists. France looked across the At- (Continued on page 14)

# The Wide-Flung Doors

What They Mean to the Peoples of the East and to the Church of the West



By  
IRWIN H. EVANS

**B**USINESS men and statesmen say much about the "open door" in the East. There is a meaning to this phrase which has become so common in the current literature of the day, that practically every reader of the newspaper understands quite clearly what the "open door" phrase means from a business point of view.

But the church is also familiar—or if not, it should be—with the meaning of that phrase; for not only is the open-door policy advocated by nations in their commercial relations, but there is an "open door" far more important than buying and selling,—the "open door" that relates to church activities and missionary endeavor.

The Far East represents about one third of the inhabitants of this world. When we speak of numbers, enumerating this almost incomprehensible population; when we think of the conditions existing among the peoples of the Orient,—we find our minds confused, and appreciate that we are dealing with a question that reaches beyond our comprehension.

These peoples point to the past with satisfaction. Many of them are ever looking back to what their nation has been, or to what their people have accomplished along lines that indicate intellectual superiority.

But not a few do more than this. Many of the people of these various countries have traveled in Europe and America. Thousands of men have been selected from the best families by those in governmental authority and by men of wealth, and have been sent to America or Europe to obtain training along modern lines in the best schools of these countries. These students have learned to speak the language of the country that they have visited, and have not only done faithful work in the schoolroom, but have absorbed Western ideas by a careful study of the laws, courts of justice, educational policies, transportation systems, and the hygienic and economic conditions prevailing in these nations, especially in the larger cities. As they compare their own country and the conditions prevailing therein with what they see abroad, they have felt an inspiration and a strong desire to return to their country and help uplift their people to the ideals which they have conceived.

These young men wield a strong influence when they return to their homeland. Having traveled extensively, come in touch with Western civilization, and finished some course of professional or literary study in a leading school, they become centers of influence. If they have not been ruined by intemperance and the social vices, they are generally liberal in their ideas, and foster and encourage whatever would tend toward breaking with the past. They inspire their countrymen to appreciate the foreigner, and often lead others to change their habits and customs in harmony with the training which they have received.

Generally speaking, in these Eastern lands, great respect is shown the foreigner, not so much because of his color or dress as because he represents a life that is believed to be superior to the lives which the peoples of these lands are compelled to live. Because of these ideals that are taking hold of the people, they are not averse to the foreigner coming among them. Often they profess to believe, from the start, that he is to be followed, that his teachings are proper and right, and that if they could receive his religion, they would experience an uplift similar to that of the foreigner. Not a few, too, wonder if some pecuniary advantage would not accrue to them should they ally themselves with this superior man. Some seek his friendship that they may have his influence in their favor in times of need.

While this does not bring these poor people to Christ in any way, it does give the foreigner a standing and an influence, and creates a condition that makes it possible for him so to live and teach Christ, so to point out sin and its final consequence, that often people will accept Christianity far more readily than was the case in the early history of missionary work among these peoples.

#### BIBLES PAVING THE WAY

Another favorable omen which has helped to "open the door" in the Far East, is the distribution of the Bible in the vernacular of the people. Too much credit cannot be given to the American and British Bible Societies, which have been pioneers in placing the Bible, or portions of it, in the languages that the people can read. These societies have spent many thousands of dollars in translating, printing, and circulating the Word of God. Probably they have done

more than any other agency that has ever been used by all the churches combined in enlightening the people, in breaking down prejudice, and in creating a sentiment in favor of Christianity. These societies should have the hearty financial support of every church and every Christian, as the work they are doing is of untold value in extending the kingdom of God.

During the last century, influences have worked in such a way that practically every community in the whole East is open to the preaching of the gospel. This does not mean that these people are clamoring for the gospel, nor even that they desire salvation; but it does mean that the Christian missionary has an opportunity to go where he thinks best, and preach the Word of God in power. The Holy Spirit has so worked during the last century that practically every section of the Far East is open to the living, consecrated missionary. The Macedonian cry—"Come . . . help"—is heard from all these lands.

This open door means much to the church. It is a call from God that those who believe in the gospel should enter these open doors and answer these Macedonian cries. The church can no more meet its duty and responsibility to-day by remaining at home, or being indifferent to these calls for help, than could the apostle Paul or the early disciples meet the mind of the Spirit of God by refusing to go to the nations and teach the gospel of the kingdom. The hand of God is in the opening of these doors, and the church must meet its duty and rise to its opportunity.

There must be an ever increasing army of trained, consecrated workers who will enter these lands and carry on the good work already so auspiciously begun. It means more and more workers, who must enter these fields to preach Christ and Him crucified. The hand of God is clearly seen in opening these doors for the preaching of the good news of salvation to these many peoples. Now the followers of Christ must step into these opening providences, and make disciples for their Master.

"TAKE care lest, while you strive to reach the top, you fall."

"WHEN you are in pain, nature is struggling to get rid of the consequence of some broken law."

## THE SIGNS OF THE TIMES WEEKLY

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# The "Hells" of the New Testament

*Gehenna, Hades, and Tartarus do not refer to the same place.*



By LEE S. WHEELER

A GENERATION ago hell was a popular subject of pulpit oratory, and as a rule, was lavishly painted in flaming colors. Strange to say, the common people heard it gladly, and the churches were therefore pretty well filled. The wayfaring man and the fool, it was thought, were edified by it; and even the fearful and unbelieving were often said to experience religion under the emotion of this terrifying gospel.

But now the churches are swinging heavily to the opposite extreme. The modern preacher has little place for doctrines. Most of his books upon such subjects are piled up in the attic. The society folks who attend his church do not believe in any hell hereafter, and most business men do not take to it very kindly. The modern minister is inclined to read Darwin, Spencer, homiletics, and fiction, and does not lay so much stress upon the hereafter. He discourses learnedly upon the evolution of man, the progress of civilization, and the imminence of universal peace, and seeks to stimulate the church with patriotism and the introduction of popular fads.

Still, the Bible is God's message to men; and as the world becomes overcast with the shadow of the great hereafter, it may prove of value to us to know and believe for ourselves what this Book has to say concerning the future and our individual accountability to God. Furthermore, when Christ was upon this earth, He plainly taught that in the world to come, the destiny of men will be as different as their lives have been here. He spoke of "the resurrection of life," and of "the resurrection of damnation." John 5:29. He said of some, that great should be their "reward in heaven," and of others, that they should "be cast into hell." Matthew 5:12, 29.

The New Testament was written in the Greek language, and spoke of a place called tartarus, the abode of evil spirits; of another place called hades, where the dead await the Judgment Day; and of a third place, beyond the resurrection and the Judgment, called gehenna, where the ungodly are to be punished. Thus we are instructed in regard to three distinct places through these three words, each of which has a different significance, yet which our English translators have indiscriminately rendered "hell." We have, then, so to speak, three hells brought to view in the New Testament, yet but one English name for them all. The word "hell" in our Bible, therefore, has to carry three different meanings.

To the ordinary reader, however, who is uninformed with reference to this fact, the subject is left in darkness. His confusion increases as he proceeds and discovers that "hell" appears to be one thing in one place, and something else in another. This has given rise to many er-

roneous views concerning the plan of salvation and the destiny of man. Prayers for the dead, purgatory, and the doctrine of universal salvation, are examples, showing how the simple gospel has been distorted to make it conform to men's interpretations of the future state.

Commonly the word "hell" has come to mean a place of future torment, and it is so used in the King James Version; yet as Smith's Bible dictionary says, "In many cases this translation misleads the reader." Originally, however, the word had no such meaning. Dr. Campbell observes that "at first it denoted only what was secret or concealed." Richardson says there is an agreement among "etymologists that 'hell' is from the



"It is the hell to which Lucifer and his angels were driven when they were expelled from heaven."

Anglo-Saxon *helan*, German *hullen*, to cover." "This sense of the word is still retained in the western counties of England; to 'hele over' a thing is to cover it." (Parkhurst.) See "Life Everlasting," by Pettingell, and dictionaries.

According to this, only in those instances where *hades* occurs in the Greek, should "hell" be supplied in the English translation.

## THE HELL TO WHICH LUCIFER FELL

To come to understand the Bible writers who use "hell" in these three meanings, we will first consider tartarus, since it existed from the beginning, and is the hell to which Lucifer and his angels were driven when they were expelled from heaven, before the introduction of hades and gehenna.

"Tartarus" means simply a dark place, as stated in 2 Peter 2:4, A. R. V., where it is said that "God spared not angels when they sinned, but cast them down to tartarus [margin], and committed them

to pits of darkness, to be reserved unto judgment." It is not, then, a place of punishment, strictly speaking, but of confinement until the time of judgment and future punishment. The same thing is stated by Jude: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Verse 6.

Paul, in his epistle to the Ephesians, explains that realm of darkness to be the aerial regions of space surrounding our world. He says: "In time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Ephesians 2:2.

"For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Ephesians 6:12, A. R. V.

With this also agrees the testimony of the book of Revelation, where it is stated that from heaven Satan "was cast out into the earth, and his angels were cast out with him." Revelation 12:9. The access which Satan has to this world from the vast abyss of darkness where he reigns over legions of fallen spirits accounts for the deception practiced upon Eve in the Paradise of Eden, the tragedy of man's fall, and the prolonged struggle between the forces of good and evil on this planet. It also enables us to understand how, as "prince of the power of the air," he is able to operate the forces of nature, producing electrical phenomena and cyclonic disturbances, spreading desolation over the face of the fairest regions, and afflicting the inhabitants of the earth with war and famine and pestilence, in so far as he is not restrained by divine power. See Job 1; Mark 5; Revelation 16.

Jesus and His apostles, in referring to the condition of the dead between death and the resurrection, spoke of them as in hades. This is translated in our Common Version of the New Testament by the English words "hell" and "grave." Speaking of being the Son of God, Jesus said, "Upon this rock I will build My church; and the gates of hades shall not prevail against it." Matthew 16:18, A. R. V.

The Greek word *hades* is made up of two words, one meaning *not*, and the other meaning *to see*, and therefore signifies simply "the unseen." See "Teacher's Commentary." "Hades here refers to death or the grave." (Comprehensive Commentary.) Had Christ not risen from the sepulcher, had the gates of death which closed about Him not been burst asunder, they would also have prevailed against the church. But it was not possible that the Son of God should be "holden" of death, even though Satan held the gates. Acts 2:24.

Looking back upon the rent tomb of Joseph, He proclaimed Himself "the Living One," and said, "I was dead, and behold, I am alive forevermore, and I have

the keys of death and of hades." Revelation 1: 18, A. R. V. It is stated in the Acts of the Apostles, that David, being a prophet, "foreseeing this spake of the resurrection of the Christ, that neither was He left unto hades, nor did His flesh see corruption." Acts 2: 31, A. R. V. It is this account of our Lord's descent into hades, into "the valley of the shadow of death," which led to the confession commonly called "The Apostles' Creed":

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the virgin Mary: suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead."

As death came in consequence of sin, and since the uncanny mystery of the tomb always had associated with it a feeling of divine displeasure, it is not to be wondered at that the hades of heathen mythology abounds in absurd notions of an "underworld" of oblivion or torment which their imagination peopled with shades of the departed. But the Scriptures give no authority for such fancies. The New Testament writers used the

good and bad go to hades at death, to remain until they are resurrected. At the second coming of Christ, hades gives up the righteous, who then exclaim triumphantly, "O death, where is thy sting? O grave [Greek, *hades*], where is thy victory?" 1 Corinthians 15: 55. The rest of the dead come forth to appear before the judgment seat of Christ at the end of the millennium, the judgment of the great white throne, when it is said, "The sea gave up the dead which were in it; and death and hell [margin, "the grave"; Greek, *hades*] delivered up the dead which were in them: and they were judged every man according to their works." Revelation 20: 13.

#### GEHENNA, THE HELL OF DESTRUCTION

It is remarkable that whenever Jesus, in His teaching, referred to the place of future punishment, He called it *gehenna*. Repeated instances of this occur in the Sermon on the Mount.

"Every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire [*Gehenna tou puros*]." Matthew 5: 22, A. R. V.

Then He says: "If thy right eye causeth thee to stumble, pluck it out, and cast

of a skull; *Gethsemane*, a valley of oil; while *Ge Hinnom* means simply "the Valley of Hinnom." Hinnom was a man, whose name from remote times was for some reason ever after associated with this valley. Compare Joshua 15: 8 with Jeremiah 19.

So many human sacrifices were burned there in the Canaanite worship of Moloch, that the place became an abomination and was regarded as cursed. The Jews "made it the common receptacle of the filth of the city, in which fires were continually kept burning, to consume the carcasses of animals, executed criminals, etc., the unconsumed portions of which, as well as the offscourings in general, became the nidus of insects whose larvæ, or 'worms,' reveled in the corruption." The place was also called Tophet, which some say is a word of Chaldean origin meaning "to spit out," or "vomit," hence a place for whatever was loathsome, abhorred, and rejected. Others give the word a Hebrew derivation denoting "the place of burning." See "Cyclopædia of Religious Knowledge," Kitto, article "Tophet."

The valley lay to the southwest of Jerusalem, in a deep ravine. Isaiah conveys the idea that the vast Assyrian army which advanced upon Jerusalem and was smitten by the breath of God was cremated there in the days of Hezekiah. Isaiah 30: 31-33. The zealous King Josiah, to put an end to the abominations of idolatry for which the place was notorious, unearthed the bones of those who had caused Israel to sin, and scattered them there, thus rendering the place ceremonially unclean. 2 Kings 23: 10. Jeremiah predicted that on account of the sins of the people, God's wrath would eventually be so visited upon them that corpses would fill Tophet, till there would be no room to bury them. This was fulfilled when Jerusalem was destroyed, A. D. 70.

Such is the history of *gehenna*. But why should Jesus point to *gehenna* as the place of future punishment? To answer this, it is only necessary to observe that at the last day, when the ungodly are all raised to receive their punishment, Christ is to descend upon the Mount of Olives, and the mountain is to be removed toward the east and toward the west, forming a mighty plain; for there the Lord is to sit to judge the nations, when they assemble from the four quarters of the earth. See Zechariah 14: 1-13; Joel 3: 1-16.

There and then, at the end of the millennium, after the second resurrection, Christ will appear seated upon the great white throne, before which every knee shall bow and every tongue shall confess. Revelation 20: 5-12; Isaiah 45: 23. There and then, fire and brimstone will come down from God out of heaven upon the impenitent and apostate forces that war against Him, and swallow them up, and old *gehenna* will become a lake of fire, until the earth itself is purified by the flames that engulf it. Revelation 20: 11; 2 Peter 3: 10, 11. That will be the *gehenna* against which Christ warned, where those who do not separate themselves from sin will be destroyed soul and body, with the devil that deceived them. Revelation 20: 10; Zechariah 14: 12, 13; Malachi 4: 1. The reign of sin will then be ended.

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The prince of the power of the air is able to operate the forces of nature, producing cyclonic disturbances, hurricanes, wrecks, and spreading desolation over the earth and the sea.

Hellenic *hades* in the purer sense of that word, as its etymology denoted an "unseen" or "dark" place, such as the tomb. In this, they followed the translators of the Septuagint, who had earlier adopted that word as a synonym for the Hebrew *sheol*, which has been rendered "grave" thirty-one times in our English Old Testament, and which Tremellus, a learned Jew, has uniformly rendered *sepulcrum*, or "tomb."

#### RIGHTEOUS AND WICKED IN HADES

"A careful examination of the passages in which these words ["*hades*" and "*sheol*"] occur, will probably lead to the conclusion that they afford no real sanction to the notion of an intermediate place, . . . but are used by the inspired writers to denote the grave—the resting place of the bodies both of the righteous and the wicked."—"Cyclopædia of Biblical Literature," Kitto, article "Hades."

Our old English word "hell" therefore answers exactly to the Greek *hades*, but should never have been used for the place of future punishment, because the Scriptures nowhere employ the word *hades* when speaking of the punishment of sinners beyond the Judgment Day. Both

it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell [*gehenna*, margin]." Verse 29. See also verse 30. And again in Matthew 10: 28, A. R. V., margin, *gehenna* is clearly shown to refer to the hell of future punishment. There we are told to fear Him who is able to destroy both soul and body in *gehenna*.

A similar statement occurs in Luke 12: 4, 5, A. R. V.: "Be not afraid of them that kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear Him, who after He hath killed hath power to cast into hell [*gehenna*]; yea, I say unto you, Fear Him." In His condemnation of the Pharisees, Jesus exclaimed, "Ye offspring of vipers, how shall ye escape the judgment of hell [*gehenna*]?" Matthew 23: 33, A. R. V.

*Ge Henna*, or *Ge Hinnom*, is a proper noun—the name of a place; not a place in heaven or anywhere in the skies, but upon the earth: as much a place as Bethlehem, or Calvary, or the Mount of Olives. Among the Hebrews, such names generally had some historic significance. For instance, *Golgotha* means the place

# Is Good Health a Product of the Mind?

*A Sane Discussion of Medical Facts and Deductions*

By DANIEL H. KRESS, M. D.

LOCATED in the region of the stomach, we have what is termed the solar plexus, spoken of frequently as the great abdominal brain. There exists an intimate connection between the true brain and this plexus, which in turn is connected by nerve branches with the stomach and other internal organs.

The impulses that are sent from the brain to this center regulate all the glandular secretions,—the secretions of the stomach, the intestines, the pancreas, the liver, etc. They also control the motility, or the muscular contractions, of the stomach and the intestines. Anything therefore that depresses or irritates this center, depresses or irritates the organs under its control. And upon the other hand, so intimately are they connected that if one organ is irritated, a message is communicated to the solar plexus, and through it to the brain, and all the other organs are affected.

If we take into the stomach foods which by their poor combination produce injurious acids, the acids irritate the stomach. A message is at once forwarded to the solar plexus, and as a result, secretions and muscular contractions are increased in both the stomach and the intestines.

It is well known that an irritable stomach is frequently the cause of an irritable heart. People complain of having palpitation of the heart, or an irregular heart. They often think they have some organic heart difficulty, when the disturbance is wholly sympathetic or reflex. At the same time, the brain, which is intimately connected with the sympathetic nervous system, is in an irritable condition. Everything seems to go contrary to our wishes.

## DROWSY AFTER A MEAL

Suppose a man takes a heavy meal. The stomach for the time being is partially paralyzed. The brain, being so closely connected and in sympathy with the stomach, also becomes inactive. This accounts for the drowsy feeling so often experienced after a heavy meal.

A floating or a movable kidney, by stretching the sympathetic nerves, may disturb the stomach and the whole digestive system, and every other organ of the body. In women, digestive disturbances are frequently traceable to pelvic disorders.

At the time Garfield was assassinated, messages were sent from one point to the different parts of the United States, and in a little while the whole nation was draped in mourning. We will compare this point to the brain, from which messages are sent to the solar plexus influencing the different organs of the body. If a man is depressed, messages are forwarded to every organ of the body through the great sympathetic nerve. As a result, the heart is depressed, the lungs are depressed. There is a general depression resulting from the depression of the brain. Home perplexities, business anxieties, financial losses, disturb the digestion, and often lie at the foundation of digestive disorders and of diseases that arise from indigestion.

Mental excitement stimulates the solar plexus. The stomach secretes an excessive amount of acid, and does too much work. When people live too fast, every organ of the body lives too fast. If this is kept up for any length of time, general depression must result later on. The brain wears out, the different organs wear out, and we have what we term general debility. Then the stomach fails to secrete properly, the muscular walls are weakened and become dilated, and every other organ is depressed.

You have probably known of instances in which, in the course of a meal, something was said, or something was discovered in the food, that was not very agreeable, and some one had to leave the table, and perhaps dispose of his meal. Sickness was caused merely by the impulse sent down from the brain through the solar plexus to the stomach. A sensation of pain may produce sickness of the stomach and indigestion. When one member suffers, all suffer with it.

Very frequently local and mental dis-

turbances are combined. It would be safe to say that nine tenths of all cases of dyspepsia are aggravated by the condition of the mind. A great many cases of this disease are entirely due to wrong mental influences. In the other cases, even if real disease exists, it is aggravated by mental disturbances.

It is very difficult for a sick person to forget about himself. He desires to get well in a short time, and of course he tries to be exceedingly careful. He sits down to eat. The food may be perfectly wholesome, but he begins to question whether such an article of diet is best in his case. Finally he concludes to try it, but he is fearful it will do him an injury. No matter how well adapted to his case the food may be, he will suffer from eating it. That which he greatly fears, is sure to come upon him.

The Bible says, "He that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." If there exists a violated conscience, the impulse is communicated to the stomach, and suffering will result, no matter whether the food is wholesome or not. How can this be remedied? At the beginning of the meal, determine what foods are best for you, make a careful mental selection of your entire meal, then eat it, after asking God's blessing upon it. Cast off all care and taxing thought. Eat with cheerfulness, with your heart filled with gratitude to God for all His blessings. "Never eat when you are mad, bad, or sad, only when you are glad," is a splendid rule to observe.

## FRESH AIR FROM A DUSTY BOOKCASE!

Mental influences may be illustrated in the following way: A man who thoroughly understood the need of pure air, was sleeping one night in an apartment with another man. He imagined that the air was very bad, and persuaded his companion to get up and open the window. The companion did not succeed, so he went back to bed. Later the air became unbearable, so the man said,

*The Bible says, "He that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." A violated conscience has been known to cause serious digestive disturbances.*



"Smash the window, and I will pay the damages." The window was smashed; and after this, the man found great relief, and he slept well the remainder of the night. In the morning, it was discovered that his companion had broken the glass door of an old dusty bookcase, instead of the window.

The person who has gained a knowledge of the importance of pure air, but cannot obtain pure air, may really be in a worse condition than the man who has not that knowledge, because the former suffers from the effects of both the impure air and a violated conscience.

When men gain a knowledge of how to care for their health, they may discover they cannot eat the food they could before, and that something which produced no disturbance before, now disturbs them should they attempt to eat it. They cannot eat in confidence and a good conscience, which are distinct aids to digestion. "To him that knoweth to do good, and doeth it not, to him it is sin." If a person knows what he ought to do and what he ought not to do, yet does that which he knows he ought not to do, he is violating his conscience. He will suffer more than the one who does the same thing without knowing that he ought not to do it. The servant who knows his master's will, and does it not, "shall be beaten with many stripes." The punishment will be according to the knowledge we have. But at the same time, there is no virtue in being ignorant, for that also will bring punishment.

#### CHEER UP AND GET WELL

It is important to cultivate cheerfulness. It is something that can be developed. Do not constantly talk about disagreeable things. Do your best to forget your ills, and in this way cooperate with nature. If you constantly talk about your aches and pains, you cannot get well. Those who try to get well are often kept down by the condition of the mind. Every dyspeptic should cultivate good cheer, and make a business of going about and cheering up others.

A patient came to me at one time who thought he had been having too vigorous treatments. I was quite confident he had not; but rather than go contrary to his belief, I modified the treatments. I knew that while his mind took that attitude, he would receive no good from the treatments I had previously prescribed. It was better to meet him where he was than to force upon him that which he thought would injure him.

A morning bath is an excellent thing in most cases, to tone up the system and the circulation, and stimulate the sympathetic nerves. Yet a person may, by lying in bed and thinking of the cold water, get himself into a chill before taking the bath, and as a result, no reaction takes place after the bath. Instead of doing him good, it does harm. Patent medicines that are utterly worthless often benefit those resorting to them. It is faith in the supposed remedy, and not the remedy, that is responsible for the results obtained.

But true health is based on intelligence. By making foods a study, and thus becoming convinced of their value and wholesomeness, it will be found easy to exercise faith in them, and this confidence will be a great aid to restoration of health that has been lost. If men

## Bellah's Sermonets

GOD made the Sabbath; man made Sunday.

Sunday is a child of ancient sun worship.

Sunday was anciently "the wild solar holiday."

Men forget their Creator when they forget His Sabbath.

Sabbath stands for the creation, Sunday for Catholicism.

The Sabbath has the stamp of royalty; Sunday, of Romanism.

God worked on the first day of the week; why shouldn't we?

Christ wants His crucifixion, not the crucifixion day, commemorated.

If God had intended Sunday to be the Sabbath, why did He not make it so at first?

The resurrection day can no more be celebrated weekly than could Independence Day.

If Sunday is the resurrection day since Christ, why isn't Saturday the Sabbath since then?

If the Sabbath could be changed to Sunday, couldn't the resurrection day be changed to Wednesday?

Since Paul preached every Sabbath, and made tents during the week, he must have worked on the first day.

Rest comes after labor. The man who keeps Sunday, does his work in one week, and takes his rest in another.

If breaking bread on a day makes it the Sabbath, then every day was the Sabbath day according to Acts 2: 42, 46.

The Corinthians carefully looked over their business interests on the first day of the week. Then why can't we?

If the fourth commandment allows man to keep any day he pleases, then the first allows him to serve any god he pleases.

The Sabbath is mentioned fifty-nine times in the New Testament, while the first day of the week is mentioned but eight times.

If Sunday was the Sabbath after the resurrection, why was there not some controversy between the Jews and the gentiles about the day?

Some claim that every time Christ met with the disciples after the resurrection, it was on the first day of the week. If that be so, He must have spent one Sunday fishing. (See John 21: 1-14.)

CHARLES G. BELLAH.

could have the same faith in that which is good that they have in that which is worthless, the greatest amount of benefit would result.

#### CURES BY FAITH HEALERS

I am confident that many cases that fall into the hands of professional faith healers are those whose trouble is located chiefly in the mind. They have no real organic trouble. Their disturbance is functional chiefly. They are sick because of the condition of the mind. When the mind is disturbed, the stomach is disturbed, the kidneys are disturbed, the liver is disturbed. Every cell of the body functionates poorly. If a person of that kind should fall into the hands of a professed faith healer, and he could be made to believe there was no such thing as disease, the chances are that he would make a speedy recovery.

There are many such cases of recovery. One certain person who was under rational treatment and the best diet for six months, made very little improvement. We knew what was the matter with him. The trouble existed wholly in his mind. Since he had no confidence in our treatments we were helpless. He fell into the hands of a Christian Scientist, and in a short time was a well man. He came to believe he was well, and he was well. He had been sick merely because he believed he was sick.

I know of no better tonic to the digestive organs than a knowledge of having done right. The fifty-eighth chapter of Isaiah speaks of a class of people who were fasting and praying for health. Their prayers were not answered. The Lord pointed out their sins of omission, and called upon them to manifest an interest in others less fortunate than they. "Is not *this* the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily." This is God's remedy for diseased minds.

The best prescription I know of for mental dyspeptics is this: "If you are feeling blue, something for some one else go do." By the very act of lifting others, we lift ourselves.

## The "Hells" of the New Testament

(Continued from page 4)

Then He who sits upon the throne will say to all His redeemed, "Behold, I make all things new;" and there will be a new heaven and a new earth. In it will be the new Jerusalem, which is to descend out of heaven from God. The throne of God and of the Lamb will also be in it, and His servants will serve Him. There will be no more curse, but living waters will flow out from Jerusalem to all the earth. Jesus will reign over all the earth; and the world will be full of the knowledge of God, as the waters cover the sea. There will be no more death, sorrow nor crying; for the former things will then be passed away. Revelation 21: 2; 22: 1-3; Zechariah 14: 8, 9; Isaiah 11: 9.



*Sunday observance did not begin with the Christians; pagans celebrated the day long before there was a Christian.*

# Sunday: Day of Rest

*The How, the When, and the Why  
of This Institution*

By J. A. L. DERBY

**T**HERE are three theories as to how Sunday came to be observed as the Sabbath: first, that Christ or the apostles made the change; second, that some particular pope decreed it; third, that the change came about gradually in the church.

Of the first and second explanations there is no historical evidence. The only proof which Protestants could accept would have to be found in the New Testament. No such proof is there.

There is, however, one text which some people think indicates that the change was made in apostolic times. That text is the tenth verse of the first chapter of the book of Revelation. In that verse, John says, "I was in the Spirit on the Lord's day." Because Sunday early came to be called the Lord's day, the conclusion is too hastily drawn that John was talking about Sunday. Of course, if the Bible itself does not settle the question, secular history may. But the Bible clearly does settle it.

The Scriptures recognize but one day as the Lord's day: the day so recognized is the day anciently observed by the Jews as the Sabbath. It is not quite accurate, however, to say that Saturday was formerly the Sabbath. Strictly speaking, Saturday never was the Sabbath. Sabbath covers the time from sundown Friday evening to sundown Saturday evening. Saturday is from twelve o'clock midnight Friday night till twelve o'clock Saturday night. It is of the Sabbath as thus defined that the Bible speaks: "From even [evening] unto even, shall ye celebrate your sabbath." Leviticus 23:32. It is this seventh day, thus explicitly marked out, which is recognized as the Lord's day.

In Isaiah 58:13, 14, the Lord calls the Sabbath His day. The text reads: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight,

the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." With this text the whole tenor of Holy Writ agrees.

To call Sunday the Lord's day is therefore unscriptural, no matter how early the practice arose among uninspired men. If the Bible in all other places stamps the Sabbath as the Lord's day, we are totally unwarranted in assuming that the inspired statement of John disagrees with the other inspired scriptures.

#### HISTORY BACKING THE BIBLE

The early use of the term "Lord's day" as applied to Sunday is, however, important testimony to a serious matter; namely, that even thus early some power or person or influence was beginning to meddle with the law of God. If the practice was widespread, no more conclusive proof could be asked that an extensive falling away from the truth of God had already taken place.

Now, remarkable as it may seem to persons not acquainted with the Bible or the history of the early church, not only had the inspired Word foretold that apostasy would very early begin in the church, and that an attempt would be made to change the law of God, but secular history abundantly traces just such a departure from the truth. It was this apostasy which opened the way for the change from Sabbath to Sunday to be brought about by the third method mentioned above. We shall find, however, that the change was not so much a general, spontaneous movement in the church, as it was a movement which centered about the development of autocratic power in the church, the exaltation, as we find it to-day, of one man claiming to be the infallible head of the church. Recognition of Sunday as the Sabbath, went hand in hand with the growth of what to-day is known as the papacy.

That Christ or His apostles never changed the Sabbath, is certain. That the transfer was not made by any particular papal decree, is likewise certain. But that the shift took place, is evident; for most Christian churches now observe Sunday instead of the Biblical seventh day. As the Bible gives no account of how this practice came about, we must trace it in secular history. And such an investigation ought to make clear how this arrogant act of altering the law of God

could have been possible in the church. It is hard to believe that the Christian church could have been guilty of so impious a deed. This is truly a startling fact, unless the church had some divine authority for the change. No such authority is given to the church by the Word of God. But the change is a fact. How, then, can this entirely warrantable presumption against such an act without divine sanction, be set aside?—In one way clearly: by showing the presence of a great moral and doctrinal decline in the church at the time the transfer was brought about.

The proofs of the existence of a great spiritual apostasy in the church of the second, third, and fourth centuries are so abundant in the works of the most learned and impartial historians, as Mosheim, Neander, Gibbon, and a host of others, that we shall not reproduce them here. We shall deal only with one phase of that great moral falling away, the growth and character of Sunday observance.

#### A HOLIDAY OR AN HOLY DAY?

The first thing to be here recorded is, that Sunday observance did not begin with the Christians: pagans celebrated the day long before there was a Christian. When Christianity appeared on the earth, Sunday was fully entrenched among the heathen as a holiday. The difference between a holiday and a holy day must be noted. In the early church, the distinction was marked by the terms "feast" and "fast." The former term was applied to days observed in the same manner generally as are Thanksgiving Day and Christmas at present. There was no sacredness about such a day. Fasts were days regarded as having some sacred nature. Now, Sunday among the heathen, and in the Christian church for the first three hundred years of its history, was nothing but a holiday, a feast. Nobody pretended that it had any holy character. All religious and secular authorities attest this fact.

The question naturally arises, How did the Christians come to observe the day at all, even as a holiday? The answer is readily found from a study of the times. One reason is concisely stated by the great historian Gibbon. He says:

"The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity."—"Decline and Fall of the Roman Empire," volume 3, chapter 98, paragraph 16.

The record left us by the famous

*(Continued on page 12)*

# JESUS AS A BOY

LUKE 2: 40-52

By WILLIAM P. PEARCE

**L**ITTLE is said of the boyhood of Jesus, and this little is recorded by Luke. Though he mentions only the early days of Jesus, yet there are many lessons suggested by the few phrases recorded.

Luke combines the childhood and boyhood of Jesus, but a comma separates them by a number of years. "And the child grew"—that's babyhood; "and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him"—that's boyhood and manhood.

Jesus grew physically, mentally, and spiritually. Just as soon as He began to play with other children, His appetite became sharp, the animal energy increased. His sleep was sound and long. "Jesus increased in . . . stature."

He was also a wide-awake, earnest, high-spirited, self-possessed, and self-controlled boy—He "waxed strong in spirit."

He was also thoughtful, sober-minded, discreet. He exercised good sense in all He did—He was "filled with wisdom."

He was also beloved of God. He was the recipient of the Father's favor—"the grace of God was upon Him."

When Jesus was twelve years old, His parents took Him with them to Jerusalem, at the time of the annual feast of the Passover. At this age, according to Jewish custom, He passed from childhood to youth, was called a "son of the law," and was expected to share in the sacred feasts.

Jerusalem was about eighty miles from Nazareth. How interesting that journey must have been! It was a time of vernal beauty, when the fig and olive groves were coming into bloom.

Passing out of the Nazareth valley, they crossed the tributaries of the ancient river Kishon, where God discomfited Sisera; passed by Mount Tabor, where Deborah prayed while Barak descended to fight; crossed the sandy plain of Esdraelon, famous for its historic battles; then through Dothan, where Joseph was

sold to the Midianites; past Jacob's well, where they doubtless refreshed their thirst; journeyed through the fertile valley between Ebal and Gerizim, the historic mountains of blessing and cursing; then through the little town of Gibeah, where Saul lived when made king; Bethel where Jacob had his dream; until at last Jerusalem, with its golden-roofed temple and marble colonades, loomed up before them.

How the pilgrims must have sung: "The Lord hath chosen Zion! He hath said, This is My rest forever: here will I dwell; for I have desired it. I will clothe her priests with salvation, and her sons shall shout aloud with joy!"

Then, crossing the Kidron, they ascended the opposite slope and reached the city. Here Joseph probably pitched his tent, and then on the fourteenth day of Nisan at evening, sprinkled the posts and lintels of the tent with the blood of the paschal lamb.

No doubt the temple was the great center of attraction to the Boy Jesus. How interested He must have been as His parents recounted how Solomon spent seven and one half years in building it!

The imposing ceremonies of the Passover lasted seven days. Joseph's family stayed through them all. Then came the dispersion. The crowd of Nazarenes, friends and relatives, started away together. Jesus was supposed to be with them. But when the parents halted after the day's journey, they were surprised to find He was not in their company. Then they retraced their steps to Jerusalem.

What anxiety and weariness of body they must have experienced as they searched for Him! Then, "after three days," they found their Boy in the temple, discussing with the doctors of the law.

These doctors were the most distinguished scholars of the day. Here was probably Annas the high priest, (Continued on page 12)



CHRIST, THE BOY, AMONG THE LEARNED DOCTORS





# EDITORIAL



## THE POWER WORKING THROUGH SPIRITUALISM

CONCERNING the spread of spiritualism, Mr. Stephen Leacock, in *Maclean's Magazine*, has these very significant words:

"In old days—nor yet so very long ago—the dead slept quietly under the elm trees of the churchyard. All about them was silence, broken only by the twittering of the birds. The morning sunlight fell undisturbed upon the long grass about their graves.

"Of the hope of meeting with them again, upon this earth and through the medium of our poor senses, there was none. Only in the promise of a dim eternity where soul should meet again with soul, might the stricken heart of bereavement find its consolation.

"All this is changed to-day, rudely and vociferously. The dead are all about us, wide-awake, unseen, at our very sides. They rap on tables. They thump with chairs. They push a little ouija board obligingly to and fro. They ring bells. They wave luminous hands through darkened rooms. And from the pallid lips of an entranced medium, ghastly in her hysteria, come to us, so we are assured, the very words and thoughts of the departed."

Speaking still further of the present-day attitude toward spiritualism, and the rapidity with which the doctrine is spreading, Mr. Leacock says:

"The whole civilized world to-day . . . seems to be passing through a wave of spiritualism—much as our globe is said to plunge every now and then through the nebulous tail of a lost comet. The thing is everywhere. It fills our magazines. It runs riot in our newspapers. We are back again, though we do not admit it, in the days of the astrologers. We keep away from the old words and the ancient terms. We speak of séances and mediums and psychic telepathy. We do not care to talk of witches and wizards. But it is all one and the same thing. We should see things in a better historical perspective if we applied the phrases and forms of the past."

Mr. Leacock shows that he recognizes in the spiritualism of to-day not a new thing, but a very old doctrine in a modern garb; for he says: "Will the reader kindly observe that I am speaking above in all plain seriousness, the statement being mere fact and neither for nor against spiritualism. A medium is a 'witch.' A clairvoyant is an 'astrologer.' Telepathy is the 'black art.' A séance is 'raising the dead.' Sir Oliver Lodge is a 'wizard.' A ouija board that runs back and forward under the fingers of the assembled inquirers is 'possessed by the devil.' A 'psychic phenomenon' is nothing more or less than a 'ghost.'

"All this, I repeat, is no argument whatever against spiritualism. It only shows that the whole business is a good deal older than many of its modern practitioners take it to be. The fact that 'witches' and 'ghosts' and 'haunted houses' were ruled out of court a hundred years or so ago is neither here nor there. They were ruled out and they have come back. That is all. So have many other things, both better and worse."

The way in which modern spiritualism has come into respectability through allying itself with developments of science is told by Mr. Leacock in these words:

"But the spiritualism of our own time has certain features which distinguish it sharply from all the different 'spiritualisms' that have preceded it. For one thing it has called in to its aid the powerful support of modern science. This a hundred years ago, or even fifty years ago, seemed its worst enemy. Our modern science entered upon its pretentious career in the character of light dispelling darkness, of truth driving out falsehood, of hard fact bruising the head of superstition. Thomas Huxley gave the ghosts and the haunted houses but a short shrift."

And not only has spiritualism allied itself with modern science, but, according to Mr. Leacock, the claim is made that this mystic art has become scientific itself; for to use his words:

"Spiritualism seizes hold of all the practical apparatus of science, its electric wires and its chemicals, and uses them to magnify the intricacy and the mystery of its séances. It

lays hold too of all its terms, fortified by a hundred years of material belief, and annexes the lot of them. It talks of its 'experiments' and its 'phenomena,' its 'waves' and its 'currents.' Its spirits move on 'planes' like the figures in Euclid. They answer to a 'control' like the machinery of a power house.

"Meantime the scientist merely sits and looks on, wringing his hands at the folly and superstition of mankind, or else, like Sir Oliver Lodge or Sir William Barrett, triumphantly announces himself a scientist and a spiritualist as well."

Modern spiritualism is not wholly unselfish, but has commercialized itself so that it has become very profitable to the interests of its devotee. Upon this point, Mr. Leacock says:

"Modern spiritualism falls heir to all the wonderful facilities afforded by modern commerce. It can preach itself, advertise itself, boom itself, and in short 'sell itself'—the supreme end and aim of the modern product, the Nirvana of Happiness towards which our every commercial effort is directed. Hence there has sprung up about us the vast babel of the commercial spiritualists, giving readings and séances at one dollar



International Film

A group of nine South Africans who passed through America on their way to the Peace Conference, to plead for the independence of the British colony whose principal port is Cape Town. They expected to lay their case before Lloyd George, President Wilson, and the council.

for ten minutes, calling up for fifty cents the souls of little children to talk to their stricken parents. Even the spiritualists themselves—the men of probity, I mean, like Sir Oliver Lodge and Sir Arthur Conan Doyle—admit and deplore the fake and falsity of the great mass of these."

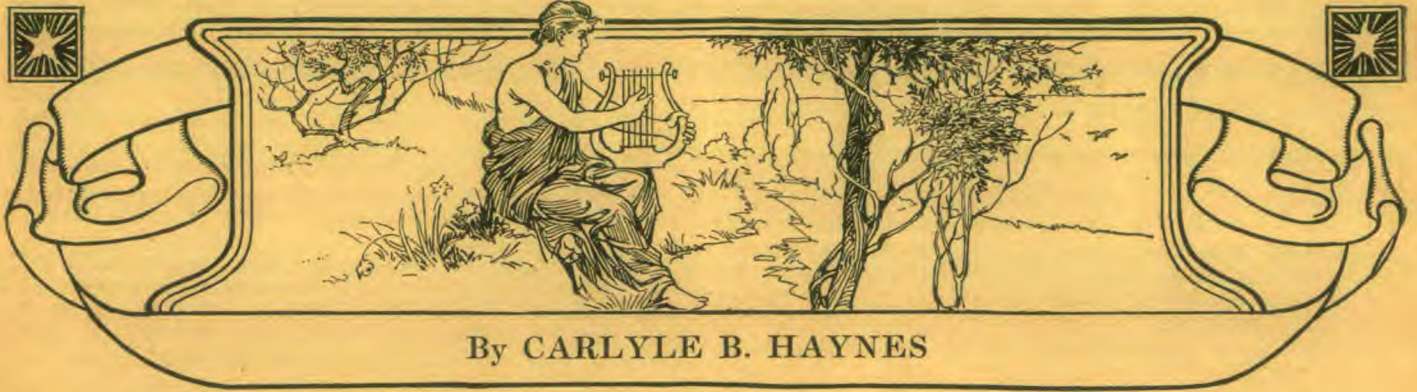
Elsewhere in his racy article, Mr. Leacock seems to leave the impression that he is somewhat perplexed because of this modern outbreak of spiritualism.

Through the prophet Isaiah, our heavenly Father has forewarned us: "When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isaiah 8: 19, 20, A. R. V.

These words of the prophet look forward to a time when the people shall be inviting us to "seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter." But in that time, we are exhorted that instead of looking to these wizards and familiar spirits for light, we are to "seek unto our God." And with what impressive astonishment does the prophet ask, "On behalf of the living should they seek unto the dead?" And then with emphatic clearness we are told to turn "to the law and to the testimony"; for "if they speak not according to this word, surely there is no morning for them."

From the inspired law and testimony, to which we are exhorted to turn for light, we read further: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4. (Continued on page 15)

# Iniquity Banished, Righteousness Established



By CARLYLE B. HAYNES

**T**HE coming of Christ to the earth with His saints takes place, not seven years after His coming for His saints, as the Prophetic Bible Conference movement teaches, but one thousand years later, at the close of the millennium, as the Bible teaches. This has been made clear in a preceding article.

Jesus came the first time to this earth nineteen centuries ago. He will come the second time in this present generation, to take His people to Himself. He will come the third time at the close of the thousand years of the millennium; and on that occasion, He will be accompanied by all the redeemed, who are taken to heaven at His second coming.

It is at the close of the millennium that the holy city, the new Jerusalem, will come down from God out of heaven and rest upon the earth. Christ also, attended by the great host of the saved of all ages, and by a company of glorious angels, will return to this earth. It is at that time, at the close of the millennium, that "the Lord my God shall come, and all the saints with Thee." "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." It is then that "the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one." Zechariah 14: 5, 4, 9.

As Christ comes down from the heavens the third time, His voice will roll through all the earth; and in response to His call, the mighty hosts of the wicked will awake from their sleep of death and stand upon the earth. And then, in the sight of the wicked, the new Jerusalem will settle down upon the place prepared for it by the cleaving asunder of the Mount of Olives. Christ and His redeemed will take their place in the city, which is to become the capital of a glorified new earth. Revelation 21: 2, 3.

## SATAN'S LAST HOPE TO WIN

Satan will be released from his captivity by the resurrection of the wicked, as stated in the preceding article. Around him will gather the vast hosts of his own evil angels; and this great company will be joined by the innumerable throngs of the wicked, "the number of whom is as the sand of the sea." Some of them are the giants who lived on the

earth before the Flood. And all will be moved by the spirit of hatred and war, and will be just as eager as ever to destroy their opponents.

Inspiring this rebel host with the delusive hope that they may be able to overthrow the city of God, Satan will lead them into the struggle for the supremacy of the world. Weapons of warfare will be prepared; companies, battalions, regiments, divisions, and corps will be formed and drilled; and then the great host of the lost will be led forth by Satan to take the holy city. Thus does John the revelator express it:

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20: 7-9.

As the great host of the wicked surround the holy city, the fire of God will fall from heaven, and the vast multitude of evil men and fallen angels will be overwhelmed. This fire will not perpetuate the wicked, but will devour them. This is the second death, from which there will never be any recovery. Revelation 21: 8.

This fire will have the same effect upon Satan and his angels as upon the wicked of earth. They also will be brought to nothing, and be as though they had not been. This is very plain from the words which God spoke to Satan, as recorded in Ezekiel 28: 16-19.

## WORLD'S WORKS UTTERLY BURNED UP

The fire which consumes the wicked will also purify the earth. Great billows of flame will burn the ruined works of men. The last remnants of sin will be consumed. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10. The long controversy against God will thus be closed. The last foe, death, will thus be destroyed. 1 Corinthians 15: 26. The warring world will thus at last be overthrown. The first heaven and the first earth, the great theater of sin, the scene of strife and rebellion, will thus pass away; and when the earth itself is purified by the fires of that day, then by the

word of the Lord there will be brought into existence "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

Upon these billows of flame which will purify the earth, the holy city, with the righteous nations of the saved within it, will ride safely. And when the flames subside, having accomplished the work of burning sin out of this earth, of purifying it, then the city will settle into its place, to become the eternal capital of the universe of God. God will dwell in it, and the throne of the Lamb will be in it, and it will remain for all eternity the center of the universe. Revelation 21: 3; 22: 3.

## EDEN REESTABLISHED

After the desolation of the millennium and the purifying fires at its close, the earth will blossom again and become the home of the redeemed of the Lord. "Blessed are the meek: for they shall inherit the earth." Matthew 5: 5. Then the prophecy of Isaiah will be fulfilled:

"The wilderness and the solitary place shall be glad for them [the redeemed]; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . .

"For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

"No lion shall be there, . . . but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35.

## EVERY AMBITION SATISFIED

The purified new earth will be the home of the saved throughout eternity. Friends and loved ones long separated by death will there be reunited, never again to be separated. All the faculties of the human mind will be developed

there, and our capacity for knowledge will be constantly increased. No enterprise will be too great to be carried to completion. There will be no aspiration which cannot be reached. There will be no ambition which cannot be realized. There will be no end to the acquirement of knowledge. It will be possible then to travel from planet to planet and from system to system in the study of the treasures of wisdom and knowledge of the universe of God. Our companions will be the angels of God and the un-fallen intelligences of the other worlds.

And to this there will be no end. The kingdom of Christ will last not only for a mere thousand years on this earth, as is taught by some, but throughout eter-

nity. As the ages of eternity unfold, there will never be any fear that the years to come will bring an end to the happiness of the redeemed. When myriads of ages have rolled by, still beyond will stretch eternity.

The time of the second coming of Christ is at hand. The time for the people of God to enter into all these glories will soon be here. Let us not be deceived by false interpretations of God's Word, and thus led to expect some event which will never take place, but let us keep our eyes and heart fixed upon that great consummation of the hopes of all God's children from the beginning until now, "the glorious appearing of the great God and our Saviour Jesus Christ."

"For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Hebrews 4: 12.

GIVES NEW BIRTH

2. By the Word comes the new birth.

"Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth. For,

"All flesh is as grass,  
And all the glory thereof as the flower of grass.  
The grass withereth, and the flower falleth:  
But the Word of the Lord abideth forever." 1 Peter 1: 23-25.

FORTRESS AGAINST TEMPTATION

3. The written Word is the defense in temptation, and the daily food for the soul.

"The tempter came. . . . But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. . . . Jesus said unto him, Again it is written. . . . Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4: 3-10.

SHIELDS FROM ERROR

4. The Scriptures are the safeguard against error, the test of all doctrine.

"To the law and to the testimony! if they speak not according to this word, surely there is no morning for them" (or, "no light in them," Authorized Version). Isaiah 8: 20.

"I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye. . . .

# What Men May Know Through the Inspired Word

*Why the Open Bible in the Forefront?*

BY WILLIAM A. SPICER

THE Lord has given His holy Word for all men to hear and to possess and to study and to heed. Not alone to the priests in ancient Israel—appointed, to be sure, as teachers of the Word—but to the people themselves, the Lord said anciently:

"Therefore shall ye lay up these My words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for front-lets between your eyes. And ye shall teach them your children; talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates." Deuteronomy 11: 18-20.

The Lord designed that His people should live by His Word. No service in the temple, no ministry of priest, could supply the place of personal contact with the Word of the Lord.

This is the keynote of the Lord's instruction throughout Holy Scripture. He spoke His Word to be heard and studied and understood by the common sinner. It is not a word for any special class, to be kept from the simple or the common people, lest they misunderstand it; it is God's own voice, speaking to the common man.

"The opening of Thy words giveth light; it giveth understanding unto the simple." Psalm 119: 130.

If the Lord by His Holy Spirit cannot speak the message of salvation in terms that common sinners will understand, there is little use for men to undertake it. The Bible, the Word of God, is the divine agency in the con-

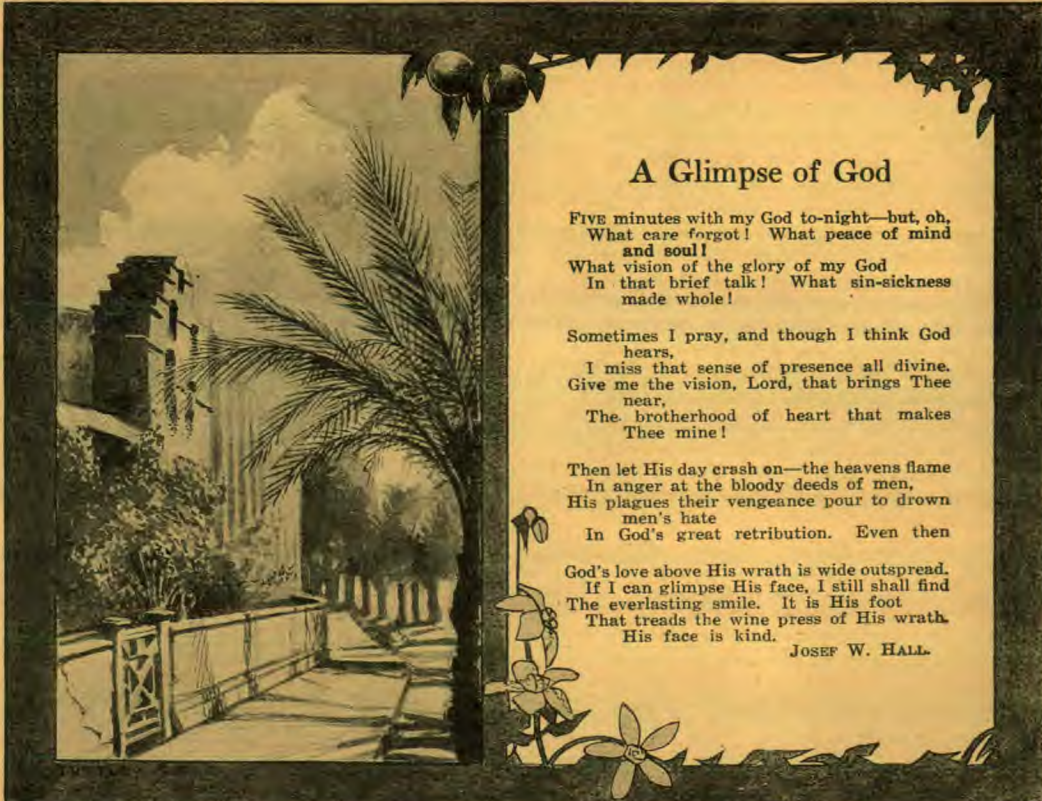
version and the salvation of men. All gospel work is but ministering that Word to men, and persuading men to receive it and believe it and to live by it day by day.

We must insist upon an open Bible in the forefront, because,—

REVEALS SIN

1. By the Word comes the conviction of sin.

"I had not known sin, except through the law." "I was alive apart from the law once: but when the commandment came, sin revived, and I died." Romans 7: 7, 9.



**A Glimpse of God**

Five minutes with my God to-night—but, oh,  
What care forgot! What peace of mind  
and soul!  
What vision of the glory of my God  
In that brief talk! What sin-sickness  
made whole!

Sometimes I pray, and though I think God  
hears,  
I miss that sense of presence all divine.  
Give me the vision, Lord, that brings Thee  
near,  
The brotherhood of heart that makes  
Thee mine!

Then let His day crash on—the heavens flame  
In anger at the bloody deeds of men,  
His plagues their vengeance pour to drown  
men's hate  
In God's great retribution. Even then  
God's love above His wrath is wide outspread.  
If I can glimpse His face, I still shall find  
The everlasting smile. It is His foot  
That treads the wine press of His wrath.  
His face is kind.

JOSEF W. HALL.

And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you the inheritance among all them that are sanctified." Acts 20: 29-32.

#### VEHICLE OF THE GOSPEL

5. The gospel is proclaimed by the preaching of the Word.

"From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. . . . I charge thee in the sight of God, . . . Preach the Word."—Paul's charge to Timothy, 2 Timothy 3: 15 to 4: 2.

#### ACHIEVES TRIUMPHS

6. The triumphs of the gospel in the New Testament times were achieved by the preaching of the Word.

"But the Word of God grew and multiplied." "So mightily grew the Word of the Lord and prevailed." Acts 12: 24; 19: 20.

#### ABIDES FOREVER

7. The Word will abide forever; and by it, all will be judged in the last day. Therefore every soul should possess and study it now.

"Heaven and earth shall pass away, but My words shall not pass away." Matthew 24: 35.

"If any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day." John 12: 47, 48.

All the way, the divine power in salvation works through the living Word, the Holy Scripture, which is God's voice to man. Only the open Bible, made the man of his counsel by every soul, can fully meet the mind of God in the plan of salvation. The church cannot save any man. It is itself made up only of those who are saved by believing the Word.

### Sunday: Day of Rest

(Continued from page 7)

church historian Mosheim agrees with this, and furnishes us with a specific illustration. He is speaking of one of these bishops, Gregory, bishop of Neo Cæsarea:

"When Gregory perceived that the ignorant multitude persisted in their idolatry, on account of the pleasures and sensual gratifications which they enjoyed at the pagan festivals, he granted them a permission to indulge themselves in the like pleasures, in celebrating the memory of the holy martyrs, hoping that, in process of time, they would return of their own accord, to a more virtuous and regular course of life. There is no sort of doubt that, by this permission, Gregory allowed the Christians to dance, sport, and feast at the tombs of the martyrs, upon their respective festivals, and to do everything which the pagans were accustomed to in their temples, during the feasts celebrated in honor of their gods."—"Ecclesiastical History," century 2, part 2, chapter 4, paragraph 2, note, Maclaine's translation.

This was not an isolated instance; for Schlegel says, "In the second century these natalia ["birthdays" of the mar-

tyrs] were everywhere observed." ("Ecclesiastical History," book 1, century 2, part 1, chapter 4, paragraph 4, note 5, Murdock's translation.)

To the extent that Christ was regarded as greater than any of the martyrs, so surely were days commemorative of important events in His life certain to fall among these festivals. The day of the



#### GOD'S PROMISE INVIOULATE

IN days of cloud and darkness,  
Look up to God's own blue.  
When storms of earth assail thee,  
God's rays of light pierce through.

God's Word is surely given;  
What promise is more real?  
"Thy ways are seen in heaven,  
And He thy ways will heal."  
He promises to lead thee  
In paths that He will show.  
What further blest assurance  
Canst thou ask here below?

Yet love divine assures thee  
Of further blessings still.  
Past comforts are restored thee  
If thou but do His will.

His peace He will give to thee,  
If thou H's peace wilt seek,  
The blessings of the Father.  
Be patient, gentle, meek,  
Long-suffering, not causing  
The winds of strife to rise;  
Beyond is life eternal,  
Reward beyond the skies.

He waits to hear thy whisper,  
He lists thy faintest plea;  
And God in H's good mercy,  
Thine innocence will see.

Have faith and courage, brother!  
God knows the power of sin;  
His angels are about thee,  
The victory to win;  
Faith, prayer, and hope unceasing,  
O'er all the path untrod;  
Thou shalt have power with Heaven,  
And home at last with God.

IVA A. CLUTE.

resurrection would infallibly be among the first chosen, not only because of the stupendous event which happened on that day, but because it was the most uniformly observed of all pagan holidays. This is exactly what was done.

It must, however, be remembered that neither the antiquity of the practice of Sunday observance, nor the motive which prompted it, nor any divine command, made the day in any degree sacred. Moreover, nobody for three hundred years ever pretended that its observance was a matter of conscience. This fact is supported by all ancient documents.

But certain influences were at work which, after the third century, tended to

bring about a more rigid but wholly unwarranted regard for the day. One of these influences was the prestige given to it by the bishop of Rome, the pope, who, in his ambition to be the head of the church, and in his claim to that authority, had attempted to give the precedence to that day over other days, in a controversy which he had with the bishops of the eastern part of the Roman empire.

Another influence was that of the clergy, who, in order to get people to attend church more often, began to invent pretexts for hallowing Sunday above other days. Early in this period, namely, in 321 A. D., they swayed the emperor into going beyond his legitimate civil authority by decreeing the first Sunday law. Still, aside from civil and ecclesiastical laws requiring formal observance of Sunday, it was never, till after the fifth century, understood to take the place of the Sabbath in the fourth commandment of the Decalogue. Indeed, it was probably not till the twelfth century that it was even called the Christian Sabbath. No earlier example of that practice seems to have been found.

The pressure, just mentioned, toward a more rigorous observance of the first day of the week, increased as the authority of the papacy increased, and men were taught to believe that one could attain salvation only as he was obedient to the laws of the Roman Catholic Church. In this way, it came about that by the time of the Reformation, Sunday had become entrenched in the ecclesiastical and civil law of the Sabbath of Christians. But neither God nor the Scriptures sanctioned it.

### Jesus as a Boy

(Continued from page 8)

and president of the Sanhedrin; Ben Uzziel, the Targumist who wrote the Chaldee Paraphrase; Joseph of Arimathea, a man of wealth and character; Ben Buta, who had been blinded by Herod for his devotion to the Jewish cause; Nicodemus; the aged Hillel, and Shammai, his rival, and Gamaliel, a professor in the University of Jerusalem, known as "the flower of the law." Of these, we read, Jesus asked questions, and astonished them with His understanding.

On finding Jesus, the mother, surprised and doubtless embarrassed, upbraids Him: "Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing."

Then came that marvelous declaration which revealed the consciousness of Jesus of His divine relation: "Wist ye not that I must be about My Father's business?"—words descriptive of the development of His religious conscientiousness; words "understood not" by His mother, but which she kept "in her heart."

Though divine, Jesus recognized His earthly relationship to His parents; and leaving the learned circle, "He went down with them, . . . and was subject unto them." He was an obedient boy—a worthy example to all boys and girls, who should pray:

"Let me be  
A meek, obedient child to Thee,  
And try in word and deed and thought  
To serve and please Thee as I ought."

# The Sanctuaries of Jehovah

*The Individual Burnt Offering: a Symbol of Attaining Perfection in Christ*

By RODERICK S. OWEN



**T**HE individual whole burnt offering which was made as a part of the tabernacle service of ancient Israel, might be a bullock, a goat, a lamb, a dove, or a young pigeon, according to the ability and willingness of the person presenting it. Since the sin offering brought the person as far in Christian experience as justification by faith, the whole burnt offering, which followed it, must represent an advanced step toward what God desires us to do.

Paul tells us that we are to stand in the grace of justification, and "rejoice in hope of the glory [character] of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience." And James adds, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." This work of becoming perfect is also called growing up into Christ, our living head, overcoming, mortifying "the deeds of the body," that we may live. This dying to sin, this growing up into Christ, we believe is represented by the whole burnt offering of the individual. Let us see how fully it applies.

When we are justified by faith, we are accounted clean before God, and we are to draw nigh to Him. But the closer we come to Him, and the more we see the glory of His character, the more apparent become our defects and weaknesses, and we realize that we are still sinful by nature, and we find ourselves still committing sin. So the whole burnt offering was brought to the door of the tabernacle, where the glory of God was seen, and there the individual put his hands upon its head and confessed his sinfulness, and there in the presence of the glory of God he slew it with his own hands, thus anew representing his death to sin. Then the priest, taking some of the blood, sprinkled it about the altar of burnt offering, thus making once more an atonement for him; and the sinner, again justified by faith, stood that much nearer the perfection of Christ.

## GIVEN CHRIST'S ROBE

When we are justified by faith in Christ, the robe of our past sinful life is transferred to Him, for it belongs to Him, since He bought it with His own blood; and we by faith take His robe of righteousness instead. So the sinner back there took his sacrifice, and flayed it, and gave the skin to the priest; for say the Scriptures, "The priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered."

This exchange of covering was beautifully represented in the experience of the first sinners on earth. When Adam and Eve sinned, they clothed themselves with fig leaves, and in shame stood condemned before God. Because of their sin, God drove them from the Garden of Eden, but promised them a Saviour. They left the garden, but not without faith in God, for they looked to Him for the promised salvation. In response to their faith, God made them coats of skins to clothe them, fitting types of the robe of righteousness, even Christ's own covering, which is offered every sinner who accepts the Saviour's sacrifice in his stead.

After giving the skin of his burnt offering to the priest, the man cut the victim into pieces. Then he gave the pieces to the priest, who laid them upon the altar to be consumed. At the same time, he washed the inwards and the legs with water, and then they also were laid upon the altar. By cleansing these parts of the victim with water, the repentant sinner symbolically expressed his faith in being free from all past defilement. The whole body was not placed upon the altar at once, but it was laid in order

piece by piece, with pieces of wood. Then the fire on the altar was to consume entirely the offering. Likewise we cannot overcome our weaknesses all at once, but we must take them one by one, by confession and prayer, to Jesus, that He may completely burn them out of our lives.

## CUTTING AWAY EVIL HABITS

To illustrate: Perhaps we have a quick temper which leads us to sin. If so, we must single it out, and hold it up before God by confession and prayer until it has been completely cut out of our experience. We separate ourselves from it by overcoming it through His grace, and thus we take to ourselves His sweet and gentle spirit in its stead. Or possibly we have the wicked trait of speaking untruthfully or acting deceitfully. If that be so, we must single it out and heroically have it cut from our lives, introducing in its place the attribute of the God "that cannot lie," and "with whom is no variableness, neither shadow of turning." Or it may be we are inclined to be dishonest. In such a case, we should go on our knees before God and confess that particular thing, and by His power arise and go forth to establish the habit of honesty.

In introducing these right traits of character and establishing these right habits, we will need to "watch unto prayer." Remember that the Priest stands by while you are cutting up your whole burnt offering.

While this process of overcoming or presenting ourselves as a whole burnt offering before God is going on, we must by faith reckon ourselves "dead indeed unto sin," and must be just as helpless and submissive as was the lifeless body of the sacrifice. We must also by faith reckon ourselves "alive unto God." And this reckoning ourselves dead to sin and alive to God through faith accompanied by perfect submission, "is the victory that overcometh the world;" for if we by faith furnish the reckoning, God will furnish the fact. Then each one can say with the apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Are we daily presenting ourselves as a whole burnt offering before the Lord? Can we say with the apostle, "I die daily"?

So this work of cutting away our weaknesses and sinful traits of character must continue until all our sinful nature is overcome, until every sinful thing in us is fully consumed, even as in the whole burnt offering made anciently. Then as overcomers we shall be clothed in white raiment, and our names will not be blotted from the Lamb's book of life, but we shall have a right to eat of the tree of life, and to sit with Christ on His throne.

The law of the burnt offering stated that any portion left unconsumed in the morning should be cast into the ash pit, and that the priest should change his clothes, and carry it out with the ashes to the place of ashes outside the camp, to be consumed there. This teaches that the body of sin must be completely consumed before the morning of eternity shall dawn, before probation closes and our High Priest lays aside His priestly garments. Otherwise we shall perish in the great place of ashes outside the camp of God's people.

Let us hasten the work, for the sands are nearly run out in time's great hourglass.

POLISH is a good thing; but pure gold, even in the rough, is of more value than the most highly burnished brass.

## Three Epochal Revolutions

(Continued from page 1)

lantic, and saw a promising democracy, the United States of America, growing up in the New World. She took the cue, and became the first democracy of Europe.

And in the Napoleonic wars, wherever the great Corsican conqueror went—and he practically covered all Europe with his French armies—the seeds of democracy were carried. It is to the seed thus sown by the French Revolution that the democratic states of Europe to-day owe their origin.

Now the gospel could be preached to the people without hindrance, for one of the principles of democratic states is that man may worship according to the dictates of his own conscience. In other words, man is religiously free as he is civically free. This freedom to proclaim the gospel could never have been obtained under the old autocratic régime, one of whose principles was that only that religion could be recognized and permitted which was sanctioned by the state. Plainly, this restriction prevented religious thought; it stifled Biblical investigation; it suppressed the gospel. This obstruction had to be removed from the path of Providence, and Providence did remove it. All could now receive the gospel freely, and read the Bible for themselves. This resulted from the French Revolution, and was God's second change.

### CENTURIES OUTSTRIPPED SUDDENLY

The gospel and the liberty to receive and preach the gospel were the precious privileges of men. What more was needed?—Just one thing more, and marvelously did God provide this one needed thing. To prepare the people for His return, Christ, as already quoted from Matthew, said that the gospel had to go "for a witness unto all nations." But how could that be when there were no adequate means of carrying quickly to the world the gospel message of a soon coming Saviour? The end of the eighteenth century saw no more rapid means of travel and transportation than did the first or the second century. Yea, we can go back to times before Christ, and the eighteenth century had experienced no advancement over those times.

As Professors Robinson and Beard so aptly express it in their work, "The Development of Modern Europe," volume 2, page 31, in speaking of the latter part of the eighteenth century, "Merchandise was still transported in slow, lumbering carts, and letters were as long in passing from London to Rome as in the reign of Constantine." A little further down on the same page of their book, these writers add these words: "Suddenly, however, a series of ingenious devices were invented, which in a few generations eclipsed the achievements of

ages, and revolutionized every branch of industry."

James Watt invented the steam engine, Robert Fulton the steamboat; and what a maze and multiplicity of inventions expediting the rapid carrying of news and goods, the rapid travel of men over land and sea, have come in since their time! We are lost in our telephones, telegraphs, wireless, aéroplanes, not to mention other rapid means of transit. What happens in China in the morning is read by Americans in the afternoon.

### THE GOSPEL GIVEN WINGS

In view of such facilities, how speedily can the gospel go to every part of the earth! And it is going. "Every nation, and kindred, and tongue, and people" are hearing salvation's call. "The gospel to all the world in this generation" is becoming an accomplished fact. Millions of copies of Holy Writ are going to



It is dangerous to look back upon the French Revolution with horror; and it is true that there is nothing more revolting to our spiritual sensibilities than the red, cruel days of the Reign of Terror."

every world quarter. This was not so one hundred years ago.

Why did the world have to wait so many centuries for these wonderful inventions that are so common to-day, and which we deem indispensable? There is only one answer. On the divine clock, the hour had not yet struck. When it did strike, suddenly there burst forth the mechanical flood, that which historians call the Industrial Revolution; and it is on the crest of this flood that the gospel is being carried to all nations for a "witness." This is God's third and last change.

The Reformation of the sixteenth century gave us the gospel in its renaissance; the French Revolution of the eighteenth century gave us the liberty to receive and preach the gospel; and the Industrial Revolution of the nineteenth and twentieth centuries is giving us the

means to bring the glad tidings to all peoples. "And then," said Christ, "shall the end come." May Heaven grant that we shall sense the times in which we live, so that we may be prepared to meet our God.

### "Ye Are Not Your Own"

THIS is said of us. We are not our own. We have been bought with a price, and that price was the life of God's Son. We had sold ourselves for naught. In spite of God's desire toward us, we chose bondage in preference to liberty. We gave ourselves over to slavery rather than have the independence of free men. We put God out of our lives, and, as says the Scripture, "did not like to retain God" in our knowledge. Romans 1:28.

We can form but a faint conception of the anguish that filled the heart of the infinite God as He looked out upon a lost world perishing under the delusion of Satan. He saw the work of the great deceiver. He saw a world without hope.

But God, the All-wise, saw more than this. He saw many a sorrowing heart. He saw men chafing under the load that Satan had placed upon them. He saw, amid all the rebellion of a world that had chosen to separate itself from God, a few weeping for those privileges and blessings which, under the delusion of the evil one, they had parted with for nothing.

God saw all this, and His great heart went out after a lost race, and He announced the covenant with His own beloved Son to ransom them from the thralldom of sin. Weighed in the balances of heaven, it was revealed that "the soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth."

The greatest manifestation of love ever witnessed by created beings was seen when God gave His Son, and when this same Son offered Himself, as a ransom for man. The price was paid, the power of sin was broken, and through Jesus Christ, men have again taken their places in the family of God.

But, on returning to the Father's house, we are filled with the same spirit that rules there. We too look out over a perishing world, and see what our Father saw before us. Our hearts are also stirred. We think of Him who "pleased not Himself," and we remember that we are not our own.

"When men believe this," believe that they have actually been bought by Christ, "their possessions will be held as a trust, to be used as God shall direct, for the saving of the lost." All the powers of their being, everything they have and are, will be dedicated to that one end, that men and women who, as they themselves were, are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," may likewise, through the knowledge of a love without parallel, become children of the heavenly King.

A. R. BELL.

"We cannot be half the Lord's and half the world's."

WHEN we can make the devil analyze his temptation, we are well on the way to overcoming him. JOSEF W. HALL.

## The Power Working Through Spiritualism

(Continued from page 9)

This text shows that even the mighty princes of earth are powerless when their breath goes from them and they return to their earth, for their thoughts perish with them. Therefore they cannot return as active, thinking bodies in the form of spirits called up by "the wizards, that chirp and that mutter."

The unmistakable clearness of the following text is apparent: "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is perished long ago; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6.

Note the words, "The dead know not anything," and "neither have they any more a portion forever in anything that is done under the sun."

Now just so surely as these texts are from the inspired Word of God, just so surely may we know that the dead are unable to return to talk with us, or to rap on our tables, or to lift our pianos in the air while they play strains of music.

But you are ready to ask: Is there nothing to modern spiritualism? If the dead cannot return as claimed by the

spirit mediums, who then is it that the medium brings forward to talk and to perform these various wonders?

Not only is God's Word very explicit in informing us that the dead cannot return to converse with us, but it is also quite as explicit in warning us against the deceptions of the great archenemy. In reference to the activities of Satan just before the second coming of Christ, we read of "the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2: 9-12.

And over and over again does the Master warn us in such words as the following: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Matthew 24: 24.

Then since God's Word is so specific in telling us that the dead know not anything, and since this Word is also so particular in giving us warning against the deceptions of Satan, we ought to recognize in the great outcroppings of modern spiritualism some of the masterful workings of the archdeceiver as the world is being prepared for its final harvest.

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.

## Three Beautiful Sacred Songs

With music for the piano: "The Mountain Flower," "The Wonderful River," and "His Loving Voice." Standard sheet music size, ordinary voice. All three for 50 cents, postpaid. Order from Otto Lundell, 725 Unity Building, Chicago, Ill.

"To those who in humility of heart seek for divine guidance, angels of God draw near."

# The Medical Evangelist

*A Journal Devoted to the Promulgation of Health Reform Principles*

Published quarterly by the Loma Linda College of Medical Evangelists, sixty cents a year

### PLAN AND SCOPE OF THE JOURNAL

This journal has grown out of the need of some medium to represent the medical work in our own denomination. Its purpose is to enlarge and emphasize the importance of the gospel of health as an essential factor in the message to be delivered in these last days. The scope of the journal will include several distinct objects: 1. To extend the principles of health reform into every Seventh-day Adventist home; 2. To increase the interest of our young people in medical missionary education, and to emphasize the needs of the field for medical missionary endeavor; 3. To represent our medical missionary work, both at home and in foreign fields, to urge the acceptance of definite medical missionary appointments by our trained graduates, and to maintain a vital connection between the laborers in the field and the students of our schools, that a continual stream of workers may go out to finish the work given us to do; 4. To correlate the purposes and activities of our various sanitariums and training schools.

The journal is divided into several departments, each of which is controlled by a qualified editor, and will contain interesting and instructive material drawn from all parts of the field. They are as follows:

Medical Missionary Evangelism	Our Sanitariums
Health Messages	The Forum: Devoted to Student Interests
Dietetics	Rational Therapy
	Medical Education

### A FEW SELECTIONS FROM THE CONTENTS OF THE JUNE ISSUE

<b>Individual Responsibility</b>	<i>Dr. George Thomason</i>
The duty we owe ourselves to keep well and strong.	
<b>The Call to Reform</b>	<i>Dr. A. W. Truman</i>
The importance of health principles in our daily life.	
<b>The History of Loma Linda</b>	<i>J. A. Burden</i>
A serial.	
<b>Caffeine Beverages</b>	<i>Dr. E. H. Risley</i>
The evil effect of coffee, tea, and coca cola, from the standpoint of science.	

*Send in your subscription to-day.*

Date.....

"The Medical Evangelist," Loma Linda, California

Inclosed please find.....dollars \$.....  
for.....years subscription for "The Medical Evangelist."

Signed.....

Address.....

## Sheltered from Distress and Fear

How vivid and how definitely clear is the following description of the great day that lies just before us: "The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of His jealousy: for He will make an end, yea, a terrible end, of all them that dwell in the land." Zephaniah 1: 14-18.

The prophet calls attention to the time when the great day of Jehovah is near, and when it is hastening greatly. A recent writer on prophetic themes, in harmony with this forecast by Zephaniah, says that "the final movements will be rapid ones." In that great day of Jehovah, the mighty man who has been trusting to his silver and gold to deliver him will be found crying bitterly. Trouble, distress, wasteness, and desolation will be abroad throughout the world. The trumpet and the alarm, emblems of war, will be against the fortified cities and their embattlements. And distress will finally reach such proportions that men will be caused to walk like blind men. And all of this is because they have sinned against Jehovah. In other words, wrongdoing is the cause of it all.

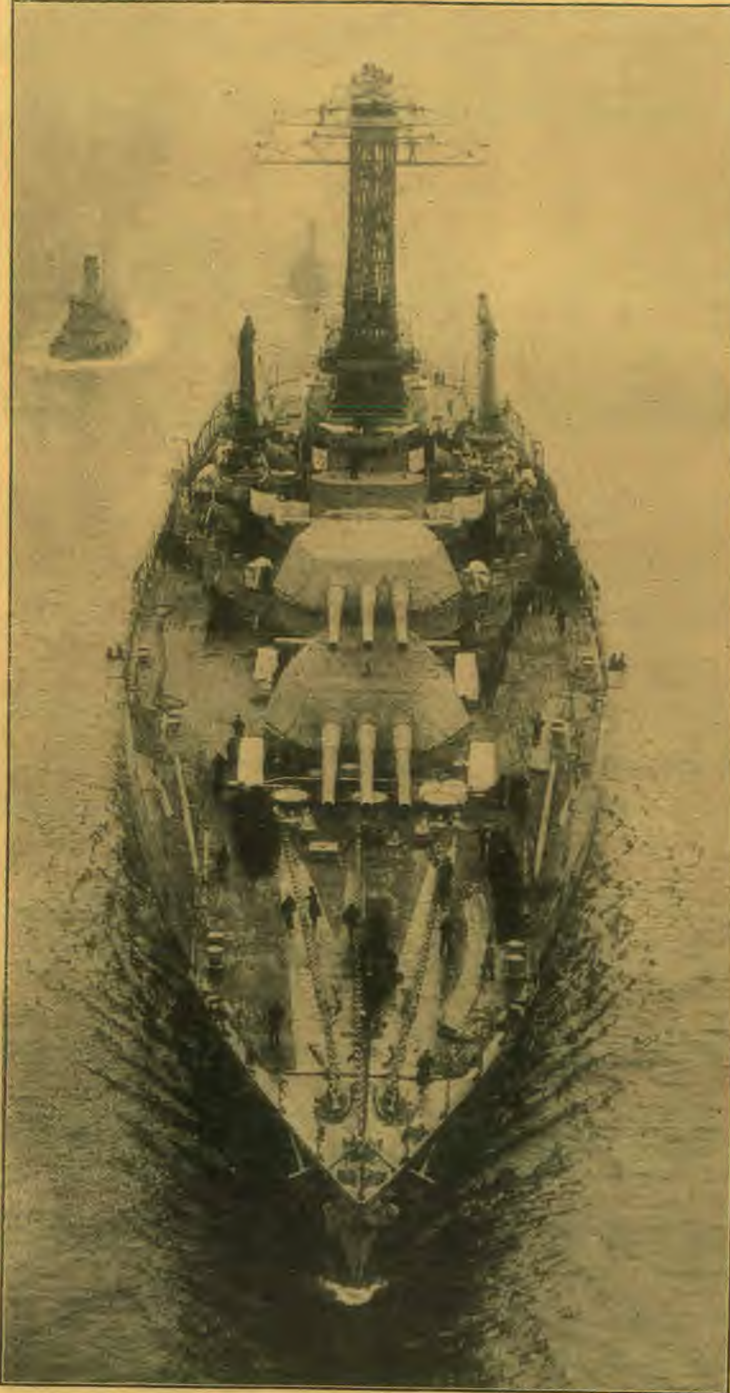
But while the foregoing sets forth the conditions that will prevail throughout the wicked world, the next chapter of Zephaniah's prophecy calls to all who will, "Seek ye Jehovah, all ye meek of the earth, that have kept His ordinances; seek righteousness, seek meekness: it may be ye will be hid in the day of Jehovah's anger." Zephaniah 2: 3.

The third chapter of the same prophecy is also filled with promises of protection for those who will turn to the Lord in this great time of trouble. Our God does not willingly afflict any one, yet sin

must invariably bring its sure reward in distress and suffering. But the Lord's promise is that "the remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Zephaniah 3: 13.

How blessed is the assurance, "None shall make them afraid"! And in the

means to face all of these conditions that confront us in the world, without a particle of fear? Do you know what it means to rest under the sheltering, protecting hand of Him who is the Almighty One? This is the rich and soul-satisfying experience for which each and every individual should strive. The genuine experiences of knowing and serving God in these days will alone enable the individual to face the future with calm confidence.



The Idaho, now the world's largest battleship. This giant floating fortress was placed in commission last March, and is under the command of Captain Carl T. Vogelsang. Her displacement is 34,000 tons, with an armament of thirty-four guns, and a speed of twenty-eight feet a second. The illustration shows how she would look from an airplane.

fifteenth verse, we are furthermore informed, "Thou shalt not fear evil any more."

You have doubtless heard many speculations about the things taught in the Bible. You have heard many things about God and Christ. But do you know, from a living experience gained through a personal study of God's Word, what it

## Did It Come on a Parachute?

AN editorial writer commenting on the fact that eggs have been dropped seven hundred feet from a flying machine, by the aid of a parachute, without one of them being broken, says, "In the same way, the scientists tell you, the original egg, or life spark, reached this earth through space from other worlds, after this world had become cool enough to let life develop."

We are constantly witnessing the marvelous things that the true scientist is accomplishing. His experiments in the laboratory and throughout the world of science are bringing untold blessings to humanity. We see the things that are actually accomplished; for the true scientist produces tangible results that no one can gainsay or set aside.

But are we quick to discern the fact that many fantastic and fanciful speculations are set afloat in the name of science, and that a large part of humanity imbibe these theories, giving them the same credence that they give the facts which have stood the acid tests of the laboratory?

The Bible is very plain and specific in affirming that the infinite Jehovah is the Creator of this world, and that life on it did not come in a parachute from some other planet. We will find it altogether safe to cling tenaciously to the inspired record.

## Transatlantic Air Service

GLENN CURTISS, the pioneer aviator, suggests that the progress already made with the airplane gives a basis for the prediction that

within ten years there will be regular air service between New York and London.

Daniel the prophet, in describing the characteristics of "the time of the end," is particular to note, among other things, that "knowledge shall be increased." How marvelous have been the great developments in the increase of knowledge in recent years!