

Signs of the Times

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Two hundred and thirty-one United States Olympic athletes wave good-by from the steamship Princess Matoika as they start for Antwerp to uphold the traditions of their country in the international games. *Wide World Photo*

The Birth of American Freedom

Puritans, Baptists, and Quakers Its Godfathers

BY WILLIAM F. MARTIN



WE hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness." "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The United States of America is well known as a land of freedom. Not only has this conviction obtained within the bounds of this government, but a knowledge of this spirit of freedom has reached across the waters, and come to the ears of downtrodden people in far-away lands. A desire to share this freedom has led many from those countries to leave their homes and come to America's shores. Drawing support from these two taproot principles of religious and civil equality, America has greatly prospered.

The true American idea is not toleration, but liberty. Toleration is a concession; liberty is a right. The one is a gift of man; the other is inherent. Until the American government was established, this difference had not been recognized. The United States has demonstrated that the church is more pros-



perous when left to its own way. It is more fruitful, purer, stronger, and more spiritual than when united with the state. Left to stand on its own merits, the church has fewer hypocrites in its folds, and less enmity from without. Such a condition is also better for the state, because the state is thus freed from sectarian passion. The church is in less danger from political corruption. "Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an empire of tyranny in the hands of the state," said Schaff.

Even to-day the theory of modern Europe is that of toleration rather than of liberty. When the voyagers in the Mayflower came to this country, they brought with them the medieval ideas of Europe. While it is true that they came to establish religious liberty, it was religious liberty for themselves, and not for those who did not agree with them. On the contrary, the dissenter was made to feel the heavy hand of persecution when he dared to oppose the established form of religion. So slow are men to learn the lesson taught in the Golden Rule. An apology for those early settlers may be in order; for the fact is that in those days, few really understood

what makes up true freedom of religion. Their conception of a proper government led the first settlers of Massachusetts to enact and enforce a number of religious laws. It has been well said that "political freedom and religious freedom stand or fall together." It is true that one cannot be maintained for long without the other.

In fact, true freedom must of necessity emancipate society from tyranny, and the spirit of man from human authority imposed upon it from without. The early Puritan ideas led to intolerance, which was manifested in both the political and the spiritual realm. A favorite form of punishment for heresy was banishment. One writer, speaking of this, says, "Some of those banished were so dealt with chiefly on account of their immoral conduct, but others were banished solely for the reason that their religious opinions were deemed unsound and pernicious."—D. W. Howe, in *"Puritan Republic."*

At least ten crimes were punished capitally. At the head of these stood idolatry and witchcraft. So far as possible, the magistrates sought to invade the souls of the people and drag out their secret thoughts. The rulers passed judgment on opinions.

There never has been a union of church and state, there never has been a man-made theocracy, but it had, as a part of its government, laws regulating the observance of a day of rest and worship. New England was no exception to this. From sunrise to sunset of Sundays there was scarcely anything lawful to be done except to go to church. "Uncivilly walking in the streets and fields, traveling from town to town, going on shipboard, frequenting common houses and other places to drink, sport, or otherwise to misspend that precious time," was unlawful and severely punished.

PROSECUTED FOR KISSING HIS WIFE ON SUNDAY

A writer of that period tells that Captain Kimble, of Boston, was in 1656 set for two hours in the public stocks for his "lewd and unseemly behavior," which consisted in his kissing his wife publicly on the sabbath upon the doorsteps of his house, when he had just returned from a voyage after an absence of three years. The writer says he was "lucky to get off with only two hours in the stocks." He not only had broken the sabbath, but had kissed his wife in public. Such conduct could not by any means be winked at.

Even the Indians, when they came into town on Sunday, if found loitering on the streets, were taken up by the town marshal and made to go to church. It is not recorded that any so treated were converted. In fact, in the time of King Philip's War, some of his warriors went into Marlboro one Sunday and burned the church. Perhaps some of them, before this, either had been

put in the stocks for nonattendance at church, or else had been forced to go to church, and therefore thought that their future safety depended upon their destroying the building. Some such thoughts may have added to their zeal in applying the burning brands. The public whipping post and the stocks were usually in front of the church. The burning of people charged with witchcraft is a dark blot on the history of our country. Such a thing was made possible only where there was a state-established religion.

In February, 1631, there landed in Massachusetts a young man who was destined to play an important part in the civil and religious affairs of that time. Roger Williams has been called narrow and erratic; but a man who could win the esteem of Winthrop and Bradford, and count Vane, Milton, and Cromwell among his friends, must have had some strong elements of character. He saw, as perhaps no other man of his day, the absolute necessity for a separation of church and state. As Williams saw the punishment meted out to Baptists and Quakers, he was greatly stirred.

WHIPPED THE BAPTISTS

The Baptists were opposed to infant baptism. To assail this doctrine was rank heresy, as viewed by the Puritans. All unbaptized infants were sure to go to hell. It is true that one minister, in his mercy, consigned them "to the easiest room in hell," whatever that is.

OUR HERITAGE

THE year 1920 is of much historical interest to Americans, as it marks the three hundredth anniversary of the Pilgrim landing at Plymouth, Massachusetts, in December, 1620. This event is to be impressively celebrated in Holland, England, and America this fall; and it is well to review the history of those days, especially the portions which relate to principles that have been woven into the government and spirit of the American people.

As recorded on the Pilgrim Memorial Monument at Provincetown, Massachusetts, the Pilgrim "body politic established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one."

"With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy."

Although, because of their former environments, they still saw through a glass darkly regarding the full meaning of civil and religious liberty, yet they planted the seed which was later nourished by Roger Williams and others, and which finally bore fruit in the immortal Declaration of Independence and the constitution of the United States.

The bulwark of Americanism, political and religious freedom, as outlined in the foregoing documents, is persistently assailed at the present time on every side; and as Americans, it is our duty to endeavor earnestly to gain a clear conception of what has made our country great, and the meaning of the terms "freedom," "Americanism," "democracy." Only in this way shall we be able to comprehend and defend the sacred heritages for which the fathers of our country suffered that we might enjoy our God-given privileges.

We believe that the three articles by Mr. W. F. Martin commencing in this number, on "The Birth of American Freedom," are a clear presentation of what constitutes liberty, and will well repay perusal.

The most noteworthy case of persecution of Baptists is that of Holmes, Crandall, and Clark. They held a meeting in a private house in Swampscott July 20, 1651. For this, they were lodged in jail at Boston and fined thirty pounds each. Holmes would not pay his fine, and so was whipped. He received thirty stripes. Some of his friends received ten lashes for shaking hands with Holmes on his way to the whipping post. John Cotton favored it. This was nothing short of religious bigotry.

Upon being banished from Plymouth, Williams founded the Providence plantation. This grew into Rhode Island. The first charter of this colony declared for democracy and liberty of conscience. The charter of 1663 contained the following provision: "That all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious concerns."

Rhode Island was the first colony to incorporate civil and religious freedom in its organic law. To be sure, the hand of Roger Williams can be seen in all this. It may also be claimed that there was laid the corner stone of religious freedom in America.

At the time of his trial, Williams contended that the civil magistrates have not the right to punish offenses against God. Their jurisdiction, he said, was the ground covered by the last six command-

ments of the Decalogue. He pleaded for entire soul liberty. It has been written of William of Orange, "He strove to establish, not freedom for Calvinism, but freedom for conscience." The same can be said for and of Roger Williams. He said: "The civil magistrate owes two things to false worshippers: 1. permission; 2. protection." Again, "The civil sword may make a nation of hypocrites and antichristians, but not a single Christian." The following statement is, perhaps, the broadest and boldest setting forth of soul liberty, made anywhere up to that time: "It is the will and command of God that a permission of the most paganish, Jewish, Turkish, or antichristian consciences and worshippers be granted to all men in all nations and countries; and they are only to be fought against with that sword which is able to conquer, to wit, the sword of God's Spirit, the Word of God."

ROGER WILLIAMS A TRUE AMERICAN

In 1631, a letter was written by order of the general court of Massachusetts, charging that Williams "declared his opinion that the magistrate might not punish a breach of the Sabbath nor any other [religious] offense, as it was a breach of the first table." No people or nation can have entire religious freedom so long as a Sunday-closing law remains

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PROBABLY there is no Biblical subject over which there is more controversy in the world to-day than over the Sabbath. This is brought about mainly by the professed Christian world's observing two days as the Sabbath—many the first day of the week, and a large and ever increasing number the seventh day.

We believe that a large part of this controversy and perplexity would come to an end if we would get a better understanding of why God gave the Sabbath. The most popular idea seems to be that it was given for physical rest and recreation, and that therefore any day will do, if only we rest one day in seven. This leads to another conclusion; namely, that anything that is a change from regular employment is compatible with Sabbath keeping. Thus we find many people out joy-riding, playing ball, boating, fishing, attending movies, etc., on the first day of the week. Is this the purpose of the Sabbath? We believe that a solution to this question will forever settle which day is the Sabbath, and what is real Sabbath keeping.

The best place to go for information on this great question is to the institution of the Sabbath, the history of which is found in the Word of God. Here we are told that the Sabbath was given while man was perfect. (Genesis 1:31; 2:1-3.) If man had always remained in that holy and happy state, he would not have needed physical rest. The rest was not for that purpose. The Scriptures say that God "rested." Was He tired? Let inspiration answer: "Hast thou not known . . . that . . . the Creator of the ends of the earth, fainteth not, neither is weary?" Isaiah 40:28. It is very evident, from these words, that the purpose was not physical rest, even though we need that since sin came into the world.

PURPOSE OF THE SABBATH

The following words give the unmistakable reason: "Moreover also I gave them My Sabbaths, . . . that they might know that I am the Lord that sanctify them." Ezekiel 20:12. The only sanctification that will stand the test of the Judgment is that accomplished by Jehovah. He says the Sabbath was given that we might know Him, the Sanctifier. Do we want to know Him, who has done so much for us? How anxious ought we to be, then, to keep the true Sabbath, since it will make us know Him who will give us the only sanctification that will pass the Judgment!

The question may be asked, How does the Sabbath make us know the true God? A few scriptures will suffice to give the answer. In Jeremiah 10:10, Jehovah makes the assertion that He is the only true God; but not all the world believe this. There are many gods in the world. (1 Corinthians 8:5.) Ask the Japanese or the Chinese which is the true god, and many of them would say, "Buddha"; ask a great many in India, and they will say, "Siva" or "Krishna."

What proof does Jehovah have that these are false gods, and that He is the true God? Listen while He answers: "Thus shall ye say unto them [the Japanese, the Chinese, and the people of India], The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jeremiah 10:11.



Why a Sabbath Day?

By W. L. ADKINS

I wish to say that this Sabbath question, in this aspect of it (which day is the Sabbath), is the gravest and most perplexing connected with Christian institutions which at the present time claims attention from Christian people; and the only reason why it is not a more disturbing element in Christian thought and religious discussion is because the Christian world has settled down content on the conviction that somehow a transference has taken place at the beginning of Christian history.—Dr. Edward T. Hiscox, author of the Baptist Manual.

We also find the same thought in the New Testament. On one occasion, the people of Lystra and Derbe were about to worship Paul and Barnabas. When this knowledge came to the disciples, they "ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:14, 15.

REMINDER OF THE CREATOR

It must be evident to all, that these scriptures—and many more might be produced—teach that God has given creation as a proof that He is the true God. Therefore, just as long as God wants mankind to recognize Him as the true God, that long will He want us to remember creation. "He hath made His wonderful works to be remembered." Psalm 111:4. The reader may ask, What has this to do with the Sabbath? Let us read the Sabbath commandment, and I think we shall see:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates." Exodus 20:8-10.

Before reading the last part of the commandment, we will ask, Why keep

the seventh day holy? Hear the answer in Jehovah's own words: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [that is, for this reason. What reason?—Because He worked six days and rested the seventh day] the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

With these words before us, it must be clear to every reader of this article, that God gave man the Sabbath for the express purpose that he might not forget creation, God's divine proof of superiority over other gods. If man had always kept the Sabbath, there would not be a heathen or an infidel in the world. It would have been impossible to forget God in six days, and the Sabbath would always call man back to his Maker.

This being true, just as long as God wants us to remember Him as our Creator, that long will the seventh-day Sabbath be binding on Christians.

God could have made the earth in five days, and rested the sixth, and made that the Sabbath; He could have made it in four, and rested the fifth, and made it the Sabbath; or in three, and rested the fourth; or in one day, and rested the second, and made it the Sabbath. But, as far as our minds are able to grasp, He could not have made it in one day, and rested at the same time; so of all the days of the week, the first day is the only one that could not be a Sabbath.

In great questions like this, our only safety is in doing what God says. His way is so plain, "the wayfaring men, though fools, shall not err therein."

"God Is Now Here"

"THE eyes of the Lord are in every place, beholding the evil and the good." Proverbs 15:3. He knows very well when we sit down and when we rise up, and is acquainted with all our ways. He not only hears our every word, but also reads our thoughts. There is no possible way for us to hide from Him or to deceive Him. We may be able to deceive men, but we cannot deceive God.

The psalmist, referring to this omnipresence, said: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee." Psalm 139:7-12.

We have heard of the man who, not believing in God, told his little daughter to write, "God is nowhere." She was just learning to write, and painstakingly she spelled out, "God is now here." The child read the truth in the letters that were designed to say the opposite. Wherever we may be, God is also there. Go where we will, we cannot escape that all-seeing eye.

IVA F. CADY.

The Island Continent—Borneo



By IRWIN H. EVANS

THE island of Borneo lies almost midway astride the equator, between longitudes east 109 and 119. Its shores are washed by the waters of many seas,—the Java, the China, the Celebes, the Sulu, and the Makassar Straits. It is the largest of all the southern Pacific and Indian Ocean islands, save Australia, and has an area of 285,220 square miles. We almost forget how large such an island is when we merely read of its area; but when we pause to think that it equals in size the total area of the six New England States, with New York, Pennsylvania, New Jersey, Delaware, Maryland, Virginia, and South Carolina added, we gain some idea of its great size. The Dutch control the southern, and the British the northern, portion of the island.

Aside from the natives, who are Malays, the Chinese are the most numerous of all residents, as well as the earliest comers. Long before the Manchu dynasty began to reign, this thrifty race was buying and selling with the natives of Borneo. To-day this hardy, energetic people practically control the industries of the island. Without them, "no planting, no mining, no railway construction could go on—everything would be at a standstill;" for the native is not given to much physical exertion, and is quite willing to let others reap the benefits that follow thrift and industry.

Much of the interior of this great island is still sacred to the jungle, for the white man has little object in exploring and surveying what promises so little in return. The limited population,—estimated at somewhat less than two millions all told,—scattered over this vast area, with no inclination to labor, and content to live on nature's products, offers little remuneration to the foreigner for exploiting the country.

THE BEASTLY BETEL NUT

The coast has many fine harbors, but the needs of the native are so easily satisfied that the import and export trade is comparatively limited. Large forests of valuable timber await the coming of the lumberman. Already some good mills are at work. Sandakan, a British port, has two good mills, which ship considerable lumber to other countries. Large quantities of tobacco, regarded as superior in quality, are raised on the tobacco estates.

Every one seems addicted to the use of tobacco and the still more filthy habit of chewing the betel nut. Chinese and natives of both sexes seem to vie with each other in their use of betel nut, and surely no habit that man has ever formed more wretchedly mars the handiwork of God than this.

The Dyak and the Dusun are of the same family; but the Dyak lives in the lowlands, and is warlike, a head-hunter, and quarrelsome, while the Dusun lives in the hill regions, and is clean, peace-loving, and kind-hearted. The Dyaks number about one million, and are pagans, being neither Mohammedan nor Christian. Of them Cabaton says:

"The Dyaks would eat little indeed if they had to exist upon their few rice fields, and if nature did not work for them. As it is, they are much more difficult to satisfy in the matter of diet than the majority of semicivilized races, and are greatly given to large banquets, at which they conscientiously overeat themselves, and drink an often immoderate quantity of palm wine or toddy. Their diet consists of rice, sago, various vegetables, fruits, young shoots of bamboo or rattan, the head of the cabbage palm, and meat and fish, fresh, salted, or dried. Salt is their favorite condiment. They chew betel and smoke tobacco.

"Their houses, built of wood and elevated on piles, and often surrounded by little gardens containing sugar cane, betel, and pimento, are neat and clean. Sometimes the whole village—as among certain semicivilized peoples of Indo-China—consists of one immensely long house, divided into as many compartments as there are families. The village nearly always possesses a communal house, raised upon piles like the rest, very large and well built, where public deliberations take place. Large banquets are held there, and the bachelors and guests of the tribe make use of it as their dormitory, as with the Bahnars of Indo-China.

TWINS CONSIDERED UNLUCKY

"The ordinary appliances of life, such as furniture, cooking utensils and agricultural implements, are very rudimentary among the Dyaks; but they are great lovers of music, dancing, tales, and riddles, and, again like the Bahnars, they

collect metal gongs and certain kinds of vessels which may become the homes of protecting spirits.

"In the interior they are not great hunters, but in such hunting as they pursue, their weapon is the spear or the bow; snares and traps are more commonly used. Their favorite game is the deer, whose flesh they dry. They are more energetic as fishermen, and their rivers are plentifully stocked, while on the coast the celebrated *trubuk* is often encountered in shoals. The Dyaks cultivate a little rice and a few sweet potatoes in a very primitive manner, and without much enthusiasm; but they feed principally on the products of the forest.

"Marriage among the Dyaks is sometimes exogamic, sometimes endogamic; but although the Dyak woman is the object of extreme respect in the tribe and in her home, the husband alone is the head of the community; though when he dies the wife may succeed him, inheriting his duties and his dignity. Marriages are conducted by means of go-betweens, and the prospective husband must first give his future parents-in-law a present, even if the latter are opposed to the marriage.

"The young people of the tribe are free, from puberty onwards, to make their own choice; but in practice they nearly always allow themselves to be guided by their parents.

"The birth of twins, as with many peoples of the Far East, is regarded as unlucky.

ANIMISTS IN RELIGION

"The Dyaks, who are neither Mohammedans nor Christians, practice circumcision and a kind of baptism, without any idea of religion attaching to either ceremony. They sometimes expose their dead in trees, and sometimes burn them. Certain tribes of the Upper Kapuas bury them, and collect the bones in the family tomb after the flesh has disappeared. Others hollow out part of the trunk of a growing tree, and insert the corpse in the hollow. The bark is carefully replaced over the opening, and the tree continues to grow and flourish, a living tomb, in the literal sense.

"The language of the Dyaks is closely related to the other Malayo-Polynesian dialects. They have no alphabet, no writ-

ing, but their psychical concepts are fairly definite. The Dyaks of the north are animists; for them everything is haunted by a spirit, a soul, which has the power of leaving the living or inanimate object (if we may use the word 'inanimate' in this connection), which serves it as envelope. It is this straying of the soul which in man causes sickness;

or death, if the fugitive will not consent to return.

"The Dyaks believe in a supreme, creative god, whose name varies with the different tribes; but they think far less of him than of the evil spirits which people all space: spirits divided into categories according to their habitat, and to whom all moral and physical ills are attributed: such as epidemics, death, and

the failure of crops. Priest-sorcerers (the part may be filled by a woman), *baliars* or *basirs*, propitiate them by sacrifice, and by prayers in a special language known as *basa sang yang*, 'the tongue of the spirits,' which is also employed for incantations.

"The Dyaks of the south are Shamanists, and equally superstitious. The sor-

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THE "Apostles' Creed" is the oldest and most expressive doctrinal declaration of the church at large. In its present text, it can be traced to the sixth century, while a simpler form was in use in the second century. But that it was composed by the apostles is hardly credible.

This creed beautifully honors God and Jesus. It portrays the life and work of Christ, and glorifies the Holy Spirit.

In the second century, a great controversy arose over the dignity and character of Christ. Toward the end of the second century, Theodotus and Artemas openly taught in Rome that Jesus was merely a distinguished Jewish teacher. To counteract this, others taught that Christ was God, in such a way "as to destroy all distinction of person in the Godhead."

The controversy went on, until Arius, a presbyter of Alexander, distinguished himself by advocating that Christ was divine, but not the very God, nor equal in power and glory. Athanasius opposed him. In 325, Constantine called a council to settle this controversy, and the "Nicene Creed" was the result. This is an enlarged "Apostolic Creed," including the belief "in one Lord Jesus Christ, the Son of God; . . . Light of light; very God of very God; begotten, not made; of the same substance with the Father."

Much controversial trouble has arisen in theological circles over the question of the words "deity" and "divinity," words not Biblical. Put Jesus in His right place, and God and He are honored.

Jesus was divine. The word "divine" means "partaking of the nature of God"—proceeding from God, not in the sense that all good men and women are divine, but as Paul describes Him, "the image of the invisible God" (Colossians 1:15)—the manifestation of God "in the flesh" (1 Timothy 3:16).

Christ's conception and only Christ's was divine. He was the "child of the Holy Ghost." Matthew 1:18, 20. Christ's imbreathed life was divine. Said He, "As the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. His mighty works were divine. Nicodemus declared that no man could do the miracles that Jesus did, "except God be with him." John 3:2. And when we consider His

death, resurrection, and ascension, we feel like saying with Napoleon Bonaparte, "I know men, and I tell you Jesus Christ was not a man." The human mind staggers in reconciling some features of the only man who cannot be analyzed or explored. Nowhere does Jesus call Himself God. It is either "Son of God," or "Son of man."

Addressing God, Jesus repeatedly calls Him Father.

God likewise distinguishes Himself from Jesus. At the baptism and transfiguration of Jesus, God calls Him "My beloved Son" (Matthew 3:17; 17:5)—two distinct persons.

Jesus prayed not to Himself, but to God. He said He had all power, but it was delegated power. (Matthew 28:18.) On the cross, He became conscious that God withdrew His face from Him, and He felt it deeply. (Matthew 27:46.) And He died, but God did not die.

That Jesus was God's Son—"only Son," "only begotten Son"—with all the



The Divineness of Jesus

BY WILLIAM P. PEARCE

God attributes. Paul recognized the indwelling God in Christ, when he wrote, "In Him dwelleth all the fullness of the Godhead bodily." Colossians 2:9. In Him are all the infinite perfections of the essential being of God deposited. He was the totality of those divine attributes which were in God. He was "Emmanuel"—"God with us." Matthew 1:23. "The Word was made flesh." John 1:14.

I am satisfied to honor Jesus because God honored Him. "He that honoreth not the Son honoreth not the Father," said Jesus, "which hath sent Him." John 5:23. I am delighted to exalt Him because God has made Him the custodian of salvation and eternal life. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. I would adore Him because, in the future, God is going to make Him "Kings of kings."

I once read of an old English millionaire who died without heirs. His personal effects were sold at auction, no will being found. Among the many things sold was a picture of the old man's son who had died many years before. No one seemed to value it save a poor old woman who had been nurse to the dead son. She had only a shilling, and feared to bid so little; but she ventured to offer it, and as no one bade against her, the picture became hers. After taking it home, she carefully dusted and cleaned it. Taking off the back, she discovered a document, which she took to the administrator. Examining it closely, he said, "This is the old man's will, and he bequeaths all his property to the person who should purchase the picture of his son." His boy was so dear to him, that he wished any one who had enough interest to buy the picture to have his property.

God likewise appointed Jesus "heir of all things" (Hebrews 1:2)—"the bond of the universe," as Philo of Alexander describes Him. Yea, more, "the Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life." John 3:35, 36. Our union with Christ makes us "heirs" (Romans 8:17) to everything divine.



THE GREATEST TIME PROPHECY OF THE BIBLE

By

JOHN O.
CORLISS

CEREMONIES of religious service are of divine appointment, and are of deep significance. Properly understood, they point the worshiper to Christ, who is all in all to the world, in every period of its existence. As in the present age, baptism and the eucharist denote faith in Christ, so in days antedating His death, ordinances were observed which expressed faith in the final deliverance from sin, through the sublime sacrifice of Jehovah's only begotten Son.

Under the ministry of the Jewish priesthood, services were conducted in a tabernacle, which was called a sanctuary. (Hebrews 9: 1, 2.) This tabernacle was built by Moses, as an exact copy of the one in heaven, which God exhibited to him in Mount Sinai. (Hebrews 8: 5.) In this building were offered sacrifices, which served not only as a public acknowledgment of sin, but also as the recognition of a promised divine offering on man's behalf. (Hebrews 9: 6, 7.)

Yet, as already indicated, these services were maintained simply to keep fresh in mind the great need of deliverance from sin, which an earthly sacrifice, itself bearing the marks of an existing curse, could not provide. (Hebrews 10: 3, 4.) The sacrifice must be a heavenly one, knowing no sin, but perfect in righteousness. By such, and such only, must the soul temple be cleansed from defilement, by a process prefigured by the ceremonies of the Jewish earthly sanctuary. (Hebrews 9: 8-12.)

The death of Christ on Calvary's cross was truly an efficacious offering on man's behalf (Hebrews 2: 9); but it was only preliminary to a concluding work that must be done in heaven, before the Father's throne, where the eternal cleansing from sin is confirmed by Jehovah Himself (Daniel 7: 9-13). True faith must have its counterpart; and as the services in the earthly sanctuary were ordained of God, so their antitype must be made to appear in the work of Christ for sinners. The earthly sanctuary, which was a symbol of the heavenly, was cleansed by the offering of earth-provided blood; but the heavenly sanctuary itself, into which Christ entered after His crucifixion (Hebrews 9: 11, 23, 24), must be cleansed in finality by an infinitely better sacrifice, even the cross-spilled blood of the Son of God (verse 26).

THE HEAVENLY CLEANSING

It is sometimes asked, Does anything in heaven need cleansing? But who does not know that sin originated in that upper world? In fact, the Scriptures so state. (Revelation 12: 7.) And the apostle Paul says that the Lord Jesus,

by His own death, is "to reconcile all things unto Himself," both those in heaven and those in earth. (Colossians 1: 20.) The heavenly sanctuary will, therefore, as foreshadowed by the earthly sanctuary services, pass through the cleansing process. This work of final judgment is to prepare the world for the Saviour's return to earth.

But does the Word of God present such a finale in the work of Christ? And if so, does it reveal the time when the event will take place? To both of these queries, the answer is, Yes; for "surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7. The prophecies have spoken decisively about the signs that will precede the coming of the Lord; then why should they not as well reveal the time of this closing work of Christ before His coming to gather His people to Himself?

As in the earthly, typical service, a definite day was appointed for the cleansing of the wilderness sanctuary (Leviticus 16: 29, 30), so a specific time is in order for the heavenly sanctuary cleansing. This was revealed by God's messenger to a beloved prophet, for the Scripture student's study. After much of the future had been traced, a point was reached where the angel said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8: 14.

RULE FOR INTERPRETING SYMBOLIC DAYS

As already learned, the earthly sanctuary was cleansed *once each year*; that is, at regularly recurring intervals of 365 days. But the sanctuary here spoken of was to await its cleansing for 2,300 days, a period more than six times as long as the earthly intervals of cleansing, even if this longer period were reckoned as literal days. However, from the explanation made by the angel, that this vision would find its fulfillment in "the time of the end," we must conclude that these days are symbolical of years. According to the standard established by Ezekiel 4: 6, symbolic days signify a corresponding number of years.

Returning to the angelic interview with the prophet, we learn that Daniel was so

overwhelmed by the astounding revelation of future issues connected with the time message received, as to fall sick. But when he could bear the fullness of the view, the angel returned to his side, and gave him the meaning of what he had only partially comprehended. Said he: "I am come to show thee; . . . therefore . . . consider the vision." Daniel 9: 23.

The angel continued, "Seventy weeks are determined upon thy people and upon thy holy city." The Hebrew word here rendered "determined" is defined by Gesenius, in his lexicon, to mean, "literally to cut off; tropically to divide, and so to determine, or decree." From this, it seems plain that the 70 weeks, or 490 days, were to be cut off from the 2,300 days of the vision. This period being determined, or decreed, upon Daniel's people, it follows that at the end of the 490 symbolical days, meaning 490 years, the exclusive privileges of the Jewish people would cease.

These 490 days were subdivided by the angel as follows: 69 of the 70 weeks, or 483 years, he made to extend from the time of the commandment to restore and rebuild Jerusalem, then desolate, to the appearance of the Messiah. This title, as applied to Christ, means "anointed." (See the margin of John 1: 41.) By comparing Acts 10: 37, 38 with Mark 1: 10, it is learned that Christ was anointed at His baptism by the descent of the Holy Spirit upon Him.

UNTO MESSIAH THE PRINCE

This, then, is the point of time where the 483 years should terminate. Looking for the date of the commandment to restore and rebuild Jerusalem, as cited by the instruction of the angel to Daniel, we find that this took effect in the year 457 B. C. (Ezra 7: 8, margin.) To ascertain the time of Christ's baptism, we subtract the 457 years B. C. from the 483 years that were to reach to Messiah. This leaves twenty-six full years this side of the so-called Christian era, to reach the time of Christ's baptism.

But another consideration is necessary to a positively accurate conclusion. It is a simple but self-evident fact, that twenty-six full years of the Christian era and 457 years before Christ are necessary to make up the 483 years, the end of which was to mark the time of Christ's anointing. This being true, if these 483 years had commenced on the first day of 457 B. C., they would not have terminated before the very last day of 26 A. D. But from the book of Ezra, we learn that the work of rebuilding Jerusalem did not begin until the autumn of 457 B. C. Hence



seven months should be counted out of that year, and added to the last day of the year 26 A. D. This would carry the period of 483 years to the autumn of 27 A. D. for its ending. This date marks the true time of Christ's anointing. See the marginal date of Mark 1:10, as shown in most English Bibles.

Thus with unerring accuracy, the words of the angel to Daniel are verified. In harmony also with the prophecy, our Saviour, immediately following His baptism, began to preach, saying, "The time is fulfilled." Mark 1:15. This expression could have reference to nothing else than the prophecy relating to His own world mission, as covered by the instruction given to the prophet in the study under consideration.

As 69 of the 70 weeks reach to the autumn of 27 A. D., the seventieth week, that is, the last seven years of the 490 in the prophecy, must reach to the limit of the time allotted to the Jewish economy. These seven years, added to the autumn of the year 27 A. D., would expire in the autumn of the year 34 A. D. The fact that at that time, the Jewish Sanhedrin cut off their nation from the gospel privileges by the public execution of Stephen for his adherence to Christianity, marks a coincidence which only prophetic fulfillment can explain. (See Acts 7: 59, 60; 8: 7.) Later the apostle Paul said to the Jews of Antioch: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles." Acts 13: 46.

CLOSE OF THE 2,300 YEARS

Noting that the 490 years of the prophecy ended in the autumn of 34 A. D., the rest of the matter is simple. By adding the remaining 1,810 years, which are presumably given to the gentiles (Acts 13: 46), to the year 34, we are brought to the year 1844 A. D. as the ending of the 2,300 years, and the consequent time for the cleansing of the heavenly sanctuary. But one may ask, What does this mean?—It means just this: As in the annual cleansing of the old earthly sanctuary, men's cases were decided for weal or woe, so in the heavenly sanctuary cleansing, to which the earthly pointed, the eternal destiny of men will be settled, in anticipation of the coming of the Lord to take away His people from among those who will not have Him to reign over them. (Matthew 25: 31-34.)

This arrangement positively locates the final examination of men as to fitness for meeting the Lord at His coming, before He descends to earth; for then, in a moment, in the twinkling of an eye (1 Corinthians 15: 22), as the trump of God sounds in midheaven, the dead in Christ will leave their dusty beds, to join the living saints in their ascent to meet the Lord in the air. (1 Thessalonians 4: 16, 17.) Indeed, without this pre-judgment time, no such separation between the righteous and the wicked would be possible at the Lord's coming.

Therefore, the year 1844 marks a solemn period in this world's history. Since that date, the names of all who have lived through the ages, have been passing in review before the heavenly assize, for the examination of character. Those who are found in at-one-ment with the divine government, will hear the "Well done"

said to them, and they will be privileged to sit with the Master at the great marriage feast. (Revelation 19: 9.)

We may be sure that the final test of character for every soul is now due before the heavenly tribunal, and soon the last case will be called, and settled for life or death. If any shall fail to be registered for eternal bliss, how sad the outcome, and what agony of soul will be suffered because of neglect to accept Heaven's gracious offer! How infinitely better to have all sin put away, and be ready to say, when Christ appears: "Lo, this is our God; we have waited for Him, and He will save us: . . . we will be glad and rejoice in His salvation." Isaiah 25: 9.

The Island Continent—Borneo

(Continued from page 5)

cerer is the chief regulator of their lives, and often their plague, as is the *bojau* among the Bahnars.

"The Dyaks have earned their regrettable celebrity by their barbarous custom of head-hunting. It is now, thanks to the efforts of both Dutch and English, abandoned in the river districts, but is still extant in all its vigor in the central forests.

HEAD-HUNTING FOR SPORT

"No Dyak can become a chief (among the tribes who still honor the custom), and no man may take a wife, unless he first brings to the village notables one or more heads, collected from some neighboring tribe after a dangerous expedition, which may last for several days. A father, to win a favorable destiny for a child about to be born, will offer the mother the present of a freshly severed head. On occasions of especial importance the whole tribe, having submitted to the essentially religious ordeals of fasting and abstinence, and having undergone purification and joined in funeral dances, departs in quest of its horrible prize.

"This custom, on account of which the Dyaks were formerly accused of cannibalism, is of a definitely ritualistic character; its aim is to obtain the soul of the dead man as the protector of the killer and of his village. For this reason the heads, being thoroughly dried, cleaned, and ornamented with flowers, are the object of a regular cult. The Dyaks never forget, when feasting, to offer them the titbits of every dish, and the customary quids of betel nut, in order to induce them, by such kind attentions, to adopt their new tribe."

Tropical fruits and nuts abound in Borneo; and in the wilds of the interior jungles, the elephant, the rhinoceros, the panther, the orang-utan, the cobra, and all sorts of insects hold high carnival.

En route from Sandakan to Jesselton, the traveler sees many views rivaling in beauty even those of Japan's far-famed Inland Sea. On a clear day, Mount Kinabalu, rising from sea level to the stupendous height of 13,450 feet, dominates the landscape; and when there are clouds, it is of interest to watch for glimpses of its noble outlines rising sometimes far above them, as if suspended in mid-air. Like an unsleeping sentinel, it seems to keep guard over land and sea. I have seen many mountains in many lands; but in might and majesty, Mount Kinabalu surpasses all others.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

The climate ranges from extremely hot to moderate, according to location, season, and the sea breeze. At Sandakan, where we have our mission headquarters, the nights are fairly cool for the tropics, owing to the sea breeze. Our location is a beautiful one, and gives as fine an outlook as one may wish to see. In the grounds surrounding the mission house are mango, papaya, coconut, mangosteen, tamarind, and a variety of palm and other trees. About fifty believers meet in Sandakan from Sabbath to Sabbath, and the work is rapidly extending in many directions.

In this beautiful but neglected portion of the world, God surely has many sons and daughters who will be willing hearers and doers of the gospel of peace.

The Birth of American Freedom

(Continued from page 2)

upon the statute books. Before absolute freedom can be established, all such laws in existence must be repealed, and men be left to choose their course in this as in other matters of conscience.

As late as 1783, in Massachusetts, "the tithingman still arrested Sabbath breakers and shut them up in the town cage in the market place; he stopped all unnecessary riding or driving on Sunday, and haled people off to the meetinghouse whether they would or not. The men of Boston strove hard to secure the repeal of these barbarous laws and the disestablishment of the Congregational Church, but they were outvoted by the delegates from the rural towns."—"Critical Period of American History," pages 76, 77.

Fittingly does the historian speak of these laws as barbarous. Just such "barbarous" laws, some religious "reformers" are now endeavoring to persuade not only state legislatures, but the national government, to enact.

Roger Williams has been justly called "the first American." Bancroft says of him, that he "was the first person in modern Christendom to assert in its

plenitude the doctrine of the liberty of conscience, the equality of opinions before the law."

The true philosophy of Americanism is that the government should have nothing whatever to do with the control of religious belief. Any limitation imposed upon the conscience of one man by another or by the state is nothing short of intolerance. The Creator will not look with favor upon a usurpation of His divine prerogatives. Both intolerance and enforced worship are an abomination. A true religion, founded upon the Word of God and energized by the Holy Spirit, seeks no aid from the state to further its propaganda. Its adherents are entitled to the common protection of all citizens, but not to any special favors because of their religious belief. "All men are created equal; they are endowed by their Creator with certain inalienable rights."

For long years, Christians have been persecuted, have persecuted others and each other; but no amount of such work can make it acceptable to God or give it a proper place in a well ordered government.

A just state supports no one religion above another. On the contrary, it will give its protection to all alike. A true separation of church and state will find its strongest base in a respect for the church. American Christianity "is a free church in a free state, or a self-supporting and self-governing Christianity in independent but friendly relation to the civil government."—Schaff.

The separation of the state from the church is not a separation from Christianity. It is a recognition of the divine principle preached by the Master: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The protection of all men in their religion is nearer true Christianity, by a great deal, than to persecute dissenters.

(To be continued)

As a Matter of Habit

SELF-CONSCIOUSNESS is doubtless the chief cause of awkwardness, both in speech and in bearing. Thus anxiety causes what it would fain prevent.

Yet we would not conclude that therefore we should give no heed to our language or our manners. Instead, we think necessary to know so thoroughly what is correct in these matters, and to be so habituated to it, that we need not be hampered by uncertainty or embarrassed by blunders.

Likewise, it is a well recognized fact, that a person's solicitude about his health, and specially about his digestion, is a source of much ill health. Dyspepsia is often aggravated by fear of aggravating it. The apostolic instruction to the effect that we should not vex ourselves—or any one else—with scruples about what we eat, is as sound on the basis of health as on that of religion or ethics.

However, although we agree to eat of that which is set before us, certainly none of us agree to eat whatever might be set before us. What we elect to eat, we will eat without misgivings; but we claim the privilege of leaving some dishes untasted.

We depend upon lawyers to extricate us from legal complications in which we may become involved; but we think it essential that we have sufficient knowledge of the law to avoid such complications, "so far as in us lies." And similarly, while physicians may in some degree remedy our physical ills, they do not give us license to disregard the laws of life.

If we are "law-abiding citizens," we will not transgress the statutes of the commonwealth; and if we are rational beings, we will not consciously transgress the laws of our existence.

The many contradictory opinions and the wearisome quibblings about the wholesomeness or unwholesomeness of various articles of food, has brought the subject of dietetics as a whole into disrepute. Still there are many dietetic principles which no one would dispute, but which, nevertheless, many do violate.

Thus while no one advocates gormandism, many are guilty of it—even some who would be loath to acknowledge a



International
Wealthy fishermen of San Pedro, California, tried a new trick on the fish by descending from the clouds in a Goodyear Pony Blimp and casting their lines.

habit so gross. The worst offenders are those who have little physical exercise. A man who spends most of his waking hours at a desk, may eat as much and as heavy food as does one who wields a hammer eight hours a day; but he will pay more dearly for his meals, not simply in money, but in detriment to mental faculties and physical well-being.

The continual "mincing" of confections, fruits, or what not perhaps has no defenders; and were its effects better understood, surely fewer would practice it.

People generally assent to the assertion, frequently made by physicians, that Americans eat too much meat; yet the majority keep up their ration, undeterred by liability to Bright's disease and kindred ailments.

Some even regard themselves as martyrs when they are compelled to dispense with their usual excess of sweets, although the enforced abstemiousness in that respect may purchase them immunity from diabetes and various other ills.

Furthermore, the use of stimulants—even those as mild as coffee, tea, and chocolate—is recognized as a harmful practice; still the practice continues general.

The palate may be so trained as not to object to a superabundance of spices or condiments—insooth, it readily learns to demand such; but organs of the body whose requirements are less recognized, never cease to suffer from the lash of these irritants.

The laws of health are not all negative. As we prune off the offending branches, we should graft on choice varieties. A healthful diet is not a starvation diet. It includes an abundance of proteins in better form than meat—as in legumes and grains; oils that are not grease—as in nuts, olives, and milk; the natural sweets; and the salts and acids found in fresh vegetables and fruits but not furnished in sufficient quantities in the ordinary fare of the ordinary American.

ADELAIDE D. WELLMAN.

Shall We Know Him?

WHEN Jesus came to this world, He was not accepted by the Jewish people, because He did not come as they expected. Instead of coming in great pomp and glory, He came as the poorest of men. He was born in a manger. Instead of subduing all nations and making the Jews rulers over them all, Christ taught the world peace. The Jews did not accept Him, because they did not believe that He was the Messiah. Comparatively few people accepted Him as their substitute.

Christ is soon coming again. And many people will not be ready to accept Him, because He will not come as they expect. The Jews had not read understandingly the prophecies of Christ's first coming, or they would have known Him as the Saviour of men. Have we read understandingly the prophecies of His second coming? He is coming in like manner as He left—in the clouds of heaven, "and all the holy angels with Him." "And every eye shall see Him." Such will be the coming of Him of whom we sing,

"He's the lily of the valley, the bright and morning star;
He's the fairest of ten thousand to my soul."

W. E. BELLEAU.

MANY are trying to obtain righteousness by keeping the moral law—the Decalogue. But, as the law is righteous, or "righteousness" (Psalm 119: 172), it cannot be kept by an unrighteous individual. There is but one way for an unrighteous man to become righteous, and that is by the power of God through faith in Jesus Christ. There is no other way by which any man can keep the law but by that same power. Therefore, no man can get righteousness by keeping the law; but the man who has been made righteous by the power of God, keeps the law by the same power, because he is righteous. "For it is God which worketh in you both to will and to do of His good pleasure."

A. E. PLACE.