

Answers Your to Deepest Questions

Why is there suffering?

Why does sin exist?

How did it begin?

How will it end?

How can I make peace with God?

How can I live a happier life?

— and much more!



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Answers to Your Deepest Questions

by E.G. White

plus supplemental material

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“If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved.”

— *Mount of Blessing*, page 101

Source list: see pages 189-190

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Chapter One

Why Is There Suffering and Sin?

—*The Origin of Evil*

How DID evil begin? Why IS there sin anyway? Here is one of the most sweeping chapters in this entire book of the ages. Read that most amazing of stories—how sin began —

Although surrounded by continual selflessness, something happened. What could turn an angel of light into a devil—and do it right in the middle of heaven? This is something you will want to read. It will tell you why God had to wait—and the wonderful future in store for His children—because He did —

To many minds, the origin of sin and the reason for its existence are a source of great perplexity. They see the work of evil, with its terrible results of woe and desolation, and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in love. Here is a mystery, of which they find no explanation. And in their uncertainty and doubt, they are blinded to truths plainly revealed in God's Word, and essential to salvation. There are those who, in their inquiries concerning the existence of sin, endeavor to search into that which God has never revealed; hence they find no solution of their difficulties; and such as are actuated by a disposition to doubt and cavil, seize upon this as an excuse for rejecting the words of Holy Writ. Others, however, fail of a satisfactory understanding of the great problem of evil, from the fact that tradition and misinterpretation have ob-

scured the teaching of the Bible concerning the character of God, the nature of His government, and the principles of His dealing with sin.

It is impossible to so explain the origin of sin as to give a reason for its existence. Yet enough may be understood concerning both the origin and the final disposition of sin, to make fully manifest the justice and benevolence of God in all His dealings with evil. Nothing is more plainly taught in Scripture than that **God was in nowise responsible for the entrance of sin;** that there was no arbitrary withdrawal of divine grace, no deficiency in the divine government, that gave occasion for the uprising of rebellion. **Sin is an intruder, for whose presence no reason can be given. It is mysterious, unaccountable; to excuse it is to defend it.** Could excuse for it be found, or cause be shown for its existence, it would cease to be sin. **Our only definition of sin is that given in the Word of God; it is “the transgression of the law”;** it is the outworking of a principle at war with the great law of love which is the foundation of the divine government.

Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator’s will. Love for God was supreme, love for one another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. “By Him were all things created, that are in Heaven . . . whether they be thrones, or dominions, or principalities, or powers” (Colossians 1:16); and to Christ, equally with the Father, all Heaven gave allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. **God desires from all His creatures the service of love,—homage that springs from an intelligent appreciation of His character. He takes no pleasure in a forced**

allegiance; and to all He grants freedom of will, that they may render Him voluntary service.

But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of Heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. “Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering.” “Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” Ezekiel 28:12-15.

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify His Maker. But, says the prophet, “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezekiel 28:17. **Little by little, Lucifer came to indulge a desire for self-exaltation.** “Thou hast set thine heart as the heart of God.” “Thou hast said . . . I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation.” “I will ascend above the heights of the clouds; I will be like the Most High.” Ezekiel 28:6; Isaiah 14:13, 14. **Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer’s endeavor to win their service and homage to himself.** And, coveting the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

All Heaven had rejoiced to reflect the Creator’s glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The ser-

vice and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. **The heavenly councils pleaded with Lucifer.** The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of Heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. **But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined.**

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. **Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes.** "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He thus honored above Lucifer?"

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, **he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint.** Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself, by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. **He claimed that in aspiring to greater power**

and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of Heaven, that by this means they might attain to a higher state of existence.

God, in His great mercy, bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in Heaven. Again and again he was offered pardon, on condition of repentance and submission. **Such efforts, as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in Heaven. Lucifer himself did not at first see whither he was drifting;** he did not understand the real nature of his feelings. **But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all Heaven. Had he done this, he might have saved himself and many angels.** He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been re-instated in his office. **But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.**

All the powers of his master-mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him, was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. **From mis-**

representation of the words of Christ, he passed to **prevarication and direct falsehood**, accusing the Son of God of a design to humiliate him before the inhabitants of Heaven. He sought also to make a false issue between himself and the loyal angels. **All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God.** And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. **It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery,** and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into active revolt. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of Heaven, but of all the worlds that he had created; and **Satan thought that if he could carry the angels of Heaven with him in rebellion, he could carry also the other worlds.** He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. **Even the loyal angels could not fully discern his character, or see to what his work was leading.**

Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until

fully developed, sin would not appear the evil thing it was. Heretofore it had had no place in the universe of God, and holy beings had no conception of its nature and malignity. They could not discern the terrible consequences that would result from setting aside the divine law. **Satan had, at first, concealed his work under a specious profession of loyalty to God. He claimed to be seeking to promote the honor of God, the stability of His government, and the good of all the inhabitants of Heaven.** While instilling discontent into the minds of the angels under him, he had artfully made it appear that he was seeking to remove dissatisfaction. When he urged that changes be made in the order and laws of God's government, it was under the pretense that these were necessary in order to preserve harmony in Heaven.

In his dealing with sin, God could employ only righteousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God, and had misrepresented His plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of Heaven; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of himself. **Therefore it must be demonstrated before the inhabitants of Heaven as well as of all the worlds, that God's government was just, His law perfect.** Satan had made it appear that He Himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

The discord which his own course had caused in Heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of His claims, and show the working out of his proposed changes in the divine law. **His own work must condemn him.**

Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when it was decided that he could no longer remain in Heaven, Infinite Wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. **The inhabitants of Heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan.** Had he been immediately blotted from existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. **Evil must be permitted to come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles,** that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of His law might forever be placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. **The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority.** It would testify that with the existence of God's government and His law is bound up the well-being of all the creatures He has made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment.

To the very close of the controversy in Heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers he must be

expelled from the abodes of bliss, then the rebel leader **boldly avowed his contempt for the Creator's law.** He reiterated his claim that angels needed no control, but should be left to follow their own will, which would ever guide them right. **He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law;** that, freed from this restraint, the hosts of Heaven might enter upon a more exalted, more glorious state of existence.

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov'd, they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet blasphemously claiming to be themselves the innocent victims of oppressive power, **the arch-rebel and all his sympathizers were at last banished from Heaven.**

The same spirit that prompted rebellion in Heaven, still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God, and promise men liberty through transgression of its precepts. Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, **Satan leads men to justify themselves, and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprov'er, as if he were the sole cause of difficulty.** From the days of righteous Abel to our own time, such is the spirit which has been displayed toward those who dare to condemn sin.

By the same misrepresentation of the character of God as he had practiced in Heaven, causing him to be regarded as severe and tyrannical, **Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.**

But the Eternal One Himself proclaims His character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Exodus 34:6, 7.

In the banishment of Satan from Heaven, God declared His justice, and maintained the honor of His throne. But when man had sinned through yielding to the deceptions of this apostate spirit, God gave an evidence of His love by yielding up His only begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in nowise chargeable upon the government of God.

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing Him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging Him to cast Himself down from the dizzy height, the unsleeping malice that hunted Him from place to place, inspiring the hearts of priests and people to reject His love, and at the last to cry, "Crucify Him! crucify Him!"—all this excited the amazement and indignation of the universe.

It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, His compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as His agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood

by which he had sought to hinder the work of Jesus, the hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. **The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God, while all Heaven gazed upon the scene in silent horror.**

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until He had presented the request, "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24. Then with inexpressible love and power came forth the answer from the Father's throne, "Let all the angels of God worship Him." Hebrews 1:6. Not a stain rested upon Jesus. His humiliation ended, His sacrifice completed, there was given unto Him a name that is above every name.

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of Heaven. **He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.**

Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of Himself in requiring submission and obedience from His creatures, and had declared that while the Creator exacted self-denial from all others, He Himself practiced no self-denial, made no sacrifice. **Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make;** for "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. It was seen, also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy, **Christ had, in order to destroy sin, humbled**

Himself, and become obedient unto death.

God had manifested His abhorrence of the principles of rebellion. All Heaven saw His justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared that if the law of God was changeless, and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor. He had claimed that the sinful race were placed beyond redemption, and were therefore his rightful prey. **But the death of Christ was an argument in man's behalf that could not be overthrown.** The penalty of the law fell upon Him who was equal with God, and man was free to accept the righteousness of Christ; and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just, and yet the justifier of all who believe in Jesus.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to "make it honorable." Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. **Could its claims have been set aside, then the Son of God need not have yielded up His life to atone for its transgression. The death of Christ proves it immutable.** And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.

In the final execution of the Judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against Me, and robbed me of the subjects of My kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

The cross of Calvary, while it declares the law immu-

table, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death He might destroy him that had the power of death, that is, the devil." Hebrews 2:14. Lucifer's desire for self-exaltation had led him to say, "I will exalt my throne above the stars of God . . . I will be like the Most High." God declares, "I will bring thee to ashes upon the earth . . . and never shalt thou be any more." Isaiah 14:13, 14; Ezekiel 28:18, 19. When "the day cometh that shall burn as an oven," "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate His love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. Never will evil again be manifest. Says the Word of God, "Affliction shall not rise up the second time." Nahum 1:9. The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

GOD'S LOVE FOR YOU

"Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."—*Jeremiah 31:3*.

"But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."—*Romans 5:8*.

(Also *Deuteronomy 7:8; Psalm 146:8; John 3:16; 16:27; Ephesians 2:4:1 John 3:1*.)

THE STORY OF THE CREATION

“In the beginning God created the heaven and the earth.”—*Genesis 1:1*.

“By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth . . . For He spake, and it was done; He commanded, and it stood fast.”—*Psalms 33:6-9*.

“For by Him [The Son] were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him.”—*Colossians 1:16*.

“All things were made by Him, and without Him was not any thing made that was made.”—*John 1:3*.

“Upholding all things by the Word of His power.”—*Hebrews 1:3*.

“The heavens declare the glory of God, and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.”—*Psalms 19:1-2*

“For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.”—*Romans 1:20*.

THE NEW CREATION

“For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”—*Ephesians 2:10*.

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.”—*Isaiah 65:17*.

“O come, let us worship and bow down; let us kneel before the Lord our Maker.”—*Psalms 95:6*.

THE BIOGRAPHY OF SATAN

“He that committeth sin is of the devil; for the devil sinneth from the beginning.”—*1 John 3:8*.

“He [Satan] was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.”—*John 8:44*.

“Thou [Satan] wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.”—*Ezekiel 28:15*.

“Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness.”—*Ezekiel 28:17*.

“Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God. I will sit also upon the mount of the congregation, in the sides of the north.”—*Isaiah 14:13-14*.

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—*John 3:16*.

Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.”—*Matthew 25:41*.

How Can I Find Rest in Christ?

—The Basic Steps to Christ

How can I come to Jesus? How can I find in Him the rest I have sought for years?

Here are answers you can use—all the steps to Christ, plus how to remain by His side in the coming years. None of us can drift into heaven. But, by following the Bible pattern, every one of us can reach the heavenly shore. And that is what we want, isn't it?

– Part One –

How Can I Come to Christ?

Nature and revelation alike testify of God's love. It is transgression of God's law - the law of love - that has brought woe and death. Yet even amid the suffering that results from sin, God's love is revealed. "God is love" is written upon every opening bud, upon every spire of springing grass.

Jesus came to live among men to reveal the infinite love of God. Love, mercy, and compassion were revealed in every act of His life; His heart went out in tender sympathy to the children of men. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Such is the character of Christ as revealed in His life. This is the character of God.

It was to redeem us that Jesus lived and suffered and died. He became a "Man of Sorrows," that we might be

made partakers of everlasting joy. But this great sacrifice was not made in order to create in the Father's heart a love for man, not make Him willing to save. No, no! "God so loved the world, that He gave His only-begotten Son." John 3:16. The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. None but the Son of God could accomplish our redemption.

What a value this places upon man! Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God. The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God.

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. To all, there is but one answer, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. Let us avail ourselves of the means provided for us that we may be transformed into His likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the Father and the Son.

How shall a man be just with God? How shall the sinner be made righteous? It is only through Christ that we can be brought into harmony with God, with holiness; but how

are we to come to Christ?

Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. Conviction takes hold upon the mind and heart.

The prayer of David, after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness, to be restored to harmony and communion with God. A repentance such as this is beyond the reach of our own power to accomplish; it is obtained only from Christ.

Christ is ready to set us free from sin, but He does not force the will. If we refuse, what more can He do? Study God's Word prayerfully. As you see the enormity of sin, as you see yourself as you really are, do not give up in despair. It was sinners that Christ came to save. When Satan comes to tell you that you are a great sinner, look to your Redeemer and talk of His merits. Acknowledge your sin, but tell the enemy that "Christ came into the world to save sinners" and that you may be saved (1 Timothy 1:15).

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28:13. The conditions of obtaining the mercy of God are simple and just and reasonable. Confess your sins to God, who only can forgive them, and your faults to one another. Those who have not humbled their souls before God, in acknowledging their guilt, have not yet fulfilled the first step of acceptance. We must be willing to humble our hearts and comply with the conditions of the Word of truth.

The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. True confession is always of a specific character, and acknowledges particular sins. All confession should be definite and to the point. It is written, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

God's promise is, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jeremiah 29:13. The whole heart must be yielded, or the change can never be wrought in us by which we are to be restored to His likeness.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. There are those who profess to serve God while they rely upon their own efforts to obey His law, to form a right character and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worthless.

When Christ dwells in the heart, the soul will be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. Such do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer.

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, "What has Christ given for me?" The Son of God gave all - life and love and suffering - for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him? What do we give up, when we give all? A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men

think it hard to give up all! God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view.

Many are inquiring, “*How* am I to make the surrender of myself to God?” You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair.

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not *now choose* to be Christians.

Through the right exercise of the will, an entire change may be made in your life. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.

As your conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhor-

rence. It is peace that you need. You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart.

Then believe that He does this *because He has promised*. The gift which God promises us, we must believe we do receive, and it is ours. You are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise, - God supplies the fact. Do not wait to *feel* that you are made whole, but say, "I believe it; it is so, not because I feel it, but because God promised."

—*Summary of Steps to Christ, pages 9 to 51, in the author's own words.*

– Part Two –

How Can I Remain True to Christ?

Jesus says, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. There is a condition to this promise - that we pray according to the will of God. But it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we *have* received them.

Henceforth you are not your own; you are bought with a price. Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are a child born into the family of God, and He loves you as He loves His Son.

Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, "I am Christ's; I have given myself to Him," and ask

Him to give you His Spirit and keep you by His grace. As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him.

Here is where thousands fail; they do not believe that Jesus pardons them personally, individually. They do not take God at His Word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor.

Look up, you that are doubting and trembling; for Jesus lives to make intercession for us. Thank God for the gift of His dear Son.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in this process of conversion; but this does not prove him to be unconverted. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they have become. Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him. There is no evidence of genuine repentance unless it works reformation. The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God.

There are two errors against which the children of God especially need to guard: The first is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, which can make us holy.

The opposite and no less dangerous error is that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of

Christ, our works have nothing to do with our redemption.

Obedience is the fruit of faith. Righteousness is defined by the standard of God's holy law, as expressed in the ten commandments (Exodus 20:3-20). That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. The condition of eternal life is now just what it always has been - just what it was in paradise before the fall of our first parents - perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him; and so long as you do this, He will work in you to will and to do according to His good pleasure.

The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer. This is evidence that Satan's delusions are losing their power. No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His character. A view of our sinfulness drives us to Him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, He will reveal Himself in power. The more our sense of need drives us to Him and to the Word of God, the more exalted views we shall have of His character, and the more fully we shall reflect His image.

The change of heart by which we become children of God is in the Bible spoken of as birth. Again it is compared to the germination of the good seed sown by the husbandman. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops.

As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that heaven's light

may shine upon us, that our character may be developed into the likeness of Christ.

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As ye have therefore received Christ Jesus the Lord, so walk in Him." Colossians 2:6. By faith you became Christ's, and by faith you are to grow up in Him - by giving and taking. You are to give all, - your heart, your will, your service - give yourself to Him to obey all His requirements; and you must take all - Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper - to give you power to obey.

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. When the mind dwells upon self, it is turned away from Christ, the source of strength and life. Hence, it is Satan's constant effort to keep the attention diverted from the Saviour and thus prevent the union and communion of the soul with Christ.

When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power, save the choice of man himself. Satan will constantly present allurements to induce us to break this tie - to choose to separate ourselves from Christ. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. All that Christ was to the disciples, He desires to be to His children today.

Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! Thus, loving Him and abiding in Him, we shall “grow up into Him in all things, which is the head, even Christ.” Ephesians 4:15.

God is the source of life and light and joy to the universe. Wherever the life of God is in the hearts of men, it will flow out to others in love and blessing.

Our Saviour’s joy was in the uplifting and redemption of fallen men. For this He counted not His life dear to Himself, but endured the cross, despising the shame. When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father’s care. Those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus. If we have tasted and seen that the Lord is good, we shall have something to tell. We shall seek to present to others the attractions of Christ and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that Jesus trod.

And the effort to bless others will react in blessings upon ourselves. Those who thus become participants in labors of love are brought nearest to their Creator. The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. Strength comes by exercise. We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for Christ. With a loving spirit we may perform life’s humblest duties “unto the Lord.” Colossians 3:23. If the

love of God is in the heart, it will be manifested in the life. You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God. The humblest and poorest of the disciples of Jesus can be a blessing to others.

Many are the ways in which God is seeking to make Himself known to us and bring us into communion with Him. If we will but listen, nature speaks to our senses without ceasing. God's created works will teach us precious lessons of obedience and trust.

No tears are shed that God does not notice. There is no smile that He does not mark. If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for everything, whether great or small, would be left in the hands of God.

God speaks to us through His providential works and through the influence of His Spirit upon the heart. God speaks to us in His Word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven.

The theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of careful thought and study now? As we meditate upon the Saviour, there will be a hungering and thirsting of soul to become like Him whom we adore.

The Bible was written for the common people. The great truths necessary for salvation are made as clear as noonday. There is nothing more calculated to strengthen the intellect than the study of the Scriptures. But there is little benefit derived from a hasty reading of the Bible. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained.

Keep your Bible with you. As you have opportunity,

read it; fix the texts in your memory.

We cannot obtain wisdom without earnest attention and prayerful study. Never should the Bible be studied without prayer. Before opening its pages, we should ask for the enlightenment of the Holy Spirit, and it will be given. Angels from the world of light will be with those who in humility of heart seek for divine guidance. How must God esteem the human race, since He gave His Son to die for them and appoints His Holy Spirit to be man's teacher and continual guide!

Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to commune with God, we must have something to say to Him concerning our actual life.

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.

Our heavenly Father waits to bestow upon us the fullness of His blessing. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little and have so little faith?

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of prayer. Yet prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence.

There are certain conditions upon which we may expect that God will hear and answer our prayers:

One is that we feel our need of help from Him. If we regard iniquity in our hearts, if we cling to any known sin,

the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions.

Another element of prevailing prayer is faith. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire is presumption.

When we come to God in prayer, we should have a spirit of love and forgiveness in our own hearts.

Perseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience.

We should pray in the family circle, and above all we must not neglect secret prayer, for this is the life of the soul. Family or public prayer alone is not sufficient. Secret prayer is to be heard only by the prayer-hearing God.

There is no time or place in which it is inappropriate to offer up a petition to God. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God and plead for divine guidance.

Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun. Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He is not indifferent to the wants of His children.

We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. If Christians would associate together, speaking to each other of the love of God and the precious truths of redemption, their own hearts would be refreshed and they would refresh one another.

We must gather about the cross. Christ and Him cruci-

fied should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from God, and when we realize His great love we should be willing to trust everything to the hand that was nailed to the cross for us.

The soul may ascend nearer heaven on the wings of praise. As we express our gratitude, we are approximating to the worship of the heavenly hosts.

Many are at times troubled with the suggestions of skepticism. God never asks us to believe, without giving sufficient evidence upon which to base our faith. Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. We must have a sincere desire to know the truth and a willingness of heart to obey it.

—*Summary of Steps to Christ, pages 51-111, in the author's own words.*

SUPPLYING OUR NEEDS

"My God shall supply all your need, according to His riches in glory, by Christ Jesus." *Philippians 4:19.*

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." *Psalms 37:3.*

"Behold the fowls of the air . . . yet your heavenly Father feedeth them. Are ye not much better than they?" *Matthew 6:26.*

"Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." *Deuteronomy 5:33.*

"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." *Psalms 112:7.*

"As the heaven is high above the earth, so great is His mercy toward them that fear Him."—*Psalms 103:11.*

"For the promise is unto you, and to your children and to all that are afar off."—*Acts 2:39.*

"The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly."—*Psalms 84:11.*

"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid, until he see his desire upon his enemies."—*Psalms 112:7-8.*

"It is your Father's good pleasure to give you the kingdom."—*Luke 12:32.*

FAITH TO OVERCOME

"Faith is the substance of things hoped for, the evidence of things not seen."—*Hebrews 11:1*.

"Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—*Hebrews 11:6*.

"God hath dealt to every man the measure of faith."—*Romans 12:3*.

"Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God."—*1 Peter 1:21*.

"Looking unto Jesus, the author and finisher of our faith."—*Hebrews 12:2*.

"So then faith cometh by hearing, and hearing by the Word of God."—*Romans 10:17*.

"The trying of your faith worketh patience."—*James 1:3*.

"For ye are the children of God by faith in Christ Jesus."—*Galatians 3:26*.

"For we walk by faith, not by sight."—*2 Corinthians 5:7*.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."—*James 1:6*.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—*Ephesians 6:16*.

"Putting on the breastplate of faith and love."—*1 Thessalonians 5:8*.

"This is the victory that overcometh the world, even our faith."—*1 John 5:4*.

"Receiving the end of your faith, even the salvation of your souls."—*1 Peter 1:9*.

FAITH THAT OBEYS GOD

"By faith Abraham, when he was called, obeyed . . . not knowing whither he went." *Hebrews 11:8, R.V. (read James 2:21)*. "Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." *James 2:23*.

"Without faith, it is impossible to please Him." *Hebrews 11:6*. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." *1 John 5:4*. "Be not overcome of evil, but overcome evil with good." *Romans 12:21*. "Because I live, ye shall live also." *John 14:19*.

"If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." *John 8:31-32*. "Seeing ye have purified your souls in obeying the truth through the Spirit." *1 Peter 1:22*. "Open ye the gates, that the righteous nation which keepeth the truth may enter in." *Isaiah 26:2*.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *Revelation 22:14*. Special Promises to overcomers: *Rev 2:7, 17, 26; 3:5, 12, 21, 21:7*.

What Are the Snares of Satan?

—Temptations to Guard Against

Satan is determined to entrap every one who would seek to become a Christian. And he wants their children as well. Many are caught every day, not realizing how he operates —

This chapter tells about Satan's tool box, for he has scores of devices to destroy souls—and yet most people are not even aware that such tools exist. Here are Satan's sixty-five snares —

The great controversy between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf, and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour's mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish.

When there is no special effort made to resist his power, when indifference prevails in the church and the world, Satan is not concerned; for he is in no danger of losing those whom he is leading captive at his will. But **when the attention is called to eternal things, and souls are inquiring, "What must I do to be saved?"** he is on the ground, seeking to match his power against the power of Christ, and to counteract the influence of the Holy Spirit.

The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among them (Job 1:6), not to bow before the Eternal King, but to further his own malicious

designs against the righteous. **With the same object he is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshipers.** Like a skillful general, he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be presented to the people. Then he employs all his cunning and shrewdness to so control circumstances that the message may not reach those whom he is deceiving on that very point. The one who most needs the warning will be urged into some business transaction which requires his presence, or will by some other means be prevented from hearing the words that might prove to him a savor of life unto life.

Again, Satan sees the Lord's servants burdened because of the spiritual darkness that enshrouds the people. He hears their earnest prayers for divine grace and power to break the spell of indifference, carelessness, and indolence. Then with renewed zeal he plies his arts. He tempts men to the indulgence of appetite or to some other form of self-gratification, and thus benumbs their sensibilities, so that they fail to hear the very things which they most need to learn.

Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures will be overcome by his attacks. Therefore he invents every possible device to engross the mind. There has ever been a class professing godliness, who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan's right-hand helpers. Accusers of the brethren are not few; and they are always active when God is at work, and His servants are rendering Him true homage. They will put a false coloring upon the words and acts of those who love and obey the truth. They will represent the most earnest, zealous, self-denying servants of Christ as deceived or deceivers. It is their work to misrepresent the motives of every true and noble deed, to circulate insinuations, and arouse suspicion in the minds of the inexpe-

rienced. In every conceivable manner they will seek to cause that which is pure and righteous to be regarded as foul and deceptive.

But none need be deceived concerning them. It may be readily seen whose children they are, whose example they follow, and whose work they do. "Ye shall know them by their fruits." Matthew 7:16. Their course resembles that of Satan, the envenomed slanderer, "the accuser of our brethren." Revelation 12:10.

The great deceiver has many agents ready to present any and every kind of error to ensnare souls,—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. **It is his plan to bring into the church insincere, unregenerate elements that will encourage doubt and unbelief, and hinder all who desire to see the work of God advance,** and to advance with it. Many who have no real faith in God or in His Word, assent to some principles of truth, and pass as Christians; and thus they are enabled to introduce their errors as scriptural doctrines.

The position that it is of no consequence what men believe, is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore **he is constantly seeking to substitute false theories, fables, another gospel.** From the beginning, the servants of God have contended against false teachers, not merely as vicious men, but as inculcators of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the Word of God. That liberality which regards a correct religious faith as unimportant, found no favor with these holy defenders of the truth.

The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith, that are found in the Christian world, are the work of our great adversary to so confuse minds that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure

due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's Word with humility of heart to obtain a knowledge of His will, many seek only to discover something odd or original.

In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent, they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the Word of God. **Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret to suit their fancy,** with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible.

Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning. The papal leaders select such portions of Scripture as best serve their purpose, interpret to suit themselves, and then present these to the people, while they deny them the privilege of studying the Bible, and understanding its sacred truths for themselves. **The whole Bible should be given to the people just as it reads.** It would be better for them not to have Bible instruction at all than to have the teaching of the Scriptures thus grossly misrepresented.

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, "Write the vision, and make

it plain . . . that he may run that readeth it.” Habakkuk 2:2. **The Word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth.** “Light is sown for the righteous.” Psalm 97:11. And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.

By the cry, Liberality, men are blinded to the devices of their adversary, while he is all the time working steadily for the accomplishment of his object. **As he succeeds in supplanting the Bible by human speculations, the law of God is set aside,** and the churches are under the bondage of sin while they claim to be free.

To many, scientific research has become a curse. God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to investigate the relation of science and revelation.

Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. **Many accept mere theories and speculations as scientific facts, and they think that God’s Word is to be tested by the teachings of “science falsely so called.”** The Creator and His works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable. **Those who doubt the reliability of the records of the Old and New Testaments often go a step further, doubt the existence of God, and attribute infinite power to nature.** Having let go their anchor, they are left to beat about upon the rocks of infidelity.

Thus many err from the faith, and are seduced by the devil. **Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed through the eternal ages.** If men would but search and understand what God has made known of Himself and His

purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for themselves and their children.

It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which He does not intend that we shall understand. It was thus that Lucifer lost his place in Heaven. He became dissatisfied because all the secrets of God's purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbue the minds of men with the same spirit, and to lead them also to disregard the direct commands of God.

Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires. **Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion.** Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. **All who neglect the Word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth.** Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares, "For this cause God shall send

them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2:10, 12. With such a warning before us, it behooves us to be on our guard as to what doctrines we receive.

Among the most successful agencies of the great deceiver are the delusive teachings and lying wonders of Spiritualism. Disguised as an angel of light, he spreads his nets where least suspected. If men would but study the Book of God with earnest prayer that they might understand it, they would not be left in darkness to receive false doctrines. But as they reject the truth, they fall a prey to deception.

Another dangerous error is the doctrine that denies the divinity of Christ, claiming that He had no existence before His advent to this world. This theory is received with favor by a large class who profess to believe the Bible; yet it directly contradicts the plainest statements of our Saviour concerning His relationship with the Father, His divine character, and His pre-existence. It cannot be entertained without the most unwarranted wresting of the Scriptures. **It not only lowers man's conceptions of the work of redemption, but undermines faith in the Bible as a revelation from God.** While this renders it the more dangerous, it makes it also harder to meet. If men reject the testimony of the inspired Scriptures concerning the divinity of Christ, it is in vain to argue the point with them; for no argument, however conclusive, could convince them. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. **None who hold this error can have a true conception of the character or the mission of Christ, or of the great plan of God for man's redemption.**

Still another subtle and mischievous error is the fast spreading belief that Satan has no existence as a personal being; that the name is used in Scripture merely to represent men's evil thoughts and desires.

The teaching so widely echoed from popular pulpits, that the second advent of Christ is His coming to each individual at death, is a device to divert the minds of men from His personal coming in the clouds of heaven. For years Satan has thus been saying, "Behold, He is in the secret chambers" (Matthew 24:26); and many souls have been lost by accepting this deception.

Again, worldly wisdom teaches that prayer is not essential. Men of science claim that there can be no real answer to prayer; that this would be a violation of law, a miracle, and that **miracles have no existence.** The universe, say they, is governed by fixed laws, and God Himself does nothing contrary to these laws. Thus they represent God as bound by His own laws—as if the operation of divine laws could exclude divine freedom. Such teaching is opposed to the testimony of the Scriptures. Were not miracles wrought by Christ and His apostles? The same compassionate Saviour lives today, and He is as willing to listen to the prayer of faith as when He walked visibly among men. The natural co-operates with the supernatural. **It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask.**

Innumerable are the erroneous doctrines and fanciful ideas that are obtaining among the churches of Christendom. **It is impossible to estimate the evil results of removing one of the landmarks fixed by the Word of God.** Few who venture to do this stop with the rejection of a single truth. The majority continue to set aside one after another of the principles of truth, until they become actual infidels.

The errors of popular theology have driven many a soul to skepticism, who might otherwise have been a believer in the Scriptures. **It is impossible for him to accept doctrines which outrage his sense of justice, mercy, and benevolence; and since these are represented as the teaching of the Bible, he refuses to receive it as the Word of God.**

And this is the object which Satan seeks to accomplish. There is nothing that he desires more than to destroy confidence in God and in His Word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. **It is becoming fashionable to doubt.** There is a large class by whom the Word of God is looked upon with distrust for the same reason as was its Author—because it reproves and condemns sin. **Those who are unwilling to obey its requirements endeavor to overthrow its authority.** They read the Bible, or listen to its teachings as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels in order to justify or excuse themselves in neglect of duty. Others adopt skeptical principles from pride and indolence. Too ease-loving to distinguish themselves by accomplishing anything worthy of honor, which requires effort and self-denial, **they aim to secure a reputation for superior wisdom by criticising the Bible.** There is much which the finite mind, unenlightened by divine wisdom, is powerless to comprehend; and thus they find occasion to criticise. **There are many who seem to feel that it is a virtue to stand on the side of unbelief, skepticism, and infidelity.** But underneath an appearance of candor, it will be found that such persons are actuated by self-confidence and pride. Many delight in finding something in the Scriptures to puzzle the minds of others. Some at first criticise and reason on the wrong side, from a mere love of controversy. They do not realize that they are thus entangling themselves in the snare of the fowler. But having openly expressed unbelief, they feel that they must maintain their position. Thus they unite with the ungodly, and close to themselves the gates of Paradise.

God has given in His Word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself. God

has granted to men a strong foundation upon which to rest their faith.

Yet the finite minds of men are inadequate fully to comprehend the plans and purposes of the Infinite One. We can never by searching find out God. We must not attempt to lift with presumptuous hand the curtain behind which He veils His majesty. The apostle exclaims, "How unsearchable are His judgments, and His ways past finding out!" Romans 11:33. We can so far comprehend His dealings with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. **Our Father in Heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of His purposes as it is for our good to know, and beyond that we must trust the Hand that is omnipotent, the Heart that is full of love.**

While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without a determined effort. **Unbelief strengthens as it is encouraged;** and if men, instead of dwelling upon the evidences which God has given to sustain their faith, will permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed.

But those who doubt God's promises, and distrust the assurance of His grace, are dishonoring Him; and their influence, instead of drawing others to Christ, tends to repel them from Him. They are unproductive trees, that spread their dark branches far and wide, shutting away the sunlight from other plants, and causing them to droop and die under

the chilling shadow. The life-work of these persons will appear as a never-ceasing witness against them. They are sowing seeds of doubt and skepticism that will yield an unyielding harvest.

There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, **let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt.**

Satan can present a counterfeit so closely resembling the truth that it deceives those who are willing to be deceived, who desire to shun the self-denial and sacrifice demanded by the truth; but **it is impossible for him to hold under his power one soul who honestly desires, at whatever cost, to know the truth.** Christ is the truth, and the "light which lighteth every man that cometh into the world." John 1:9. The Spirit of truth has been sent, to guide men into all truth. And upon the authority of the Son of God it is declared: "Seek, and ye shall find." "If any man will do His will, he shall know of the doctrine." Matthew 7:7; John 7:17.

The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of His deep designs. The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory. **He could not, consistently with His own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil.**

Neither wicked men nor devils can hinder the work of God or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises.

Every temptation, every opposing influence, whether open or secret, may be successfully resisted, “not by might, nor by power, but by My Spirit, saith the Lord of hosts.” Zechariah 4:6.

“The eyes of the Lord are over the righteous, and His ears are open unto their prayers . . . And who is he that will harm you, if ye be followers of that which is good?” 1 Peter 3:12, 13. When Balaam, allured by the promise of rich rewards, practiced enchantments against Israel, and by sacrifices to the Lord, sought to invoke a curse upon His people, the Spirit of God forbade the evil which He longed to pronounce, and Balaam was forced to exclaim, “How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?” “Let me die the death of the righteous, and let my last end be like his!” When sacrifice had again been offered, the ungodly prophet declared: “Behold, I have received commandment to bless; and He hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; the Lord His God is with him, and the shout of a King is among them.” “Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel, What hath God wrought!” Numbers 23:8, 10, 20, 21, 23. Yet a third altar was erected, and again Balaam essayed to secure a curse. But from the unwilling lips of the prophet, the Spirit of God declared the prosperity of His chosen, and rebuked the folly and malice of their foes: “Blessed is he that blesseth thee, and cursed is he that curseth thee.” Numbers 23:8, 10, 20, 21, 23; 24:9.

The people of Israel were at this time loyal to God; and so long as they continued in obedience to His law, no power in earth or hell could prevail against them. **But the curse which Balaam had not been permitted to pronounce against God’s people, he finally succeeded in bringing upon them by seducing them into sin.** When they transgressed God’s commandments, then they separated themselves from Him, and they were left to feel the power of

the destroyer.

Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all His commandments, can we be secure. No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand His Word. Here are revealed the wiles of the tempter, and the means by which he may be successfully resisted. Satan is an expert in quoting Scripture, placing his own interpretation upon passages by which he hopes to cause us to stumble. **We should study the Bible with humility of heart, never losing sight of our dependence upon God.** While we must constantly guard against the devices of Satan, **we should pray in faith continually, "Lead us not into temptation."**

RESISTING THE SNARES

"In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." *1 Timothy 4:1.*

"And no marvel; for Satan himself is transformed into an angel of light." *2 Corinthians 11:14.*

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." *Leviticus 19:31 (1 Chronicles 10:13-14).*

"Beloved, believe not every spirit, but try the spirits whether they are of God." *1 John 4:1.*

"For they are the spirits of devils, working miracles." *Revelation 16:14 (2 Thess 2:10; Matt 24:23-24).*

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name." *Revelation 3:12.*

"To him that overcometh will I grant to sit with Me in My throne, even as I also

overcame, and am set down with My Father in His throne." *Revelation 3:21*.

"He that overcometh shall inherit all things; and I will be his God, and he shall be My son." *Revelation 21:7* (for more: *Rev 3:21; 21:7; 1 Thess 5:8*).

"Because I live, ye shall live also." *John 14:19*.

"Seeing ye have purified your souls in obeying the truth through the Spirit." *1 Peter 1:22*.

"Open ye the gates, that the righteous nation which keepeth the truth may enter in." *Isaiah 26:2*.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *Revelation 22:14*.

"In vain they do worship Me, teaching for doctrines the commandments of men."—*Matthew 15:9*.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."—*1 Timothy 4:1* (see *2 Peter 2:1*).

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—*2 Timothy 4:3-4*.

"Prove all things; hold fast that which is good."—*1 Thessalonians 5:21*.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—*Isaiah 8:20*.

"Sanctify them through Thy truth; Thy Word is truth."—*John 17:17*.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination."—*Proverbs 28:9*.

"If any man willeth to do His will, he shall know of the teaching, whethr it be of God, or whether I speak from Myself."—*John 7:17 R.V.*

"Because they received not the love of the truth, that they might be saved. And for this cause God shll send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—*2 Thessalonians 2:10-12*.

"Seeing ye have purified your souls in obeying the truth through the Spirit."—*1 Peter 1:22*.

"Buy the truth, and sell it not."—*Proverbs 23:23*.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."—*Revelation 14:12*.

"His delight is in the law of the Lord, and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper."—*Psalms 1:1-2*.

How Can I Draw Closer to Jesus?

—Important Truths

The Bible is full of the most wonderful truths,—truths which can bring such happiness into our lives. In this chapter you will learn about a special Bible truth which was lost in the Dark Ages, but which has once again been discovered.

How thankful we can be that God loves us so much that He pours out so many blessings. And many of the best blessings are to be found in His commandments. As His little children, we want to obey each one.

The Sabbath was hallowed at the creation. As ordained for man, it had its origin when “the morning stars sang together, and all the sons of God shouted for joy.” Job 38:7. Peace brooded over the world; for earth was in harmony with heaven. “God saw everything that He had made, and, behold, it was very good”; and He rested in the joy of His completed work. Gen. 1:31.

Because He had rested upon the Sabbath, “God blessed the seventh day, and sanctified it,”—set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God’s power and His love. The Scripture says, “He hath made His wonderful works to be remembered.” “The things that are made,” declare “the invisible things of Him since the creation of the world,” “even His everlasting power and divinity.” Gen. 2:3; Ps. 111:4; Rom. 1:20, R. V.

All things were created by the Son of God. "In the beginning was the Word, and the Word was with God . . . All things were made by Him; and without Him was not anything made that was made." John 1: 1-3. And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul.

When the Lord bade Israel hallow His Sabbaths, He said, "They shall be a sign between Me and you, that ye may know that I am Jehovah your God." Isa. 40:18-29; 41:10; 45:22; Ezek. 20:20, R. V.

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some profaned it, the Lord reproved them, saying, "How long refuse ye to keep My commandments and My laws?" Ex. 16:28.

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the Decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest day will be honored by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, saith the Lord." Matt. 5:18; Isa. 66:23.

No other institution which was committed to the Jews

tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshipers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, "Remember the Sabbath day, to keep it holy," the Lord said also to them, "Ye shall be holy men unto Me." Ex. 20:8; 22:31. Only thus could the Sabbath distinguish Israel as the worshipers of God.

In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. "It is lawful to do well on the Sabbath days," He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day.

Those who hold that Christ abolished the law teach that He broke the Sabbath and justified His disciples in doing the same. Thus they are really taking the same ground as did the caviling Jews. In this they contradict the testimony of Christ Himself, who declared, "I have kept My Father's commandments, and abide in His love." John 15:10. Neither the Saviour nor His followers broke the law of the Sabbath. Christ was a living representative of the law. No violation of its holy precepts was found in His life. Looking upon a nation of witnesses who were seeking occasion to condemn Him, He could say unchallenged, "Which of you convicteth Me of sin?" John 8:46, R. V.

The Saviour had not come to set aside what patriarchs and prophets had spoken; for He Himself had spoken through these representative men. All the truths of God's Word came from Him. But these priceless gems had been placed in false settings. Their precious light had been made to minister to error. God desired them to be removed from their settings of error and replaced in the framework of truth.

This work only a divine hand could accomplish. By its connection with error, the truth had been serving the cause of the enemy of God and man. Christ had come to place it where it would glorify God, and work the salvation of humanity.

“The Sabbath was made for man, and not man for the Sabbath,” Jesus said. The institutions that God has established are for the benefit of mankind. “All things are for your sakes.” “Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” 2 Cor. 4:15; 1 Cor. 3:22, 23. The law of Ten Commandments, of which the Sabbath forms a part, God gave to His people as a blessing. “The Lord commanded us,” said Moses, “to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive.” Deut. 6:24. And through the psalmist the message was given to Israel, “Serve the Lord with gladness: come before His presence with singing. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise.” Ps. 100:2-4. And of all who keep “the Sabbath from polluting it,” the Lord declares, “Even them will I bring to My holy mountain, and make them joyful in My house of prayer.” Isa. 56:6, 7.

“Wherefore the Son of man is Lord also of the Sabbath.” These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord’s day. It belongs to Christ. For “all things were made by Him; and without Him was not anything made that was made.” John 1:3. Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both the Creator and the Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, “I gave them My

Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,”—make them holy. Ezek. 20:12. Then the Sabbath is a sign of Christ’s power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.

And the Lord says, “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 . . . then shalt thou delight thyself in the Lord.” Isa. 58:13, 14. To all who receive the Sabbath as a sign of Christ’s creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, “Come unto Me, all ye that labor and are heavy-laden, and I will give you rest.” Matt 11:28.

We are told in Proverbs 9:1 that wisdom hath builded her house out of many pillars. ***Here are the twelve Biblical pillars that undergird the Sabbath Truth. Here are the foundation stones that prove the Seventh-day Bible Sabbath to be the only weekly rest day you should keep today:***

PILLAR NUMBER ONE — The Sabbath was given to mankind at the Creation of this world.

“Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

“And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made.”—*Genesis 2:1-3.*

In Pillar Number 1, we have three unanswerables:

(1) God did three wonderful things to the seventh day:

First, He Himself rested upon it. What an honor that is to any day! Second, He blessed it. How many things—all through the Bible—did God bless? Not very many. But He blessed the seventh day. And He made it a rest day. Do we dare do our common labor on a day that He blessed and set aside for rest? Third, He sanctified, or hallowed it. How many things did God hallow in the Bible? Very, very few things. How many things did He bless *and* hallow? Hardly any. Let no man tell you that the seventh-day Bible Sabbath is unimportant. It is important to your Creator; it ought to be important to you also.

(2) The Bible Sabbath was the first divine institution for mankind in the history of the world, and along with marriage, is one of the only institutions to come down, past Eden, into human history. The Sabbath is as sacred as is marriage and is to be as sacredly guarded.

(3) God dedicated and set aside the Sabbath as a rest day—2,000 years before the first Jew. Abraham is considered by all to have been the first Jew. He lived about 2000 B.C. Biblical records indicate that the Creation of this world took place about 4000 B.C. The Bible Sabbath is not Jewish! It is for mankind; it is for all the world.

“The Sabbath was made for *man*.”—*Mark 2:27*.

PILLAR NUMBER TWO — The Sabbath is a memorial as well as a symbol.

First, it is a memorial of Creation.

“It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.”—*Exodus 31:17*.

As a memorial of the Creation of this world, it cannot pass away without first having this world pass away. Our planet could not have a new or different Sabbath day without having it first hurled into oblivion—and then a new planet created from nothing, in the place of Planet Earth which no longer has existence. But no such event has occurred.

Second, it is a symbol of our salvation. When we keep

it, we tell all the world that we belong to God and that we serve Him and obey Him. The seventh-day Sabbath is a sign of our conversion, sanctification and salvation:

“Verily My Sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.”—*Exodus 31:13*.

“Moreover also I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them.”—*Ezekiel 20:12*.

“And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.”—*Ezekiel 20:20*.

Nowhere in Scripture were we told to keep any day in honor of Christ’s resurrection. To do so is unscriptural. — But to set aside the Creation and sanctification Sabbath of the Bible—for another day of the week—and excuse it by saying that we do so “in honor of Christ’s resurrection,”—is indeed to do a very daring thing. Who dares presume to set aside the Memorial of Creation and salvation for any reason! To knowingly do so, flies in the face of direct commands by the God of heaven, and thus denies our creation and salvation by Him.

And then having done it, we can, in the Judgment, only plead that we did so because others did so. For there is no other reason for keeping the first day of the week holy instead of the seventh day.

PILLAR NUMBER THREE — The people of God kept the Bible Sabbath before the Ten Commandments were given at Mount Sinai.

And this is understandable. The Sabbath truth was first given to our race in Eden before the fall of man. It was given before sin and apart from it. It was given to mankind to link him to his God. And if Adam needed the Sabbath, we need it all the more today.

It is of interest that when Moses initially returned to Egypt, he told his enslaved people that they must begin keeping the Sabbath again. God was about to do great things

for them, and they must identify themselves as His worshippers.

“And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let [keep] the people from their works? Get you unto your burdens. And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.”—*Exodus 5:4-5*.

Moses had not told them to stop working. But he had told them to keep the weekly Sabbath rest. Pharaoh was angry about this.

And then, four chapters before the Ten Commandments were given on Mount Sinai, the God of heaven spoke in such a way that it is obvious that the seventh-day Sabbath was already well-known—but not always well-kept:

“Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily . . .

“And it came to pass, that on the sixth day they gathered twice as much bread . . . And he [Moses] said unto them, This is that which the Lord had said, Tomorrow is the rest of the holy Sabbath unto the Lord. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? . . . So the people rested on the seventh day.”—*Exodus 16:4-5, 22-23, 26-28, 30*.

There are those who say that the seventh-day Sabbath was not commanded by God nor kept by man before Exodus 20 and its proclamation on Mount Sinai. But Genesis 2:1-3 and Exodus 16 prove otherwise.

PILLAR NUMBER FOUR — The seventh-day Sabbath Commandment lies in the very heart of the Moral Law

of Ten Commandments.

“Remember The Sabbath day, to keep it holy.

“Six days shalt thou labour, 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.

“For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”—*Exodus 20:8-11*.

And here we find still more unanswerables:

(1) The Sabbath commandment is part of the Moral Law of Ten Commandments. The Apostle James tells us that if we break any part of this law, we have broken it all (James 2:10-12). We cannot tear out the Fourth commandment without setting aside all the others as well. They all stand together, because the God of Heaven put them all together.

(2) This “Sabbath commandment” is not a one-day-a-week-holy commandment, but the seventh-day-holy commandment. We do not obey this commandment by keeping holy the third day of the week or the first. We only obey the commandment by keeping the seventh day—the Bible Sabbath. Adam and Eve could not select at random any tree in the garden and call it the “tree of life.” They had to go to the one that God had appointed as the Tree of Life. And the same for the “tree of knowledge of good and evil.” God made the decision as to which tree was which. And this He did with the weekly Sabbath;—He chose the seventh day, and not any other day with it or in place of it. We do not decide which day of the week is to be kept holy unto God; He alone is to do this. It is for Him to command; it is for us to obey.

(3) Some say that Genesis 2:1-3 is not a command for man to keep the Sabbath, and therefore we need not do so. But Exodus 16 and 20 clearly show that man *is* commanded to keep it holy. And who dare say that the Ten Command-

ments were only for the Jewish race? Are the rest of us permitted to lie, steal, cheat, and commit adultery. Are only the Hebrews to observe these ten moral principles?

(4) The reason for the commandment is the Creation of this world: "For in six days the Lord made heaven and earth." This is not something local, merely for a Semitic race;—it is a commandment for all in the entire world who shall bow down and worship their Creator in humble thankfulness for His plan to save them through the life and death of Jesus Christ.

(5) The commandment says to "remember." The people of God were not being told of some new concept. They were to keep in mind that which they already knew.

(6) God wrote these Ten Commandments with His own finger (Ex 31:18; Deut 9:10). He wrote them on the most enduring thing in the world—rock (Ex 31:18). And He wishes to write them also on our hearts.

"This is the covenant that I will make with them after those days, saith the Lord: I will put My laws into their hearts, and in their minds will I write them."—*Hebrews 10:16 (Heb 8:10; Jer 31:33)*.

And through the New Covenant He will write His holy law upon our hearts, if we will let Him. To have the Ten Commandments written on our hearts means two things: first, to be willing to obey them, and, second, to let God enable us to do so by the grace of Jesus, His Son.

PILLAR NUMBER FIVE — The weekly Sabbath—the seventh-day Sabbath—is part of the Moral Law contained in Ten Commandments. It will stand forever. The yearly sabbaths were part of the ceremonial laws that prefigured or foreshadowed the death and ministry of Christ.

These "shadow laws," such as Passover and the Wave Sheaf, which were a part of the ceremonial or sacrificial law, would not endure past the death of Christ.

"For the [ceremonial] law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by

year continually make the comers thereunto perfect. For then would they not have ceased to be offered? . . . But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.”—*Hebrews 10:1-4*.

These ceremonial laws were not written on rock, but were contained in ordinances, written on parchment. The rock was to endure, but the ordinances on parchment that foreshadowed the death of Christ were to pass away at His death. It is for this reason that we do not today observe the yearly sabbaths of the Passover and the Wave Sheaf.

“Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross . . . Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days. Which are a shadow of things to come; but the body is of Christ.”—*Colossians 2:14, 16-17*.

In the Greek it says, “or of the sabbaths.” The weekly Sabbath comes down to us from the Creation of this world and will be kept in the New Earth (Isa 66:22-23). But the yearly sabbaths did not begin until Moses. They typified or explained the coming death of Christ, and at His death were nailed to His cross.

If the ordinances containing the yearly sabbaths had not been set aside at Calvary we would need now to sacrifice animals on various occasions throughout the year. But we are not now to slay lambs, for Christ our Passover and Lamb has been sacrificed for us.

“Behold the Lamb of God, which taketh away the sin of the world.”—*John 1:29*

“For even Christ our passover is sacrificed for us.”—*I Corinthians 5:7*.

“Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.”—

1 Peter 1:18-19.

PILLAR NUMBER SIX — Repeatedly, in Holy Scripture, God gave warnings of dire consequences if those who professed to worship Him did not keep His holy Sabbath. Examples of this can be found in Numbers 15:32-36 and 2 Chronicles 36:11-21 (with Jeremiah 17:19-27 and 52:7-14).

God also gave warning against professed Sabbath observers who at the same time engaged in falsehood and wrong doing. An example of the problem is given in Isaiah 1:2-20. An example of the solution is to be found in Isaiah 58:1-14. The answers are clear, aren't they? If we will seek God with all our heart and by the grace of Christ put away our darling sins, He will remold us into loving, obedient children. He will place His Holy Spirit within us and write His laws upon our heart. And then it will be heart-work to obey Him—an act of genuine, unfeigned love.

Repeatedly, during the earthly life of Christ, we see that the Jewish rabbis had bound heavy burdens upon the people that God had never asked of them. Jesus ignored these man-made restrictions. For example, on one occasion He ate a meal with His disciples as they walked along. But according to man-made rules this was wrong to do (Matt 12:1-2). On several occasions He healed people on the Sabbath, but the Jews thought it a terrible thing to be kind and helpful to God's suffering creatures on the Sabbath day (Luke 6:7-11; John 5:16; Mark 2:24; Luke 13:14-17; Matt 12:11-12; Luke 14:5-6; John 9:16). Never imagine that because others do not obey God according to His requirements, that therefore you need not do so. Just because the Rabbis would not keep the Sabbath properly, many imagine that they need not do so either. But the Sabbath was not given because of the Rabbis or the Jews. It was given at Creation to all the world.

“And the scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him . . . and they were filled with madness; and communed one with another what they might do

to Jesus.”—*Luke 6:7, 11.*

“Jesus said unto him, Rise, take up thy bed, and walk . . . The man departed and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay Him, because He had done these things on the Sabbath day.”—*John 5:8, 15-16.*

PILLAR NUMBER SEVEN — Throughout His earthly life, Jesus always kept the Ten Commandments. And by so doing, He gave us an example to follow. And His example we are to follow:

“It is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart.”—*Psalms 40:7-8.*

“Who did no sin, neither was guile found in His mouth.”—*1 Peter 2:22.*

“[He] was in all points tempted like as we are, yet without sin.”—*Hebrews 4:15.*

“Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.”—*Hebrews 2:17.*

“For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.”—*John 6:38.*

“For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps.”—*1 Peter 2:21.*

“He that saith He abideth in Him ought himself also so to walk, even as He walked.”—*1 John 2:6.*

“As ye therefore have received Christ, so walk in Him.”—*Colossians 2:6.*

“Let this mind be in you which was also in Christ Jesus.”—*Philippians 2:5.*

“I seek not Mine own will, but the will of Him who sent Me.”—*John 5:30 (6:38).*

There were those who feared that Jesus intended to overthrow the Law of God. But He definitely stated His belief in its eternity. The Law of God will never pass away.

Its moral precepts are for all men through all time to come. And would we want it any other way?

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”—*Matthew 5:17-19*.

PILLAR NUMBER EIGHT — **There is no doubt but that the actions and attitudes of the disciples of Jesus at the time of His death on Calvary, clearly revealed that which He had been teaching them for the preceding three-and-a-half years. The sacred importance of the seventh-day Sabbath was of such concern to them that they would not even prepare the body of Jesus properly for burial on Friday, lest they transgress the Fourth Commandment.**

“And now when the even was come, because it was the preparation, that is, the day before the Sabbath . . . Mary Magdalene and Mary the mother of Joses beheld where He was laid.

“And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?”—*Mark 15:42, 47-16:1-3*.

“And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

“Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

And they found the stone rolled away from the sepulchre.”—*Luke 23:53-24:1-2*.

There were others who did not so regard the Bible Sabbath. But we would not wish to be reckoned among that company. These were the murderers of Jesus, who cared neither for His life of obedience to the Ten Commandments, nor for His teachings to obey the Ten Commandments:

“And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

“Now the next day [Sabbath], that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch [of Roman guards]: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.”—*Matthew 27:61-28:2*.

On Friday, in the presence of the people, the Jewish rulers refused to enter Pilate’s Judgment Hall, lest they be “defiled.” So Pilate had to come outside and speak with them (John 18:28-29, 33, 38). But on the Holy Sabbath, they secretly did business on the Sabbath—and went into the Judgment Hall of Pilate to conduct it! While the evil priests and scribes did weekday business upon the hours of the Sabbath, those who had daily listened to the teachings of Jesus and loved and obeyed His beliefs, carefully refrained from working on those holy hours—even though it

would lead them to the impossible situation of how to anoint His body two days later after the tomb had been closed.

And what did Jesus do during those holy hours of that Sabbath? This is also very revealing. God, in His great time clock, had arranged for the exact time when Christ should be born and when He should die. His death took place in A.D. 31, in accordance with the prophecy of Daniel 9:25-27. And it came in the spring of the year—at the Passover time when the lamb prefiguring His death was to be slain. And when did the death come? On a Friday afternoon, so that He could keep the Sabbath rest, free from enemies, in the tomb all through those sacred hours. And then, on the first day of the week, He arose and began working again: He went all the way to heaven and presented His great sacrifice to His Father and received assurance that it had been accepted on behalf of His faithful ones on earth. Prior to this, He asked Mary not to touch Him, for He had not yet ascended to the Father (John 20:17). When He returned to earth that evening, He walked with two disciples to Emmaus (Luke 24:13-31), and then spoke with many of the others in the upper room (John 20:19; Luke 24:36). And now He invited them to touch and handle Him, that they might be assured that it was He (Luke 24:39-43; John 20:20). That was a busy first day. But then, it was just another working day, as Scripture tells us.

At the Creation, God used the first day of the week as a working day: Genesis 1:3-5.

On Mount Sinai, He commanded that it be nothing more than a working day: Exodus 20:8-9.

Our God considers it nothing more than a “working day”: Ezekiel 46:1.

Should we consider it anything more than this?

But there is no such example of Sundaykeeping by the Apostles. The talk that Paul gave on the first day of the week at Troas was on Saturday night (because a night meeting on the first day would have to be on Saturday night, since according to the Biblical pattern the day begins and ends at sunset), and the next day—Sunday—he chose to

walk 28 miles to Assos while his companions journeyed by ship. This was not Sabbathkeeping. Sunday was just another workday for Paul. And that “first day passage,” in 1 Corinthians 16:1-2, is only a statement by Paul that the faithful set aside at home each Sunday morning, as they do their weekly accounts and budget keeping, with a donation for the poor in Jerusalem. Paul wanted to obtain it when he later passed through town. They were to set it aside “without gatherings.” Modern translations show that this means to set aside the money at home. —And Acts 20:6-14 and 1 Corinthians 16:1-2 are the only two first-day passages mentioned in Paul’s travels or writings.

PILLAR NUMBER NINE — According to all of the records that we have in the New Testament, the Apostles of Jesus always kept the Bible Sabbath, and never kept Sunday sacred.

“They came to Antioch in Pisidia, and went into the synagogue on the Sabbath day.”—*Acts 13:14*.

“And when the Jews were gone, out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath.”—*Acts 13:42*.

“And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.”—*Acts 16:13*.

“They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures.”—*Acts 17:1-2*.

Paul supported himself by tentmaking, and then on the Sabbath, he would preach the gospel.

“Because he was of the same craft, he abode with them, and wrought: for by their occupation, they were tentmakers. And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks . . . He continued there a year and six months, teaching the Word of God among them.”—*Acts 18:3, 4, 11*.

Paul's manner was the same as Christ's custom: to keep the Bible Sabbath (*Acts 17:1; Luke 4:16*).

Paul never taught that the Moral Law was or could be set aside. Ever will it govern the conduct of mankind.

"Do we then make void the law through faith? God forbid: yea, we establish the law."—*Romans 3:31*.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?"—*Romans 6:1-2*.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."—*Romans 7:7*.

Paul clearly saw that the problem was that we needed to obey the law; there was nothing wrong with the requirements of the law itself.

"Wherefore the law is holy, and the commandment holy, and just, and good."—*Romans 7:12*.

"Circumcision is nothing, and uncircumcision is nothing, but [that which is important is] the keeping of the commandments of God."—*1 Corinthians 7:19*.

The moral standard that governs mankind was not relaxed or destroyed by the death of Christ; for, indeed, it is through the merits of Christ's sacrifice that we can be empowered to keep that law.

"Thou shalt call His name Jesus, for He shall save His people from their sins."—*Matthew 1:21*.

Jesus saves us from our sins, not in our sins. And since sin is the breaking of the Ten Commandments, it is obvious that He saves us by enabling—strengthening—us to keep that law.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."—*1 John 3:4*.

The other Apostles saw this same great truth that the moral standard that governs mankind was not relaxed or destroyed by the death of Christ:

"But be ye doers of the Word, and not hearers only,

deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

“But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed . . . For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that saith, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty . . . Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.”—*James 1:22-25; 2:10-12, 17-18.*

“By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous.”—*1 John 5:2-3.*

PILLAR NUMBER TEN — God predicted in Scripture that men would later try to change the Law of God—and the “time law” in particular. And we can understand that such a prophecy would be told us, for the Bible Sabbath is very important (it is the very center of our worship of God!), and if men were later to try to change it—we could surely expect a warning of what was to come.

“And he [the little horn power] shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into His hand until a time and times and the dividing of time.”—*Daniel 7:25.*

Papal Rome was to rule the world for 1,260 years, and during this time would try to tear out God’s holy time law, and put a counterfeit in its place. Oh, what blasphemy men can dream up, when they are tempted by Satan to gain

religious control of their fellow men!

“For that day [the second coming of Christ] shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped.”—2 *Thessalonians* 2:3-4.

God said: “And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.” (Ezekiel 20:20). But the papacy said, “No, you shall trample upon the Bible Sabbath, and in its place you shall honor my counterfeit, and on it alone you shall have your weekly holy day.”

“Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?”—*Romans* 6:16.

“It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.”—*Matthew* 4:10.

“But in vain they do worship Me, teaching for doctrines the commandments of men.”—*Matthew* 15:9.

“How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him.”—1 *Kings* 18:21.

PILLAR NUMBER ELEVEN — The seventh-day Sabbath, instituted by God at the Creation of this world is the seal of His governmental authority, for it alone identifies Him in His basic governmental code for mankind: the Ten Commandments.

Of all the commandments in the Decalogue, only the fourth commandment reveals the (1) name, (2) authority, and (3) dominion of the Author of this Law:

In six days, (1) the Lord (name) (2) made (office—the Creator) (3) heaven and earth (dominion or territory over which He rules). This commandment alone contains the seal of God.

Examine the notary seal of a notary public or any other legal seal. They will always contain the above three identifying marks.

“Remember the Sabbath day, to keep it holy . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”—*Exodus 20:8, 11*.

The Sabbath commandment contains the seal of God, and the Sabbath itself—given in this commandment—is inseparably connected with this seal. For the Sabbath is the basis of all true worship of our Creator. And this worship lies at the heart of all our acknowledgement of His authority as our Creator and our God. The Sabbath is ever to be kept as a sign that we belong to Him. And the keeping of it brings us within the circle of this seal.

The seal is impressed in order that all may know the authority from whence it comes—and that all may know that it is not to be changed. The seventh-day Sabbath comes from God. Let no man dare to tamper with it—for the seal of God is upon it.

“Now, O king, establish the decree, and sign the writing, that it be not changed.”—*Daniel 6:8*.

“Bind up the testimony, seal the law among My disciples.”—*Isaiah 8:16*.

“It [the Sabbath] is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.”—*Exodus 31:17*.

“And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God.”—*Ezekiel 20:20*.

The Sabbath is a vivid sign of God’s creative power—not only of this earth, but in our lives as well. It requires the same power to clean our lives and redeem us as it did to create us in the first place.

“Create in me a clean heart, O God.”—*Psalms 51:10*.

“We are . . . created in Christ Jesus unto good works.”—*Ephesians 2:10*.

But there is to be a special sealing work in these last

days, just before the return of Jesus in the clouds of heaven:

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels . . . saying, Hurt not the earth, neither the sea, or the trees, till we have sealed the servants of our God in their foreheads?”—*Revelation 7:2-4* (*Ezekiel 9:1-6*).

“And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father’s name written in their foreheads.”—*Revelation 14:1*.

The name of the Father is expressive of His character. When Moses asked to see the glory of God, the Lord passed by and told His name—that which He was like: “The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth” (Exodus 33:18-19; 34:6). And as we look at God’s holy law, we see another view of His character. It is a transcript of that character—God’s characteristics written out.

When God writes His name on your forehead and right hand—He has written His law on your heart. This is the work of the new covenant (Heb 8:10; 10:16; Jer 31:33), and that work reaches its climax when God “seals in” His own just before He returns the second time in the clouds of heaven. What are those sealed ones like? They are fully obedient to the Law of God:

“And in their mouth was found no guile: for they are without fault before the throne of God.”—*Revelation 14:5*.

But in the final crisis before His return, there will be those who will yield obedience to the beast instead of to God.

“And the third angel followed them, saying with a loud voice, If **any** man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.”—*Revelation 14:9-10*.

“And he [the beast] causeth all, both small and great,

rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.”—*Revelation 13:16*.

In contrast with those who serve the beast and receive his mark, are those who in the last days will serve God and receive His seal. How can they be identified? God has told us in His Word. Here is a description of God’s remnant people at the end of time:

“And the dragon [Satan, working through his agents] was wroth with the woman [the true church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”—*Revelation 12:17*.

And the third angel of Revelation 14, which warns men to not receive the mark of the beast, at the same time tells them how to avoid receiving it—by keeping the commandments of God through the faith of Jesus Christ:

“And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture . . . Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.”—*Revelation 14:9-10, 12*.

The final crisis will come over a decree by the beast that all men must disobey a commandment of the law of God. The nations and churches of the world will not require men to steal or lie or commit adultery. The growing movement toward national Sunday laws is growing stronger every passing year. It is seen that in this point, and in this alone, will be found the heart of the crisis of Revelation 13 and 14.

The first angel of Revelation 14 calls on all men everywhere today to reverence God—by returning to the worship of the Creator of all things.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people:

“Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.”—*Revelation 14:6-7*.

As the crisis nears, we must prepare for it.

“The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.”—*Monsignor Louis Segur, “Plain Talk About the Protestantism of Today.” Page 213.*

Already we are facing Sunday closing laws on local levels. Men are prohibited from doing business on the first working day of the week, lest they be fined or imprisoned. And the situation will grow worse in the days just ahead.

“That the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark.”—*Revelation 13:15-17*.

But there is victory for those who will stand true to the God of heaven. There is overcoming power for those who will “keep the commandments of God and the faith of Jesus” (Rev 14:12).

“And I . . . saw them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”—*Revelation 15:2*.

PILLAR NUMBER TWELVE — And it is a double-strength pillar:

(1) Even though there are over two thousand denominations today, the remnant people of God, living at the end of time, can be identified. God has identified them for us.

After speaking about how the antichrist power (especially papal Rome) has tried to destroy the people of God for long ages of time, we are told how to identify them in

these last days, just before Christ returns in the clouds for His own:

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”—*Revelation 12:17*.

And the third angel, after warning all men against receiving the mark of the beast, tells us clearly who will be the little group that will stand apart from this almost universal apostasy:

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”—*Revelation 14:12*.

And it will be an almost universal apostasy. All around us can be seen a rising tide of rebellion against the Ten Commandments. The colleges and universities teach, in their science, history, psychology—that man is but an animal descended from worms and amoeba. The churches teach that God destroyed the Ten Commandments at Calvary, and that Jesus died to take sinners to heaven just as they are. Governmental agencies are relaxing moral restrictions, and permitting gambling, abortion, homosexuality, and other vices.

This world is becoming a curse, but soon God will intervene. Prophecy tells us that before the end there will be a small company who will stand true to the commandments of God, by faith in Jesus Christ.

(2) And soon this present evil world will be ended suddenly by the return of Jesus Christ—and heaven will begin for the faithful.

And in heaven the seventh-day Sabbath will be kept forever. God’s people suffered and died for it down here; they will worship God on that holy day through all ages to come.

Revelation 21 and 22 tells us about this new life with Jesus, when sin has come to an end and the wicked are no longer alive.

“And I saw a new heaven and a new earth: for the first

heaven and the first earth were passed away; and there was no more sea . . . And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.”—*Revelation 21:1; 22:1.*

And then we are told who will enter that beautiful new world:

“Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—*Revelation 22:14.*

But more: There is the promise that they will keep the holy Sabbath through all eternity:

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord . . .

“For as the new heavens and the new earth, which I make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord.”—*Isaiah 65:17, 21-22, 25; 66:22-23.*

Now you have seen God’s plan for His people. And it is a wonderful one. It can begin for you right now. And it will continue on throughout eternity. Why not begin today—this very week? Ask God to forgive you for the past, and tell Him that by His grace you will worship your Creator on His day.

And next Sabbath—begin that holy walk with God on His day, the holy day of Isaiah 58. Read that chapter and see the blessings He will add if you will but let Him take

over your life.

But do not think that there will be no problems or trials. Satan will bring many upon you. He hates the Sabbath and all who will stand loyal to it. But if you will determine to be true to God and His Word, you will have strength from above to go through all that lies ahead.

And one day soon, if faithful, you with the redeemed of all ages will rejoice on the sea of glass and will receive from the hand of Jesus the overcomer's crown. And you will be given that new name, expressive of a new character. And you will begin a walk with Jesus that will last through all eternity to come.

“And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence come they?

“And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

“Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them.

“They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”—*Revelation 7:13-17*.

It is important that we obey the truths which God, in His Word, reveals to us. Here is what the Bible says about this:

“But in vain they do worship Me, teaching for doctrines the commandments of men.”—*Matthew 15:9*.

“For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears . . . and shall be turned

unto fables.”—*2 Timothy 4:3-4*.

“But the Pharisees and lawyers rejected the counsel of God against themselves.”—*Luke 7:30*.

“And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.”—*Mark 7:9 (Acts 4:19-20)*.

“Prove all things; hold fast to that which is good.”—*1 Thessalonians 5:21*.

“To the law and to the testimony: If they speak not according to this Word, it is because there is no light in them.”—*Isaiah 8:20*.

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works.”—*2 Timothy 3:16-17*.

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”—*Titus 1:9*.

How thankful we can be that we have the Bible—the precious Word of God! What would we do without it! We dare not leave it for the words of men—when those words teach disobedience to the Inspired Word of God. Cling to Jesus and to your Bible all your life, and obey all that it tells you—and you will be safe.

“Who will have all men to be saved, and to come unto a knowledge of the truth.”—*1 Timothy 2:4*.

“They received not the love of the truth, that they might be saved.”—*2 Thessalonians 2:10*.

“God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”—*2 Thessalonians 2:13 (1 Peter 1:2)*.

“Ye have purified your souls in obeying the truth through the Spirit.”—*1 Peter 1:22*.

“If ye continue in My Word, then are ye My disciples in deed; and ye shall know the truth, and the truth shall make you free.”—*John 8:31-32*.

“Sanctify them through Thy truth; Thy Word is truth.”—*John 17:17*.

“Open ye the gates, that the righteous nation which keepeth the truth may enter in.”—*Isaiah 26:2*.

“And I saw a new heaven and a new earth . . . Blessed are they that do His commandments, that they might have right to the tree of life, and may enter in through the gates into the city.”—*Revelation 21:1; 22:14*.

CHAPTER SUPPLEMENT: THE WEEKLY CYCLE

The writings of historians, the records of chronographers, the languages of earth, the calendars of time, and the existence of the Jewish race—all testify to the fact that the weekly cycle on our calendars today is the same as in earlier centuries—going back to the time of Christ, to Moses, and beyond.

In the beginning, God gave us the weekly seven-day cycle, with the Sabbath as the last day. That pattern has never changed. The seventh day of the week today is the true Bible Sabbath. Our seventh day is the Sabbath which Jesus kept; it was the Sabbath in the time of Moses when the Ten Commandments were written down. Historians and scientists all agree that this is true.

If there had been any change in the weekly cycle, between the time of Creation and the time of Moses, a correction would have been made when the Ten Commandments were given to the Hebrews. From that time, on down to the present, there have always been Jews to testify as to the true Sabbath. It is the same seventh day of the week which is on our calendars. While all the other ancient races are now intermingled, the Jews have been kept separate so they could testify to the fact that our seventh day is the Bible Sabbath!

The yearly cycle has been changed. In 1582, the length of the year was changed to include the leap year. This changeover resulted in October 1582 having only 21 days! But each week remained the same seven days in length. Thursday, October 4, was followed by Friday, October 15. God has divinely protected the weekly cycle down through the ages. If He had not done this, it would be impossible to keep the Sabbath holy, as He has commanded. But, because He has, we have no excuse not to. The seventh day is a holy day; made holy by the command of God. All calendars agree: The seventh day is the Sabbath. Sunday is the first day, the day

called "Saturday" in the English language is the Sabbath.

However, in 108 of the 160 languages of mankind, the seventh day is called "the Sabbath"! Did you know that? Dr. William Mead Jones of London prepared a chart proving this. (A copy of this chart can be obtained free of charge from the publisher of this book: Ask for "*The Chart of the Week*" [BS-28-29]. English is one of the few major languages in which the seventh day is not called "the Sabbath."

Here are ten examples: Hebrew: Shabbath / Greek: Sabbaton / Latin: Sabbatum / Arabic: Assabit / Persian: Shambin / Russian: Subbota / Hindustani: Shamba / French: Samedi / Italian: Sabato / Spanish: Sabado.

"By calculating the eclipses, it can be proven that no time has been lost and the creation days were seven, divided into 24 hours each."—*Dr. Hinkley, The Watchman, July 1926 [Hinkley was a well-known astronomer].*

"The human race never lost the septenary [seven day] sequence of week days and that the Sabbath of these latter times comes down to us from Adam, though the ages, without a single lapse."—*Dr. Totten, professor of astronomy at Yale University.*

"Seven has been the ancient and honored number among the nations of the earth. They have measured their time by weeks from the beginning. The origin of this was the Sabbath of God, as Moses has given the reasons for it in his writings."—*Dr. Lyman Coleman.*

"There has been no change in our calendar in past centuries that has affected in any way the cycle of the week."—*James Robertson, Director American Ephemeris, Navy Department, U.S. Naval Observatory, Washington, D.C., March 12, 1932.*

"It can be said with assurance that not a day has been lost since Creation, and all the calendar changes notwithstanding, there has been no break in the weekly cycle."—*Dr. Frank Jeffries, Fellow of the Royal Astronomical Society and Research Director of the Royal Observatory, Greenwich, England.*

It is remarkable how complete is the Biblical and historical evidence corroborating the fact that the Bible Sabbath was given to us by the God of heaven. Let us keep the Sabbath that Jesus kept! He worshiped on the Bible Sabbath, and never told us to stop keeping it. No one else in the Bible said to either. The seventh day is the Sabbath, for God never changed it.

For a copy of the 256-page book, *Beyond Pitcairn*, explaining in remarkable detail about the Bible Sabbath, write to the publisher of this book. It is an extremely readable book.

THE LAW OF GOD

I

Thou shalt have no other gods before Me.

II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousands of them that love Me, and keep My commandments.

III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

IV

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. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

—*Exodus 20:3-17*

THE LAW OF GOD AS CHANGED BY MAN
I

I am the Lord thy God. Thou shalt not have strange gods before Me.

[The Second Commandment has been omitted.]

II [actually III]

Thou shalt not take the name of the Lord thy God in vain.

III [actually IV]

Remember that thou keep holy the Sabbath day.

[The Sabbath Commandment has been changed.]

IV [actually V]

Honor thy father and thy mother.

V [actually VI]

Thou shalt not kill.

VI [actually VII]

Thou shalt not commit adultery.

VII (actually VIII)

Thou shalt not steal.

VIII [actually IX - First Part]

Thou shalt not covert thy neighbor's wife.

X [actually X - Second Part]

Thou shalt not covet thy neighbor's goods.

—*The General Catholic Catechism*

“Q.—Have you any other way of proving that the [Catholic] Church has power to institute festivals of precept?

“A.—Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week for Saturday, the seventh day, a change for which there is no scriptural authority.”—*Doctrinal Catechism, p. 174 [Roman Catholic].*

“Prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says ‘Remember the Sabbath day to keep it holy.’ The Catholic Church says, No. By my divine power I abolish the Sabbath day and command you to keep holy the first day of the week. And lo! The entire civilized world bows down in reverent obedience to the command of the Holy Roman Catholic Church.”—*Thomas Enright, CSSR, President, Redemptorist College, Kansas City, Missouri, February 18, 1884 [Roman Catholic].*

CATHOLICISM SPEAKS

“Sunday is a Catholic institution, and its claim to observance can be defended only on Catholic principles . . . From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.”—*Catholic Press, Sydney, Australia, August, 1900.*

“Protestantism, in discarding the authority of the [Roman Catholic] Church, has no good reason for its Sunday theory, and ought logically to keep Saturday as the Sabbath.”—*John Gilmary Shea, in the American Catholic Quarterly Review, January 1883.*

“It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians that the Bible does not support them anywhere in their observance of Sunday. Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church.”—*Priest Brady, in an address, reported in the Elizabeth, N.J. News of March 18, 1903.*

“*Ques.*—Have you any other way of proving that the [Catholic] Church has power to institute festivals of precept [to command holy days]?”

“*Ans.*—Had she not such power, she could not have done that in which all modern religionists agree with her: She could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.”—*Stephen Keenan, Doctrinal Catechism, p. 176.*

“Reason and common sense demand the acceptance of one or the other of these two alternatives: either Protestantism and the keeping holy of Saturday or Catholicity and the keeping holy of Sunday. Compromise is impossible.”—*The Catholic Mirror, December 23, 1893.*

“God simply gave His [Catholic] Church the power to set aside whatever day or days she would deem suitable as Holy Days. The Church chose Sunday, the first day of the week, and in the course of time added other days, as holy days.”—*Vincent J. Kelly, Forbidden Sunday and Feast-Day Occupations, p. 2.*

“Protestants . . . accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change . . . But the Protestant mind does not seem to realize that in accepting the Bible, in observing the Sunday, they are accepting the authority of the spokesman for the church, the Pope.”—*Our Sunday Visitor, February 5, 1950.*

“We hold upon this earth the place of God Almighty.”—Pope Leo XIII, in an *Encyclical Letter*, dated June 20, 1894.

“Not the Creator of Universe, in Genesis 2:1-3,—but the Catholic Church can claim the honor of having granted man a pause to his work every seven days.”—S.C. Mosna, *Storia della Domenica*, 1969, pp. 366-367.

“The Pope is not only the representative of Jesus Christ, but he is Jesus Christ, hidden under veil of flesh.”—*The Catholic National*, July 1895.

“If Protestants would follow the Bible, they should worship God on the Sabbath Day. In keeping the Sunday they are following a law of the Catholic Church.”—Albert Smith, *Chancellor of the Archdiocese of Baltimore*, replying for the Cardinal, in a letter dated February 10, 1920.

“We define that the Holy Apostolic See (the Vatican) and the Roman Pontiff hold the primacy over the whole world.”—A *Decree of the Council of Trent*, quoted in Philippe Labbe and Gabriel Cossart, “*The Most Holy Councils*,” col. 1167.

“It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest [from the Bible Sabbath] to the Sunday . . . Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.”—Monsignor Louis Segur, *Plain Talk about the Protestantism of Today*, p. 213.

“We observe Sunday instead of Saturday because the Catholic Church transferred the solemnity from Saturday to Sunday.”—Peter Geiermann, *CSSR, A Doctrinal Catechism*, 1957 edition, p. 50.

“We Catholics, then, have precisely the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed, namely, the authority of the Church . . . whereas you who are Protestants have really no authority for it whatever; for there is no authority for it [Sunday sacredness] in the Bible, and you will not allow that there can be authority for it anywhere else.”—*The Brotherhood of St. Paul*, “*The Clifton tracts*,” Volume 4, tract 4, p. 15.

“The Church changed the observance of the Sabbath to Sunday by right of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday. In this matter the Seventh-day Adventist is the only consistent Protestant.”—*The Catholic Universe Bulletin*, August 14, 1942, p. 4.

The Bible is your only safe guide. Jesus can help you obey it. Trust God’s Word more than man’s traditions.

PROTESTANTISM SPEAKS

BAPTIST: “There was and is a command to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will however be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.”—*Dr. E. T. Hiscox, author of the Baptist Manual.*

CONGREGATIONALIST: “It is quite clear that however rigidly or devotedly we may spend Sunday, we are not keeping the Sabbath . . . The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday . . . There is not a single line in the New Testament to suggest that we incur any penalty by violating the supposed sanctity of Sunday.”—*Dr. R.W. Dale, The Ten Commandments, pp. 106-107.*

PROTESTANT EPISCOPAL: “The day is now changed from the seventh to the first day . . . but as we meet with no Scriptural direction for the change, we may conclude it was done by the authority of the church.”—*The Protestant Episcopal Explanation of the Catechism.*

BAPTIST: “The Scriptures nowhere call the first day of the week the Sabbath . . . There is no Scriptural authority for so doing, nor of course, any Scriptural obligation.”—*The Watchman.*

PRESBYTERIAN: “There is no word, no hint in the New Testament about abstaining from work on Sunday. The observance of Ash Wednesday, or Lent, stands exactly on the same footing as the observance of Sunday. Into the rest of Sunday no Divine Law enters.”—*Canon Eyton, Ten Commandments.*

ANGLICAN: “And where are we told in the Scriptures that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.”—*Isaac Williams, Plain Sermons on the Catechism, pp. 334, 336.*

METHODIST: “It is true that there is no positive command for infant baptism. Nor is there any for keeping holy the first day of the week. Many believe that Christ changed the Sabbath. But, from His own words, we see that He came for no such purpose. Those who believe that Jesus changed

the Sabbath base it only on a supposition.”—*Amos Binney, Theological Compendium, pp. 180-181.*

EPISCOPALIAN: “We have made the change from the seventh to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ.”—*Bishop Seymour, Why We Keep Sunday.*

SOUTHERN BAPTIST: “The sacred name of the seventh day is Sabbath. This fact is too clear to require argument [Exodus 20:10, quoted] . . . On this point the plain teaching of the Word has been admitted in all ages . . . Not once did the disciples apply the Sabbath law to the first day of the week,—that folly was left for a later age, nor did they pretend that the first day supplanted the seventh.”—*Joseph Judson Taylor, The Sabbatic Question, pp. 14-17, 41.*

AMERICAN CONGREGATIONALIST: “The current notion, that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.”—*Dr. Lyman Abbot, Christian Union, June 26, 1890.*

CHRISTIAN CHURCH: “Now there is no testimony in all the oracles of heaven that the Sabbath is changed, or that the Lord’s Day came in the room of it.”—*Alexander Campbell, Reporter, October 8, 1921.*

DISCIPLES OF CHRIST: “There is no direct Scriptural authority for designating the first day ‘the Lord’s Day.’ ”—*Dr. D.H. Lucas, Christian Oracle, January 23, 1890.*

BAPTIST: “To me it seems unaccountable that Jesus, during three years’ discussion with His disciples, often conversing upon the Sabbath question, discussing it in some of its various aspects, freeing it from its false [Jewish traditional] glosses, never alluded to any transference of the day; also, no such thing was intimated. Nor, so far as we know, did the Spirit, which was given to bring to their remembrance all things whatsoever that He had said unto them, deal with this question. Nor yet did the inspired apostles, in preaching the gospel, founding churches, counseling and instructing those founded, discuss or approach the subject.

“Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun god, then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism.”—*Dr. E.T. Hiscox, report of his sermon at the Baptist Minister’s Convention, New York Examiner, November 16, 1893.*

How Can We Know the End is Near?

—Special Truths in Revelation

One of the most solemn warnings ever given in Scripture is to be found in the thirteenth and fourteenth chapters of the book of Revelation. **What IS the Mark of the Beast?** When will it be given? Who will receive it? And most important, what must you and I do in order to avoid receiving it?

This is a subject of overwhelming importance. It contains facts you should know. We are living very near the end of time, and thinking men recognize that an immense crisis is rapidly approaching —

In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition, and thirst for power, perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment.

The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. **Vast councils were held, from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.**

The great apostate had succeeded in exalting himself "above all that is called God, or that is worshiped." 2 Thessalonians 2:4. **He had dared to change the only precept of the divine law that unmistakably points all mankind to the true and living God. In the fourth commandment, God is revealed as the Creator of the heavens and the earth, and is thereby distinguished from all false gods. It was as a memorial of the work of creation that the seventh day was sanctified as a rest-day for man.** It was designed to keep the living God ever before the minds of men as the source of being and the object of reverence and worship. Satan strives to turn men from their allegiance to God, and from rendering obedience to His law; therefore he directs his efforts especially against that commandment which points to God as the Creator.

Protestants now urge that the resurrection of Christ on Sunday made it the Christian Sabbath. But Scripture evidence is lacking. No such honor was given to the day by Christ or His apostles.

In order to be prepared for the Judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the Judgment. The apostle Paul declares, "As many as have sinned in the law

shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Romans 2:12, 16. **Faith is essential in order to keep the law of God;** for "without faith it is impossible to please Him." And "whatsoever is not of faith is sin." Hebrews 11:6; Romans 14:23.

By the first angel [Revelation 14:6-7], men are called upon to "fear God, and give glory to Him," and to worship Him as the Creator of the heavens and the earth. In order to do this, they must obey His law. Says the wise man, "Fear God, and keep His commandments; for this is the whole duty of man." Ecclesiastes 12:13. Without obedience to His commandments, no worship can be pleasing to God. "This is the love of God, that we keep His commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." 1 John 5:3; Proverbs 28:9.

The duty to worship God is based upon the fact that He is the Creator and that to Him all other beings owe their existence. And wherever, in the Bible, His claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of His creative power. "All the gods of the nations are idols; but the Lord made the heavens." Psalm 96:5. "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it . . . I am the Lord; and there is none else." Isaiah 40:25, 26; 45:18. Says the psalmist, "Know ye that the Lord, He is God; it is He that hath made us, and not we ourselves." "O come, let us worship and bow down, let us kneel before the Lord our Maker." Psalm 100:3; 95:6. And the holy beings who worship God in Heaven state, as the reason why their homage is due to Him, "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things." Revelation 4:11.

In Revelation 14, men are called upon to worship

the Creator, and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God . . . **For in six days the Lord made heaven and earth**, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:10, 11. Concerning the Sabbath, the Lord says, further, that it is "a sign . . . that ye may know that I am the Lord your God." Ezekiel 20:20. And the reason given is, "For in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17.

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God," because He is the Creator, and we are His creatures. **"The Sabbath therefore lies at the very foundation of divine worship;** for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten." It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that He is our Creator continues to be a reason why we should worship Him, so long the Sabbath will continue as its sign and memorial. **Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God,** "Him that made heaven and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep His commandments, will especially call upon them to keep the fourth

commandment.

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:9, 10. A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?

The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at His birth. **The dragon is said to be Satan** (Revelation 12:9); he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and His people during the first centuries of the Christian era, was the Roman Empire, in which paganism was the prevailing religion. **Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.**

In chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the ancient Roman Empire. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies . . . And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given Him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his

heads as it were wounded to death.” And again, “He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword.” **The forty and two months are the same as the “time and times and the dividing of time,” three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God’s people. This period, as stated in preceding chapters, began with the establishment of the papacy, A.D. 538, and terminated in 1798.** At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, “He that leadeth into captivity shall go into captivity.”

At this point another symbol is introduced. Says the prophet, “I beheld another beast coming up out of the earth; and he had two horns like a lamb.” Revelation 13:11. Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the “four winds of the heaven strove upon the great sea.” Daniel 7:2. In Revelation 17, an angel explained that waters represent “peoples, and multitudes, and nations, and tongues.” Revelation 17:15. **Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.**

But the beast with lamb-like horns was seen “coming up out of the earth.” Instead of overthrowing other powers to establish itself, **the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully.** It could not, then, arise among the crowded and struggling nationalities of the Old World,—that turbulent sea of “peoples, and multitudes, and nations, and tongues.” It must be sought in the Western Continent.

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness,

and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to **the United States of America**. Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen “coming up out of the earth;” and, according to the translators, the word here rendered “coming up” literally signifies to “grow or spring up as a plant.” And, as we have seen, the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of “*the mystery of her coming forth from vacancy,*” and says, “Like a silent seed we grew into empire.” [Townsend, *The New World Compared with the Old*, p. 462.] A European journal in 1850 spoke of the United States as a wonderful empire, which was “emerging,” and “amid the silence of the earth daily adding to its power and pride” [The *Dublin Nation*]. Edward Everett, in an oration on the Pilgrim founders of this nation, said: “Did they look for a retired spot, inoffensive from its obscurity, and safe in its remoteness [from the haunts of despots], where the little church of Leyden might enjoy freedom of conscience? Behold the *mighty regions* over which, in *peaceful conquest* . . . they have borne the banners of the cross.”

“And he had two horns like a lamb.” The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as “coming up” in 1798. Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were those who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence, which sets forth the great truth that “**all men are created equal,**” and endowed with the inalienable right to “**life, liberty, and the pursuit of happiness.**” And the Constitution guarantees to

the people **the right of self-government**, providing that representatives elected by the popular vote shall enact and administer the laws. **Freedom of religious faith** was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. **These principles are the secret of its power and prosperity.** The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

But the beast with lamb-like horns “spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed . . . saying to them that dwell on the earth, **that they should make an image to the beast,** which had the wound by a sword, and did live.” Revelation 13:11-14.

The lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. **The “speaking” of the nation is the action of its legislative and judicial authorities.** By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak “as a dragon,” and exercise “all the power of the first beast,” plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns “causeth the earth and them which dwell therein to worship the first beast” indicates that **the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.**

Such action would be directly contrary to the principles of this government, to the genius of its free institu-

tions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution provides that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,” and that “no religious test shall ever be required as a qualification to any office of public trust under the United States.” **Only in flagrant violation of these safeguards to the nation’s liberty**, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb-like horns—in profession pure, gentle, and harmless—that speaks as a dragon.

“Saying to them that dwell on the earth, that they should make an image to the beast.” Here is clearly presented a form of government in which the legislative power rests with the people, a most striking evidence that the United States is the nation denoted in the prophecy.

But what is the “image to the beast”? and how is it to be formed? The image is made by the two-horned beast, and is an image to the first beast. It is also called an image of the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the papacy. When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people she sought the support of the secular power. The result was the papacy, a church that controlled the power of the State, and employed it to further her own ends, especially for the punishment of “heresy.” **In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends.**

Whenever the church has obtained secular power,

she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers, have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of non-conformist ministers were forced to leave their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the development of the papacy,—the beast. Said Paul, There shall “come a falling away . . . and that man of sin be revealed.” 2 Thessalonians 2:3 **So apostasy in the church will prepare the way for the image to the beast.** And the Bible declares that **before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries.** “In the last days perilous times shall come. For men shall be *lovers of their own selves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, *despisers of those that are good*, traitors, heady, highminded, *lovers of pleasures more than lovers of God; having a form of godliness*, but denying the power thereof.” 2 Timothy 3:1-5 “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” 1 Timothy 4:1. Satan will work “with all power and signs and lying wonders, and with all deceivableness of unrighteousness.” And all that “received not the love of the truth, that they might be saved,” will be left to accept “strong delusion, that they should believe a lie.” 2 Thessalonians 2:9-11. When this state of ungodliness shall be reached, the same results will follow as in the first centuries.

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure

a forced uniformity can ever be made. But **there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived.**

Charles Beecher, in a sermon in the year 1846, declared that the ministry of “the evangelical Protestant denominations” is “not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? **And what do we see just ahead?—Another general council! A world’s convention! evangelical alliance, and universal creed!**” When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force.

When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

The beast with two horns “causeth (commands) all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” Revelation 13:16, 17. **The third angel’s warning is, “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” “The beast” mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-**

like beast of Revelation 13,—the papacy. The “image to the beast” represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The “mark of the beast” still remains to be defined.

After the warning against the worship of the beast and his image, the prophecy declares, “**Here are they that keep the commandments of God, and the faith of Jesus.**” Since those who keep God’s commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God’s law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

The special characteristic of the beast, and therefore of his image, is the breaking of God’s commandments. Says Daniel, of the little horn, the papacy, “He shall think to change the times and the law.” Daniel 7:25, R.V. And Paul styled the same power the “man of sin,” who was to exalt himself above God. One prophecy is a complement of the other. **Only by changing God’s law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made.** Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

The papacy has attempted to change the law of God. The **second commandment**, forbidding image worship, has been dropped from the law, and the **fourth commandment** has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. **An intentional, deliberate change is presented: “He shall *think* to change the times and the law.”** The

change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.

While the worshipers of God will be especially distinguished by their regard for the fourth commandment,—since this is the sign of His creative power, and the witness to His claim upon man's reverence and homage,—the worshipers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday, that popery first asserted its arrogant claims; and its first resort to the power of the State was to compel the observance of Sunday as "the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ, "The Son of man is Lord also of the Sabbath." The fourth commandment declares, "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it: "My holy day." Mark 2:28; Isaiah 58:13.

The claim so often put forth, that Christ changed the Sabbath, is disproved by His own words. In His sermon on the mount He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matthew 5:17-19.

It is a fact, generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday-school Union. One of these works acknowledges "the complete silence of the New Testament so far as any explicit command for the Sabbath (Sunday, the first day of the week)

or definite rules for its observance are concerned.” [“The Abiding Sabbath,” p. 184.]

Another says: “Up to the time of Christ’s death, no change had been made in the day;” and, “so far as the record shows, they (the apostles) did not . . . give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week.” [“The Lord’s Day,” pp. 185, 186.]

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants, by observing the Sunday, are recognizing her power. In the “Catholic Catechism of Christian Religion,” in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: “During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.”

As the sign of the authority of the Catholic Church, papist writers cite, “the very act of changing the Sabbath into Sunday, which Protestants allow of . . . because by keeping Sunday strictly they acknowledge the church’s power to ordain feasts, and to command them under sin.” [*Abridgement of Christian Doctrine*, p. 58.] What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church—“the mark of the beast”?

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,—that “the Bible, and the Bible only, is the religion of Protestants.” The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. **As the movement for Sunday enforcement gains favor,**

he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Romanists declare that “the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the (Catholic) Church.” [*Plain Talk about Protestantism*, p. 213.] **The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast.** Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. **But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.**

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath, and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—“the mark of the beast.” And it is not until the issue is thus plainly set before the people, and they are brought to choose between the com-

mandments of God and the commandments of men, that those who continue in transgression will receive “the mark of the beast.”

The most fearful threatening ever addressed to mortals is contained in the third angel’s message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God’s judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to “every nation, and kindred, and tongue, and people.” **The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread.** It is represented in the prophecy as proclaimed with a loud voice, by an angel flying in the midst of heaven; and **it will command the attention of the world.**

In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and State will unite their power to compel “all, both small and great, rich and poor, free and bond,” to receive “the mark of the beast” (Revelation 13:16) yet the people of God will not receive it. The prophet of Patmos beholds “them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God,” and singing the song of Moses and the Lamb. Revelation 15:2, 3.

REVELATION THIRTEEN - PREDICTING THE CRISIS

1. And I stood upon the sand of the sea, and saw a BEAST rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.
 2. And the beast which I saw was like unto a leopard, and his feet were as the
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feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a MOUTH speaking GREAT THINGS and BLASPHEMIES; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7. And it was given unto him to make WAR WITH THE SAINTS, and to overcome them: and POWER was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints.

11. And I beheld ANOTHER BEAST coming up out of the earth; and he had two horns like a LAMB, and he spake as a DRAGON.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a MARK in their right hand, or in their foreheads:

17. And that no man might buy or sell, save he that had the mark, or the NAME of the beast, or the NUMBER of his name.

18. Here is wisdom: Let him that hath understanding count the number of the beast: for it is the number of a man; and his NUMBER is six hundred threescore and six.

REVELATION 12 - PREDICTING THE DARK AGES PERSECUTION

1. And there appeared a great wonder in heaven, a woman [true church] clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. 2. And she being with child [First Advent of Christ] cried, travailing in birth, and pained to be delivered. 3. And there appeared another wonder in heaven; and behold a great red dragon [Satan] . . . 4. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne [Ascension]. 6. And the woman [the true church] fled into the wilderness [rural areas], where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days [1260 years of persecution] . . . 11. And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death . . . 12. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time.

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time [1260 years], from the face of the serpent [Satan, working through an apostate church].

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and [in the last days] went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

REVELATION 14 - THE MESSAGE OF THE THREE ANGELS

“Fear God and give glory to Him, for the hour of His Judgment is come . . . Babylon is fallen, is fallen . . . because she made all nations drink . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,—the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation . . . Here is the patience of the saints: Here are they that keep the commandments of God and the faith of Jesus.”—*Revelation 14:7-12.*

THE GOSPEL AND GOD'S STANDARD

"By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." *Romans 3:20*.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." *James 2:10*.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." *Romans 1:16*.

"Thou shalt call His name JESUS: for He shall save His people from their sins." *Matthew 1:21*. "We preach . . . Christ . . . the power of God, and the wisdom of God." *1 Corinthians 1:23-24*.

"It is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." *Psalms 40:7-8*. "The righteousness of God without the law is manifested, being witnessed by the law and the prophets." *Romans 3:21*.

"Do we then make void the law through faith? God forbid: yea, we establish the law." *Romans 3:31*. "Behold the Lamb of God, which taketh away the sin of the world." *John 1:29*.

"The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honourable." *Isaiah 42:21*.

"Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." *Matthew 5:27-28*.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."—*Matthew 5:17*.

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."—*John 15:10*.

"He that saith he abideth in Him ought himself also so to walk, even as He walked."—*1 John 2:6*.

"Here is the patience of the saints: Here are they that keep the commandments of God, and the faith of Jesus."—*Revelation 14:12*.

The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness."—*Psalms 111:7-8*.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."—*1 John 3:4*.

"Do we then make void the law through faith? God forbid: Yea, we establish the law."—*Romans 3:31*.

"For not the hearers of the law are just before God, but the doers of the law shall be justified."—*Romans 2:13*.

"By this we know that we love the children of God, when we love God, and keep His commandments."—*1 John 5:2*.

Chapter Six

Where Are Our Beloved Dead?

—*Comforting Bible Facts*

Where are our loved ones who have passed to their rest? That is a question which many of God's children have asked.

The answers are to be found in God's Holy Book. How thankful we can be that we have the Bible! Within its pages, we learn the most precious truths. In this chapter, you will learn some of the most comforting truths you have ever discovered.

With the earliest history of man, Satan began his efforts to deceive our race. He who had incited rebellion in Heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Even had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had urged in Heaven, that God's law was oppressive, and opposed to the good of His creatures. And, furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. **He determined to cause their fall, that, having separated them from God, and brought them under his own power, he might gain possession of the earth, and here establish his kingdom, in opposition to the Most High.**

Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appear-

ance, he addressed himself to Eve, "Hath God said, Ye shall not eat of every tree of the garden?" Genesis 3:1. Had Eve refrained from entering into argument with the tempter, she would have been safe; but **she ventured to parley with him, and fell a victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God, and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.**

"The woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5. **He declared that they would become like God, possessing greater wisdom than before, and being capable of a higher state of existence.** Eve yielded to temptation; and through her influence, Adam was led into sin. **They accepted the words of the serpent, that God did not mean what He said; they distrusted their Creator, and imagined that He was restricting their liberty, and that they might obtain great wisdom and exaltation by transgressing His law.**

But what did Adam, after his sin, find to be the meaning of the words, "In the day that thou eatest thereof thou shalt surely die"? Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression, and Satan was proved to be a benefactor of the race. But Adam did not find this to be the meaning of the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: "Dust thou art, and unto dust shalt thou return." Genesis 3:19. **The words of Satan, "Your eyes shall be opened," proved to be true in this sense only: After Adam and Eve had disobeyed God, their eyes were**

opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression.

In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. **Had Adam remained obedient to God, he would have continued to enjoy free access to this tree, and would have lived forever.** But when he sinned, he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race, had not God, by the sacrifice of His Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." Romans 5:12; 2 Timothy 1:10. And only through Christ can immortality be obtained. Said Jesus, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. **Every man may come into possession of this priceless blessing if he will comply with the conditions.** All "who by patient continuance in well-doing seek for glory and honor and immortality," will receive eternal life. Romans 2:7.

The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden,—“Ye shall not surely die,”—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom and is received by the majority of mankind as readily as it was received by our first parents. **The divine sentence, “The soul that sinneth, it shall die” (Ezekiel 18:20), is made to mean, The soul that sinneth, it shall not die, but live eternally.** We cannot but wonder at the strange infatuation which renders men so credulous con-

cerning the words of Satan and so unbelieving in regard to the words of God.

Had man, after his fall, been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept "the way of the tree of life" (Genesis 3:24), and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. **Therefore there is not an immortal sinner.**

But after the fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that He plunges into hell all those who do not please him, and causes them ever to feel His wrath; and that while they suffer unutterable anguish and writhe in the eternal flames, their Creator looks down upon them with satisfaction.

Thus the arch-fiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is satanic. God is love; and all that He created was pure, holy, and lovely, until sin was brought in by the first great rebel. Satan himself is the enemy who tempts man to sin, and then destroys him if he can; and when he has made sure of his victim, then he exults in the ruin he has wrought. If permitted, he would sweep the entire race into his net. Were it not for the interposition of divine power, not one son or daughter of Adam would escape.

He is seeking to overcome men today, as he overcame our first parents, by shaking their confidence in their Creator, and leading them to doubt the wisdom of His government and the justice of His laws. **Satan and his emissaries represent God as even worse than themselves, in order to justify their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father, that he may cause**

himself to appear as one greatly wronged by his expulsion from Heaven because he would not submit to so unjust a governor. He presents before the world the liberty which they may enjoy under his mild sway, in contrast with the bondage imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God.

How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief, earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been widely taught, and is still embodied in many of the creeds of Christendom. Said a learned doctor of divinity: "The sight of hell-torments will exalt the happiness of the saints forever. When they see others who are of the same nature and born under the same circumstances, plunged in such misery, and they so distinguished, it will make them sensible of how happy they are." Another used these words: "While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will say, Amen, Alleluia! praise ye the Lord!"

Where, in the pages of God's Word, is such teaching to be found? **Will the redeemed in Heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic, or the cruelty of the savage?—No, no; such is not the teaching of the Book of God.** Those who present the views expressed in the quotations given above may be learned and even honest men; but they are deluded by the sophistry of Satan. He leads them to misconstrue strong expressions of Scripture, giving to the language the coloring of bitterness and malignity which pertains to himself, but not to our Creator. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye,

turn ye from your evil ways; for why will ye die?" Ezekiel 33:11.

What would be gained to God should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering creatures whom He holds in the flames of hell? Can these horrid sounds be music in the ear of Infinite Love? It is urged that the infliction of endless misery upon the wicked would show God's hatred of sin as an evil which is ruinous to the peace and order of the universe. **Oh, dreadful blasphemy! As if God's hatred of sin is the reason why He perpetuates sin.** For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. **God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.**

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. **When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated?** The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels.

The theory of eternal torment is one of the false doctrines that constitute the wine of the abomination of Babylon, of which she makes all nations drink. Revelation 14:8; 17:2. That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk, is indeed a mystery. They received it from Rome, as they received the false sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. **They were responsible only for**

the light which shone in their time; we are accountable for that which shines in our day. If we turn from the testimony of God's Word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced upon Babylon; we are drinking of the wine of her abomination.

A large class to whom the doctrine of eternal torment is revolting, are driven to the opposite error. They see that the Scriptures represent God as a being of love and compassion, and they cannot believe that He will consign His creatures to the fires of an eternally burning hell. But, holding that the soul is naturally immortal, **they see no alternative but to conclude that all mankind will finally be saved.** Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into His favor. **Such a doctrine, presuming upon God's mercy, but ignoring His justice, pleases the carnal heart, and emboldens the wicked in their iniquity.**

To show how believers in universal salvation wrest the Scriptures to sustain their soul-destroying dogmas, it is needful only to cite their own utterances. At the funeral of an irreligious young man, who had been killed instantly by an accident, a Universalist minister selected as his text the Scripture statement concerning David, "He was comforted concerning Amnon, seeing he was dead." 2 Samuel 13:39.

"I am frequently asked," said the speaker, "what will be the fate of those who leave the world in sin, die, perhaps, in a state of inebriation, die with the scarlet stains of crime unwashed from their robes, or die as this young man died, having never made a profession or enjoyed an experience of religion. We are content with the Scriptures; their answer shall solve the awful problem. Amnon was exceedingly sinful; he was unrepentant, he was made drunk, and while drunk was killed. David was a prophet of God; he must

have known whether it would be ill or well for Amnon in the world to come. What were the expressions of his heart?—‘The soul of King David longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead.’

“And what is the inference to be deduced from this language? Is it not that endless suffering formed no part of his religious belief?—So we conceive; and here we discover a triumphant argument in support of the more pleasing, more enlightened, more benevolent hypothesis of ultimate universal purity and peace. He was comforted, seeing his son was dead. And why so?—Because by the eye of prophecy he could look forward into the glorious future, and see that son far removed from all temptations, released from the bondage and purified from the corruptions of sin, and after being made sufficiently holy and enlightened, admitted to the assembly of ascended and rejoicing spirits. His only comfort was, that in being removed from the present state of sin and suffering, his beloved son had gone where the loftiest breathings of the Holy Spirit would be shed upon his darkened soul; where his mind would be unfolded to the wisdom of Heaven and the sweet raptures of immortal love, and thus prepared with a sanctified nature to enjoy the rest and society of the heavenly inheritance.

“In these thoughts we would be understood to believe that the salvation of Heaven depends upon nothing which we can do in this life; neither upon a present change of heart, nor upon present belief, or a present profession of religion.”

Thus does the professed minister of Christ reiterate the falsehood uttered by the serpent in Eden,—“Ye shall not surely die.” “In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods.” He declares that the vilest of sinners,—the murderer, the thief, and the adulterer,—will after death be prepared to enter into immortal bliss.

And from what does this perverter of the Scriptures draw his conclusions?—From a single sentence express-

ing David's submission to the dispensation of Providence. His soul "longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead." The poignancy of his grief having been softened by time, his thoughts turned from the dead to the living son, self-banished through fear of the just punishment of his crime. And this is the evidence that the incestuous, drunken Amnon was at death immediately transported to the abodes of bliss, there to be purified and prepared for the companionship of sinless angels! A pleasing fable indeed, well suited to gratify the carnal heart! This is Satan's own doctrine, and it does his work effectually. Should we be surprised that, with such instruction, wickedness abounds?

The course pursued by this one false teacher illustrates that of many others. A few words of Scripture are separated from the context, which would, in many cases, show their meaning to be exactly opposite to the interpretation put upon them; and such disjointed passages are perverted and used in proof of doctrines that have no foundation in the Word of God. The testimony cited as evidence that the drunken Amnon is in Heaven, is a mere inference, directly contradicted by the plain and positive statement of the Scriptures, that no drunkard shall inherit the kingdom of God. 1 Corinthians 6:10. It is thus that doubters, unbelievers, and skeptics turn the truth into a lie. And multitudes have been deceived by their sophistry and rocked to sleep in the cradle of carnal security.

If it were true that the souls of all men passed directly to Heaven at the hour of dissolution, then we might well covet death rather than life. Many have been led by this belief to put an end to their existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of life, and soar away into the bliss of the eternal world.

God has given in His Word decisive evidence that He will punish the transgressors of His law. Those who flatter themselves that He is too merciful to execute justice upon the sinner, have only to look to the cross

of Calvary. The death of the spotless Son of God testifies that “the wages of sin is death,” that every violation of God’s law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of his Father’s face, until His heart was broken and His life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost must bear, in his own person, the guilt and punishment of transgression.

Let us consider what the Bible teaches further concerning the ungodly and unrepentant, whom the Universalist places in Heaven as holy, happy angels.

“I will give unto him that is athirst of the fountain of the water of life freely.” Revelation 21:6. This promise is only to those that thirst. None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied. “He that overcometh shall inherit all things; and I will be his God, and he shall be My son.” Revelation 21:7. Here, also, conditions are specified. **In order to inherit all things, we must resist and overcome sin.**

The Lord declares by the prophet Isaiah, “Say ye to the righteous, that it shall be well with him.” “Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.” Isaiah 3:10-11. “Though a sinner do evil a hundred times,” says the wise man, “and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him; but it shall not be well with the wicked.” Ecclesiastes 8:12, 13. And Paul testifies that the sinner is treasuring up unto himself “wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds;” “tribulation and anguish upon every soul of man that doeth evil.” Romans 2:5, 6, 9.

“No fornicator, nor unclean person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God.” Ephesians 5:5, R.V. “Follow peace with

all men, and holiness, without which no man shall see the Lord.” Hebrews 12:14. “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” Revelation 22:14, 15.

God has given to men a declaration of His character and of His method of dealing with sin. “The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Exodus 34:6, 7. “All the wicked will He destroy.” “The transgressors shall be destroyed together; the end of the wicked shall be cut off.” Psalms 145:20; 37:38. **The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being.**

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of His hands shall love Him because He is worthy of love. He would have them obey Him because they have an intelligent appreciation of His wisdom, justice, and benevolence. And all who have a just conception of these qualities will love Him because they are drawn toward Him in admiration of His attributes.

The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that He taught nothing except that which He had received from His Father. The principles of the divine government are in perfect harmony with the Saviour’s precept, “Love your enemies.” **God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom His judgments are visited.** He would make them happy if He could do so in accordance with the laws of His government

and the justice of His character. **He surrounds them with the tokens of His love, He grants them a knowledge of His law, and follows them with the offers of His mercy; but they despise his love, make void His law, and reject His mercy.** While constantly receiving His gifts, they dishonor the Giver; they hate God because they know that He abhors their sins. **The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will He then chain these rebels to His side? Will He force them to do His will?**

Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God. Pride, deception, licentiousness, cruelty, have become fixed in their characters. Can they enter Heaven, to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could Heaven offer to those who are wholly absorbed in earthly and selfish interests?

Could those whose lives have been spent in rebellion against God be suddenly transported to Heaven, and witness the high, the holy state of perfection that ever exists there,—every soul filled with love; every countenance beaming with joy; enrapturing music in melodious strains rising in honor of God and the Lamb; and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,—could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? **Could they endure the glory of God and the Lamb?—No, no; years of probation were granted them, that they might form characters for Heaven; but they have never trained the mind to love purity; they have never learned the language of Heaven, and now it is too late. A life of rebellion against God has unfitted them for Heaven.** Its purity, holiness, and peace would be torture to them; the

glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. **The destiny of the wicked is fixed by their own choice. Their exclusion from Heaven is voluntary with themselves, and just and merciful on the part of God.**

Like the waters of the flood, the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction,—too late to turn from transgression to obedience, from hatred to love.

In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy He destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan, the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. **It is in mercy to the universe that God will finally destroy the rejecters of His grace.**

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23. While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, "I have set before thee this day life and good, and death and evil." Deuteronomy 30:15. The death referred to in these scrip-

tures is not that pronounced upon Adam, for all mankind suffer the penalty of his transgression. It is the "second death" that is placed in contrast with everlasting life.

In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave. And through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." Revelation 20:6. **But those who have not, through repentance and faith, secured pardon, must receive the penalty of transgression,—“the wages of sin.” They suffer punishment varying in duration and intensity, “according to their works,” but finally ending in the second death.** Since it is impossible for God, consistently with His justice and mercy, to save the sinner in his sins, He deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy. Says an inspired writer, "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." And another declares, "They shall be as though they had not been." Psalm 37:10; Obadiah 16. **Covered with infamy, they sink into hopeless, eternal oblivion.**

Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." Psalm 9:5, 6. John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise, undisturbed by one note of discord. **Every**

creature in Heaven and earth was heard ascribing glory to God. **Revelation 5:13.** There will then be no lost souls to blaspheme God, as they writhe in never-ending torment; no wretched beings in hell will mingle their shrieks with the songs of the saved.

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death—a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in Heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? **How much of Heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body, the soul of the impenitent is consigned to the flames of hell!** To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. Solomon bears the same testimony: "The living know that they shall die; but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 6, 10.

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a

tribute of praise for His great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee, as I do this day." Isaiah 38:19. Popular theology represents the righteous dead as in Heaven, entered into bliss, and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In death there is no remembrance of Thee; in the grave who shall give Thee thanks?" "The dead praise not the Lord, neither any that go down into silence." Psalm 6:5; 115:17.

Peter, on the day of Pentecost, declared that the patriarch David "is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2:29, 34. **The fact that David remains in the grave until the resurrection, proves that the righteous do not go to Heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.**

And said Paul: "If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:16-18. If for four thousand years the righteous had gone directly to Heaven at death, how could Paul have said that if there is no resurrection, "they which are fallen asleep in Christ are perished"? No resurrection would be necessary.

The martyr Tyndale, defending the doctrine that the dead sleep, declared to his papist opponent: "Ye, in putting them (departed souls) in Heaven, hell, and purgatory, destroy the argument wherewith Christ and Paul prove the resurrection." "If the souls be in Heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

It is an undeniable fact that the hope of immortal blessedness at death has led to widespread neglect of

the Bible doctrine of the resurrection. This tendency was remarked by Dr. Adam Clarke, who, early in the present century, said: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is *now!* How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

This has continued until the glorious truth of the resurrection has been almost wholly obscured and lost sight of by the Christian world. Thus a leading religious writer, commenting on the words of Paul in 1 Thessalonians 4:13-18, says: "For all practical purposes of comfort the doctrine of the blessed immortality of the righteous takes the place for us of any doubtful doctrine of the Lord's second coming. At our death the Lord comes for us. That is what we are to wait and watch for. The dead are already passed into glory. They do not wait for the trump for their judgment and blessedness."

But when about to leave His disciples, Jesus did not tell them that they would soon come to Him. "I go to prepare a place for you," He said. "And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:2, 3. And Paul tells us, further, that "the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And he adds, "Comfort one another with these words." 1 Thessalonians 4:16-18. **How wide the contrast between these words of comfort and those of the Universalist minister previously quoted.** The latter con-

soled the bereaved friends with the assurance, that, however sinful the dead might have been, when he breathed out his life here he was to be received among the angels. Paul points his brethren to the future coming of the Lord, when the fetters of the tomb shall be broken, and the “dead in Christ” shall be raised to eternal life.

Before any can enter the mansions of the blest, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books, and to be rewarded as their works have been. This Judgment does not take place at death. Mark the words of Paul: “He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained: whereof He hath given assurance unto all men, in that He hath raised him from the dead.” Acts 17:31. **Here the apostle plainly stated that a specified time, then future, had been fixed upon for the Judgment of the world.**

Jude refers to the same period: “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.” And again he quotes the words of Enoch: “Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all.” Jude 6, 14, 15. John declares that he “saw the dead, small and great, stand before God; and the books were opened;” “and the dead were judged out of those things which were written in the books.” Revelation 20:12.

But if the dead are already enjoying the bliss of Heaven or writhing in the flames of hell, what need of a future Judgment? The teachings of God’s Word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the Judgment, receive the commendation, “Well done, good and faithful servant,” “*enter thou* into the joy of thy Lord” (Matthew 25:23), when they have been dwelling in His pres-

ence, perhaps for long ages? Are the wicked summoned from the place of torment to receive the sentence from the Judge of all the earth, "Depart from Me, ye cursed, into everlasting fire"? Matthew 25:41. Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!

The theory of the immortality of the soul was one of those false doctrines that Rome, borrowing from paganism, incorporated into the religion of Christendom. Martin Luther classed it with the "monstrous fables that formed part of the Romish dunghill of decretals." Commenting on the words of Solomon in Ecclesiastes, that the dead know not anything, the reformer says: "Another proof that the dead are insensible. Solomon thinks therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but when awakened, will seem to themselves to have slept scarcely a moment."

Nowhere in the Sacred Scriptures is found the statement that the righteous go to their reward or the wicked to their punishment at death. The patriarchs and prophets have left no such assurance. Christ and His apostles have given no hint of it. The Bible clearly teaches that the dead do not go immediately to Heaven. They are represented as sleeping until the resurrection. 1 Thessalonians 4:14; Job 14:10-12. In the very day when the silver cord is loosed and the golden bowl broken (Ecclesiastes 12:6), man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun. Job 14:21. **Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep, they are awakened by the trump of God to a glorious immortality.** "For the trumpet shall sound, and the dead shall be raised incorruptible . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:52-54. **As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought**

that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:52-55.

The Dangers of Spiritualism

The ministration of holy angels, as presented in the Scriptures, is a truth most comforting and precious to every follower of Christ. But the Bible teaching upon this point has been obscured and perverted by the errors of popular theology. **The doctrine of natural immortality, first borrowed from the pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth, so plainly taught in Scripture, that "the dead know not anything."** Multitudes have come to believe that it is the spirits of the dead who are the "ministering spirits sent forth to minister for them who shall be heirs of salvation." And this notwithstanding the testimony of Scripture to the existence of heavenly angels, and their connection with the history of man, before the death of a human being.

The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern Spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, the spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? **Here is a channel regarded as sacred, through which Satan works for the accomplishment of his pur-**

poses. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of Heaven; and without suspicion of danger, they give ear to "seducing spirits, and doctrines of devils."

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in Heaven, and even to occupy exalted positions there; and thus the error is widely taught, that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. **The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the divinity of Christ, and place even the Creator on a level with themselves.** Thus under a new disguise the great rebel still carries forward his warfare against God, begun in Heaven, and for nearly six thousand years continued upon the earth.

Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on

the part of the medium. **But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power.** The mysterious rapping with which modern Spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that Spiritualism is a merely human imposture; **when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.**

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar manifestations of satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." 2 Thessalonians 2:9, 10. And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." Revelation 13:13, 14. **No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.**

The prince of darkness, who has so long bent the powers of his master-mind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. **To persons of culture and refinement he presents Spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare.** The wisdom which Spiritualism imparts is that described by the

apostle James, which “descendeth not from above, but is earthly, sensual, devilish.” James 3:15. This, however, the great deceiver conceals, when concealment will best suit his purpose. He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner, as an angel of light. **He appeals to the reason by the presentation of elevating themes; he delights the fancy with enrapturing scenes,** and he enlists the affections by his eloquent portrayals of love and charity. **He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One.** That mighty being who could take the world’s Redeemer to an exceedingly high mountain, and bring before Him all the kingdoms of the earth and the glory of them, will present His temptations to men in a manner to pervert the senses of all who are not shielded by divine power.

Satan beguiles men now as he beguiled Eve in Eden, by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. “Ye shall be as gods,” he declares, “knowing good and evil.” Genesis 3:5. Spiritualism teaches “that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead,” And again: “Each mind will judge itself and not another.” “The judgment will be right, because it is the judgment of self . . . The throne is within you.” Said a Spiritualistic teacher, as the “spiritual consciousness” awoke within him, “My fellow-men, all were un-fallen demigods.” And another declares, “Any just and perfect being is Christ.

Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself, as the only object

of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward.

It is a law both of the intellectual and the spiritual nature, that by beholding we become changed. **The mind gradually adapts itself to the subjects upon which it is allowed to dwell.** It becomes assimilated to that which it is accustomed to love and reverence. **Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man.** Left to himself, his course must inevitably be downward.

To the self-indulgent, the pleasure-loving, the sensual, Spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations. Satan studies every indication of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to gratify the tendency to evil. He tempts men to excess in that which is in itself lawful, causing them, through intemperance, to weaken physical, mental, and moral power. **He has destroyed and is destroying thousands through the indulgence of the passions, thus brutalizing the entire nature of man. And to complete his work, he declares, through the spirits, that "true knowledge places man above all law;" that "whatsoever is, is right;" that "God doth not condemn;" and that "all sins which are committed are innocent."** **When the people are thus led to believe that desire is the highest law, that liberty is license, and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand?** Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exult-

ingly sweeps into his net thousands who profess to be followers of Christ.

But none need be deceived by the lying claims of Spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of Spiritualism is at war with the plainest statements of Scripture. **The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.**

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed, as do the Spiritualists of today, to hold communication with the dead. But the “familiar spirits,” as these visitants from other worlds were called, are declared by the Bible to be the “spirits of devils” (compare Numbers 25:1-3; Psalm 106:28; 1 Corinthians 10:20; Revelation 16:14). **The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death** (Leviticus 19:31; 20:27). The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But Spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—**this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.**

If there were no other evidence of the real character of Spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin, between the noblest and purest of the apostles of Christ and the most corrupt of the servants of Satan. By representing the basest of men as in Heaven, and highly

exalted there, Satan says to the world: "No matter how wicked you are; no matter whether you believe or disbelieve God and the Bible, live as you please; heaven is your home." The Spiritualist teachers virtually declare, "Every one that doeth evil is good in the sight of the Lord, and He delighteth in them; or, Where is the God of judgment?" Malachi 2:17. Saith the Word of God, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." Isaiah 5:20.

The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope, and put out the light that reveals the way to Heaven. **Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded, or cast aside as obsolete. And to take the place of the Word of God he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will.** The Book that is to judge him and his followers he puts in the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man. And as the Roman guards that watched the tomb of Jesus spread the lying report which the priests and elders put into their mouths to disprove His resurrection, so do the believers in spiritual manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life. After thus seeking to put Jesus in the background, they call attention to their own miracles, declaring that these far exceed the works of Christ.

It is true that Spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for nearly forty years, and in these its real character stands revealed. These teachings cannot be denied or hidden.

Even in its present form, so far from being more

worthy of toleration than formerly, it is really more dangerous, because it is a more subtle deception. While it formerly denounced Christ and the Bible, it now *professes* to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. **Love is dwelt upon as the chief attribute of God, but it is degraded to a weak sentimentalism making little distinction between good and evil. God's justice, His denunciations of sin, the requirements of His holy law, are all kept out of sight.** The people are taught to regard the Decalogue as a dead letter. Pleasing, bewitching fables captivate the senses, and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned.

There are few who have any just conception of the deceptive power of Spiritualism and the danger of coming under its influence. Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. **But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will.** Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. **Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.**

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watchcare of His angels; as the evil one presents his deceptions, they are without defense, and fall an easy prey. Those who thus place themselves in his power, little realize where their course will end. **Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.**

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? **To the law and to the testimony. If they speak not according to this Word, it is because there is no light in them.**" Isaiah 8:19, 20. If men had been willing to receive the truth so plainly stated in the Scriptures, concerning the nature of man and the state of the dead, they would see in the claims and manifestations of Spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which they love, multitudes close their eyes to the light and walk straight on, regardless of warnings, while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie." 2 Thessalonians 2:10, 11.

Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. **The people of God should be able to meet him, as did our Saviour, with the words, "It is written."** Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. **Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.**

Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. **We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.**

Just before us is the "hour of temptation, which shall

come upon all the world, to try them that dwell upon the earth." Revelation 3:10. All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan **"works with all deceivableness of unrighteousness"** to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. "Because thou hast kept the word of My patience, I also will keep thee" (Revelation 3:10), is the Saviour's promise. He would sooner send every angel out of Heaven to protect His people than leave one soul that trusts in Him to be overcome by Satan.

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." Isaiah 28:15. In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to Heaven, to become as the angels of God. **But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead,—the delusive pretensions of Spiritualism.**

Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the Word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoff-

ers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of His law. **They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,**—as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. **So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.**

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, “Ye shall not surely die.” “In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Genesis 3:4, 5. Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: “I saw three unclean spirits like frogs . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.” Revelation 16:13, 14. Except those who are kept by the power of God, through faith in His Word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: “Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. **And your covenant with death shall be dis-**

annulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.” Isaiah 28:17, 18.

ETERNAL LIFE ONLY IN CHRIST

“The wages of sin is death.” *Romans 6:23*.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” *Acts 4:12*.

“That whosoever believeth in Him should not perish, but have everlasting life.” *John 3:16*.

“My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish.” *John 10:27-28*.

“He that hath the Son hath life; and he that hath not the Son of God hath not life.” *1 John 5:12*.

“His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.” *Psalms 146:4*.

“His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.” *Job 14:21*.

“For the living know that they shall die: but the dead know not anything.” *Ecclesiastes 9:5*.

“For in death there is no remembrance of Thee.” *Psalms 6:5*.

“Our friend Lazarus sleepeth . . . Then said Jesus to them plainly, Lazarus is dead.” *John 11:11, 14*.

“For David is not ascended into the heavens.” *Acts 2:34*.

“The dead praise not the Lord, neither any that go down into silence.” *Psalms 115:17*.

“All go unto one place; all are of the dust, and all turn to dust again.” *Ecclesiastes 3:20*.

“Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, or knowledge, nor wisdom, in the grave, whither thou goest.”—*Ecclesiastes 9:10*.

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.” *1 Thessalonians 4:13 (1 Corinthians 15:18, 20; John 11:11-14)*.

“For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” *1 Thessalonians 4:16*.

“For as in Adam all die, even so in Christ shall all be made alive.”—*1 Corinthians 15:21-22*

(Also see *Philippians 3:20-31; Isaiah 26:19; 1 Corinthians 15:55*).

What Will Heaven Be Like?

—Pen Pictures of a Glorious Future

All the treasures of the universe will be open to the study of God's redeemed at that time. Unfettered by mortality, they will wing their tireless flight to worlds afar. *With unutterable delight, the children of earth will enter into the joy and wisdom of unfallen beings. Here is the story of life in the New Earth—a story we want a part in —*

“And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.” Revelation 21:1. **The fire that consumes the wicked purifies the earth.** Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in His glory, “He had bright beams coming out of His side; and there was the hiding of His power.” Habakkuk 3:4 (margin). That pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour's glory, there “the hiding of His power.” “Mighty to save,” through the sacrifice of redemption, He was therefore strong to execute justice upon them that despised God's mercy. **And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise, and declare His power.**

“O Tower of the flock, the stronghold of the daughter of

Zion, unto thee shall it come, even the first dominion.” Micah 4:8; Ephesians 1:14. The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for “the redemption of the purchased possession.” Ephesians 1:14. **The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption.** All that was lost by sin has been restored. “Thus saith the Lord . . . that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited.” Isaiah 45:18. **God’s original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed.** “The righteous shall inherit the land, and dwell therein forever.” Psalm 37:29.

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assured His disciples that He went to prepare mansions for them in the Father’s house. Those who accept the teachings of God’s Word will not be wholly ignorant concerning the heavenly abode. And yet, “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Corinthians 2:9. **Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it.** No finite mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called a country. Hebrews 11:14-16. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. **There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living**

streams, God's people, so long pilgrims and wanderers, shall find a home.

“My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.” “They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat . . . mine elect shall long enjoy the work of their hands.” Isaiah 32:18; 60:18; 65:21, 22.

There, “the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.” “Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.” Isaiah 35:1; 55:13. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid . . . and a little child shall lead them.” “They shall not hurt nor destroy in all My holy mountain” (Isaiah 11:6, 9; 33:24; 62:3; 65:19), saith the Lord.

Pain cannot exist in the atmosphere of Heaven. There will be no more tears, no funeral trains, no badges of mourning. “There shall be no more death, neither sorrow, nor crying . . . for the former things are passed away.” Revelation 21:4. “The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity.” Isaiah 33:24.

There is the New Jerusalem, the metropolis of the glorified new earth, “a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.” Isaiah 62:3. “Her light was like unto a stone most precious, even like a jasper stone, clear as crystal.” “The nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.” Revelation 21: 11, 24. Saith the Lord, “I will rejoice in Jerusalem, and joy in My people.” Isaiah 65:19. “The tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be

their God.” Revelation 21:3.

In the city of God “there shall be no night.” None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. “And they need no candle, neither light of the sun; for the Lord God giveth them light.” Revelation 22:5. The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. The redeemed walk in the sunless glory of perpetual day.

“I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.” Revelation 21:22. **The people of God are privileged to hold open communion with the Father and the Son.** Now we “see through a glass, darkly.” 1 Corinthians 13:12. We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence, and behold the glory of His countenance.

There the redeemed shall “know, even as also they are known.” The loves and sympathies which God Himself has planted in the soul, shall there find truest and sweetest exercise. **The pure communion with holy beings, the harmonious social life with the blessed angels and with the faithful ones of all ages,** who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together “the whole family in Heaven and earth” (Ephesians 3:15)—these help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies.

There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. **With undimmed vision they gaze upon the glory of creation,—**suns and stars and systems, **all in their appointed order circling the throne of Deity.** Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

“And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.” Revelation 5:13.

The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of har-

mony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love.

LIVING FOREVER WITH CHRIST

"For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly." *Psalm 84:11*.

"Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." *James 1:12*.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." *Psalm 37:11 (Isa 35:10; Dan 7:18)*.

"And this is the promise that He hath promised us, even eternal life." *1 John 2:25*.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." *Revelation 22:14*.

GOD, OUR REFUGE

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." *John 3:16*. "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." *Proverbs 18:10*.

"The Lord God is a sun and shield: the Lord will give grace and glory. No good thing will He withhold from them that walk uprightly." *Psalm 84:11*.

"The Lord, He it is that doth go before thee. He will be with thee. He will not fail thee, neither forsake thee." *Deuteronomy 31:8*.

"Surely I know that it shall be well with them that fear God, which fear before Him." *Ecclesiastes 8:12*.

"The Lord is my shepherd; I shall not want." *Psalm 23:1*.

TRUSTING IN THE LORD

"He knoweth them that trust in Him." *Nahum 1:7*. "The Lord hath set apart him that is godly for Himself." *Psalm 4:3*. "Casting all your care upon Him; for He careth for you." *1 Peter 5:7*. "Whoso putteth his trust in the Lord shall be safe." *Proverbs 29:25*. "Blessed are all they that put their trust in Him." *Psalm 2:12*. "In God I will praise His Word, in God I have put my trust; I will not fear what flesh can do unto me." *Psalm 56:4*. "Lo, this is our God; we have waited for Him, and He will save us." *Isaiah 25:9*. "He shall not be afraid of evil tidings." *Psalm 112:7*.

PEN PICTURES OF HEAVEN - 1

“But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him,”—*1 Corinthians 2:9*.

“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.”—*James 1:12*.

“For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.”—*Psalms 84:11*.

“And Thou [Christ], O tower of the flock, . . . unto Thee shall it come, even the first dominion.”—*Micah 4:8*.

“And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.”—*Revelation 19:16*.

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.”—*John 3:16*.

“But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.”—*Psalms 37:11*.

“If ye be willing and obedient, ye shall eat the good of the land.”—*Isaiah 1:19*.

“Thou wilt shew me the path of life: In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.”—*Psalms 16:11*.

“And the nations of them which are saved shall walk in the light of it [the holy city in the earth made new].”—*Revelation 21:24*.

“And this is the promise that He hath promised us, even eternal life.”—*1 John 2:25*.

“He that believeth on the Son hath everlasting life.”—*John 3:36*.

“And this is the record, that God hath given to us eternal life, and this life is in His Son.”—*1 John 5:11*.

“He that hath the Son hath life; and he that hath not the Son of God hath not life.”—*1 John 5:12*.

“I give unto them eternal life; and they shall never perish.”—*John 10:28*.

“To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”—*Revelation 2:7*.

“For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands.”—*Isaiah 65:22*.

“We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”—*1 Corinthians 15:51-53*.

“When He shall appear, we shall be like Him.”—*1 John 3:2*.

PEN PICTURES OF HEAVEN - 2

"We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."—*2 Peter 3:13*.

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."—*Isaiah 65:17*.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea."—*Revelation 21:1*.

"Wait on the Lord, and keep His way, and He shalt exalt thee to inherit the land: when the wicked are cut off, thou shalt see it."—*Psalms 37:34*.

"In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."—*John 14:2*.

"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city."—*Hebrews 11:16*.

"For he [Abraham] looked for a city which hath foundations, whose builder and maker is God."—*Hebrews 11:10*.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—*Revelation 22:1*.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat. For as the days of a tree are the days of My people, and Mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."—*Isaiah 65:21-23*.

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord."—*Isaiah 65:25*.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."—*Isaiah 66:22-23*.

"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 35:10*.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."—*Daniel 7:27*.

"And they shall see His face."—*Revelation 22:4*.

Chapter Eight

What Does Our Nation Need to Save It?

—There is Only One Solution

Our world today is on the verge of total moral collapse. Surely, there must be answers to this crisis! But what can they be?

In the Bible we find the answers. God gave them to us long ago. It is true that not all the world will be saved,—but, in the strength of Christ, you and I can live clean, godly lives.

But, as you read this chapter, do know—that obeying God's commandments can only be done through the empowering grace of our Lord, Jesus Christ.

In the truths of His Word, God has given to men a revelation of Himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. **The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church.** Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.

There are, in the various denominations, men eminent for their piety, by whom this fact is acknowledged and deplored. Prof. Edward Park, in setting forth the current reli-

gious perils, ably says: **“One source of danger is the neglect of the pulpit to enforce the divine law.** In former days the pulpit was an echo of the voice of conscience . . . Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims, that the law is a transcript of the divine perfections, and that **a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God.** This peril leads to another, that of **underrating the evil of sin, the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it.”**

“Affiliated to the dangers already named is **the danger of underestimating the justice of God.** The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than exalt it into a principle. The new theological prism puts asunder what God has joined together. **Is the divine law a good or an evil? It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underrating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin.**” Thus the gospel loses its value and importance in the minds of men, and soon they are ready to practically cast aside the Bible itself.

Many religious teachers assert that Christ by His death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke, and in contrast to the bondage of the law, they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David, “I will walk at liberty; for I seek thy precepts.” Psalm 119:45. The apostle James, who wrote after the death of Christ, refers to the Decalogue as the “royal law,” and the “perfect law of liberty.” James 2:8;

1:25. And the Revelator, half a century after the crucifixion, pronounces a blessing upon them "that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

The claim that Christ by His death abolished His Father's law, is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to "magnify the law, and make it honorable;" Isaiah 42:21. He said, "Think not that I am come to destroy the law"; "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." Matthew 5:17, 18. And concerning Himself He declares, "I delight to do Thy will, O my God; yea, Thy law is within my heart." Psalm 40:8.

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and His law is love. Its two great principles are love to God and man. "Love is the fulfilling of the law." Romans 13:10. The character of God is righteousness and truth; such is the nature of His law. Says the psalmist, "Thy law is the truth;" "all Thy commandments are righteousness." Psalm 119:142, 172. And the apostle Paul declares, "The law is holy, and the commandment holy, and just, and good." Romans 7:12. **Such a law, being an expression of the mind and will of God, must be as enduring as its Author.**

It is the work of conversion and sanctification to reconcile men to God, by bringing them into accord with the principles of His law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon His heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God; for it is not subject

to the law of God, neither indeed can be.” Romans 8:7. But “God so loved the world, that He gave His only begotten Son,” that man might be reconciled to God. Through the merits of Christ He can be restored to harmony with His Maker. His heart must be renewed by divine grace, he must have a new life from above. This change is the new birth, without which, says Jesus, “he cannot see the kingdom of God.”

The first step, in reconciliation to God, is the conviction of sin. “Sin is the transgression of the law.” “By the law is the knowledge of sin.” 1 John 3:4; Romans 3:20. **In order to see his guilt, the sinner must test his character by God’s great standard of righteousness.** It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own.

The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. **The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed, and faith in Christ, His atoning sacrifice.** Thus he obtains “remission of sins that are past,” and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, “Abba, Father!”

Is he now free to transgress God’s law? Says Paul: “Do we then make void the law through faith? God forbid; yea, we establish the law.” “How shall we, that are dead to sin, live any longer therein?” And John declares, “This is the love of God, that we keep His commandments; and His commandments are not grievous.” Romans 3:31; 6:2; 1 John 5:3. **In the new birth the heart is brought into harmony with God, as it is brought into accord with His law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love,**

has begun. Then “the righteousness of the law” will “be fulfilled in us, who walk not after the flesh, but after the Spirit.” Romans 8:4. And the language of the soul will be, “O how love I Thy law! it is my meditation all the day.” Psalm 119:97.

“The law of the Lord is perfect, converting the soul.” Psalm 19:7. **Without the law, men have no just conception of the purity and holiness of God, or of their own guilt and uncleanness. They have no true conviction of sin, and feel no need of repentance.** Not seeing their lost condition as violators of God’s law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ.

Erroneous theories of sanctification, also, springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine, and dangerous in practical results; and the fact that they are so generally finding favor renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point.

Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” Luke 10:27. See also Deuteronomy 6:4, 5; Leviticus 19:18. In the Ten Commandments these principles are carried out in detail, and made applicable to the condition and circumstances of man.

“Thou shalt have no other gods before Me.”

Jehovah, the eternal, self-existent, uncreated One, Himself the Source and Sustainer of all, is alone entitled to supreme reverence and worship. Man is forbidden to give

to any other object the first place in his affections or his service. Whatever we cherish that tends to lessen our love for God or to interfere with the service due Him, of that do we make a god.

“Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them.”

The second commandment forbids the worship of the true God by images or similitudes. Many heathen nations claimed that their images were mere figures or symbols by which the Deity was worshiped, but God has declared such worship to be sin. The attempt to represent the Eternal One by material objects would lower man’s conception of God. The mind, turned away from the infinite perfection of Jehovah, would be attracted to the creature rather than to the Creator. And as his conceptions of God were lowered, so would man become degraded.

“I the Lord thy God am a jealous God.” The close and sacred relation of God to His people is represented under the figure of marriage. Idolatry being spiritual adultery, the displeasure of God against it is fitly called jealousy.

“Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me.” It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents’ guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the fathers’ sin. Wrong tendencies, perverted appetites, and debased morals, as well as physical disease and degeneracy, are transmitted as a legacy from father to son, to the third and fourth generation. This fearful truth should have a solemn power to restrain men from following a course of sin.

“Showing mercy unto thousands of them that love Me, and keep My commandments.” In prohibiting the worship

of false gods, the second commandment by implication enjoins the worship of the true God. And to those who are faithful in His service, mercy is promised, not merely to the third and fourth generation as is the wrath threatened against those who hate Him, but to thousands of generations.

“Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.”

This commandment not only prohibits false oaths and common swearing, but it forbids us to use the name of God in a light or careless manner, without regard to its awful significance. By the thoughtless mention of God in common conversation, by appeals to Him in trivial matters, and by the frequent and thoughtless repetition of His name, we dishonor Him. “Holy and reverend is His name.” Psalm 111:9. All should meditate upon His majesty, His purity and holiness, that the heart may be impressed with a sense of His exalted character; and His holy name should be uttered with reverence and solemnity.

“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: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.”

The Sabbath is not introduced as a new institution but as having been founded at creation. It is to be remembered and observed as the memorial of the Creator’s work. Pointing to God as the Maker of the heavens and the earth, it distinguishes the true God from all false gods. All who keep the seventh day signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man’s allegiance to God as long as there are any upon the earth to serve Him. The fourth commandment is the only one of all the ten in which are found both the name and the title of the

Lawgiver. It is the only one that shows by whose authority the law is given. Thus it contains the seal of God, affixed to His law as evidence of its authenticity and binding force.

God has given men six days wherein to labor, and He requires that their own work be done in the six working days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. "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 . . . honor Him, not doing thine own ways, nor finding thine own pleasure." Isaiah 58:13. Nor does the prohibition end here. "Nor speaking thine own words," says the prophet. Those who discuss business matters or lay plans on the Sabbath are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon His holy day.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Parents are entitled to a degree of love and respect which is due to no other person. God Himself, who has placed upon them a responsibility for the souls committed to their charge, has ordained that during the earlier years of life, parents shall stand in the place of God to their children. And he who rejects the rightful authority of his parents is rejecting the authority of God. The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age. It also enjoins respect for ministers and rulers and for all others to whom God has delegated authority.

This, says the apostle, "is the first commandment with promise." Ephesians 6:2. To Israel, expecting soon to enter Canaan, it was a pledge to the obedient, of long life in that good land; but it has a wider meaning, including all the Israel of God, and promising eternal life upon the earth when it shall be freed from the curse of sin.

"Thou shalt not kill."

All acts of injustice that tend to shorten life; the spirit of hatred and revenge, or the indulgence of any passion that leads to injurious acts toward others, or causes us even to wish them harm (for "whosoever hateth his brother is a murderer"); a selfish neglect of caring for the needy or suffering; all self-indulgence or unnecessary deprivation or excessive labor that tends to injure health—all these are, to a greater or less degree, violations of the sixth commandment.

"Thou shalt not commit adultery."

This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed.

"Thou shalt not steal."

Both public and private sins are included in this prohibition. The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest. It condemns theft and robbery. It demands strict integrity in the minutest details of the affairs of life. It forbids overreaching in trade, and requires the payment of just debts or wages. It declares that every attempt to advantage oneself by the ignorance, weakness, or misfortune of another is registered as fraud in the books of heaven.

"Thou shalt not bear false witness against thy neighbor."

False speaking in any matter, every attempt or purpose to deceive our neighbor, is here included. An intention to

deceive is what constitutes falsehood. By a glance of the eye, a motion of the hand, an expression of the countenance, a falsehood may be told as effectually as by words. All intentional overstatement, every hint or insinuation calculated to convey an erroneous or exaggerated impression, even the statement of facts in such a manner as to mislead, is falsehood. This precept forbids every effort to injure our neighbor's reputation by misrepresentation or evil surmising, by slander or tale bearing. Even the intentional suppression of truth, by which injury may result to others, is a violation of the ninth commandment.

“Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”

The tenth commandment strikes at the very root of all sins, prohibiting the selfish desire, from which springs the sinful act. He who in obedience to God's law refrains from indulging even a sinful desire for that which belongs to another will not be guilty of an act of wrong toward his fellow creatures.

Such were the sacred precepts of the Decalogue, spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God accompanied the proclamation of His law with exhibitions of His power and glory, that His people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. **He would also show to all men the sacredness, the importance, and the permanence of His law.**

OBEDIENCE BY FAITH

“Through whom [Christ] we received grace and apostleship, unto obedience of faith among all nations, for His name’s sake.” *Romans 1:5, R.V.*

“And being made perfect, He became the author of eternal salvation unto all them that obey Him.” *Hebrews 5:9.*

“By faith, Abraham, when he was called, obeyed.” *Hebrews 11:8, R.V.* “In thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.” *Genesis 22:18.*

“For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.” *Galatians 5:6.*

“For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed.” *Romans 15:18.*

“To obey is better than sacrifice, and to hearken than the fat of rams.” *1 Samuel 15:22.*

“Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” *2 Corinthians 10:5.*

“And He said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.” *Mark 7:9.*

“Seeing ye have purified your souls in obeying the truth through the Spirit.” *1 Peter 1:22.*

“If ye be willing and obedient, ye shall eat the good of the land.” *Isaiah 1:19.*

PEN PICTURES OF HEAVEN - 3

“He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.”—*Revelation 21:3.*

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.—*Revelation 22:4.*

“In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.”—*Psalms 16:11.*

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’ den.”—*Isaiah 11:6-8.*

“They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—*Isaiah 11:9.*

“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 35:10 (Revelation 5:13).*

“But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.”—*Daniel 7:18.*

“And they shall reign for ever and ever.”—*Revelation 22:5.*

Chapter Nine

How Was Jesus Crucified?

—Historical and Medical Facts

The greatest event in human history occurred on the day that Jesus Christ was crucified! No other event can equal it in eternal importance.

Here is the story of how Christ was crucified. The following information was gathered from historical records, archaeological evidence, and medical analysis.

Thank God every day that His Son was willing to go through such torture for us,—so that we might have eternal life!

Crucifixion is a very ancient form of capital punishment. It was known by the Assyrians and Babylonians of Old Testament times. It was used by the Greeks. When Alexander the Great captured Tyre on his march eastward, he crucified a thousand captured citizens of the city. The Romans adopted it, but used it only on slaves and the lowest classes of foreign criminals. Roman citizens were exempt, by law, from suffering this form of death.

Cicero, the Roman statesman, calls it “the most cruel and most frightful means of execution.” Josephus recoiled from it, as “the most pitiable of all forms of death.” This typical Roman death penalty was unknown in the Jewish penal code.

Three kinds of crosses were in use at the time: the so-called St. Andrew’s Cross (X, the *Crux decussata*), the Cross in the form of a T (*Crux Comissa*), and the ordinary Latin Cross (+, *Crux immissa*). It is generally believed that Jesus was crucified on the last of these three. The inscrip-

tion board would most easily be mounted on this one; and, in addition, the testimony of those who lived nearest the time is in favor of this type of cross (Justin Martyr, Irenaeus, and many others).

Crucifixion was a very cruel death, a torturing death. First came the terrible scourging with leather thongs to which were fastened sharp pellets of lead and iron as well as, sometimes, knucklebones. The victim was stripped and tied to a post. The man's back was soon ripped to pieces, and many lost consciousness. Some went mad. Christ was scourged twice; and, following the second scourging, the cross was placed upon His shoulders.

The scourging always preceded the crucifixion,—Josephus tells us this twice. It was a Roman custom to scourge condemned criminals before the sentence of death was executed. This was considered to be a part of the punishment.

It was also the custom of the time to turn condemned criminals over to the soldiers and the populace for torment, mockery, and ridicule, as an additional part of their punishment. Of this humiliating experience Jesus had also received more than the usual portion. Three times He was buffeted and persecuted in this manner: by the Jews, by the soldiers of Herod, and by the soldiers of Pilate. Said Tacitus, the Roman historian, "To the sufferings of those who were put to death were added mockery and derision."

In addition, the crown of thorns had been pressed into His head earlier (*Mark 15:17-20*). Experts say that it was woven from the Syrian Christ's-thorn (*Paliurus spinachristi* or *Zizyphus jujuba*). This is a bush or small tree, ten to fifteen feet high, with plain white twigs. Its stipulae have each two strong thorns which curve backward. According to Dr. G.E. Post, who is an expert on these matters, this plant grows in the region of old Jerusalem, especially in the area where Golgotha is said to have been.

It was the custom of the time for the victim to carry his own cross to the place of execution. This practice was followed in the crucifixion of Jesus. Of this ancient practice,

Plutarch, a Greek historian of the first century, says: “Every kind of wickedness produces its own particular torment; just as every malefactor, when he is brought forth to execution, carries his own cross.”

The cross was borne to the execution by the One who was to suffer on it—perhaps with His arms bound to it with cords. Frequently, the neck of the victim was fastened within the *patibulum*, which were two horizontal pieces of wood, fastened at the end, to which the hands were bound. Ordinarily the procession was headed by the centurion or, rather, preceded by one who proclaimed the nature of the crime; and he carried a white, wooden board, on which it was written. Commonly, also, it took the longest road to the place of execution and through the most crowded streets, so as to attract the greatest public attention.

A pilgrim from Bordeaux who visited Jerusalem in the year 333 specifically mentioned “the little hill of Golgotha (*Monticulus Golgotha*) where the Lord was crucified.” In its full length, the journey from the *Praetorium* to Golgotha could not have been a long one. Execution would take place outside the city. Pilate would not dare outrage Jewish feelings by crucifying anyone within the walls of the Holy City.

When one to be crucified left the courtroom, he was often stripped of his clothes. In this condition, he was forced to walk through the busiest parts of town, carrying the cross, and whipped and mocked all the way. In this case, we are told that after His scourging they “put His own raiment upon Him, and led Him away” (*Matthew 27:31*). One of the old classical authorities, Plautus, by name, said: “*Patibulum ferat per urbem, deinde affigatur cruce*—Let Him bear the cross through the town, then let Him be nailed to the cross.” The soldiers in charge of the execution formed a bodyguard which accompanied the victim to the place of crucifixion, not only to prevent the victim from escaping but to prevent friends and relatives from attempting a rescue.

The Way of the Cross must have been thronged. Although only four soldiers were officially necessary for the

actual execution, there must have been a large detachment present to preserve order.

And what was ahead? Crucifixion. Sometimes criminals were tied to the cross by the feet and outstretched arms. Others had their feet nailed to the upright of the cross and their hands spiked to the crosspiece, care being taken not to injure arteries or sever large blood vessels lest the agonies of the victim be shortened by excessive bleeding. Either method ensured a long, lingering death with the maximum of torture and pain. Reliable historians report cases of crucified persons living for days while enduring all the torments of death from hunger, from thirst, from exposure, from fever, and from excruciating pain simultaneously. The horrors of this type of punishment were held up as a deterrent to hardened criminals. They were told that their bodies would be suspended until the carrion birds had stripped the bones, —and even the bones themselves would be denied burial.

The place where Jesus was crucified is called *Calvary* in Latin, and *Golgotha* in Hebrew. The Greek word is *Kranion*. The name means “skull,” and is spoken of as “the place of a skull,” in Scripture. Some consider this to mean a place of skulls—where men died and bones were lying around—a place of death. Others think it to be a place that resembled a skull because of the shape of the summit of the hill on which it occurred.

North of Jerusalem is what is known as “Gordon’s Calvary,” which, seen from the wall of the city, somewhat resembles a skull, with two caves below the brow suggesting eyes. While we are told that the place “was nigh to the city,” the exact location can only be a matter of conjecture. Jesus was crucified outside of the wall; but, until we can identify the exact location of the north wall in the time of Christ, we may never know with certainty the exact location of Calvary. The traditional site is inside the present north wall and covered by the Church of the Holy Sepulcher, which was begun in 325 A.D. following a visit to Jerusalem by Helena, the mother of Constantine the Great.

Inside the tottering structure is to be found a fourteen-foot hillock called "Calvary" rising to the balcony level. Gordon's Calvary, which today is more countrified in appearance, was first identified in 1849 by Otto Thenius. Near it are adjacent gardens that would remind one of the description in John 19:41.

According to Mark 15:25, Jesus was crucified at "the third hour," or nine o'clock in the morning. Two thieves were crucified at the same time, one on either side of Him. Thus was fulfilled the prediction of the prophet that "He was numbered with the transgressors."

Before being crucified, Jesus was stripped of His outer garments which probably consisted of a cloak, a sort of shirt, a girdle, and a pair of sandals. The soldiers divided these among themselves, casting lots over them. This, too, is a Roman custom; and the record of it is another evidence of the truthfulness of the Biblical account.

"And they gave Him to drink wine mingled with myrrh: but He received it not." *Mark 15:23*. This was "the death draught." It was dispensed as an act of mercy. Similar acts are frequently recorded on other occasions. The drink offered to Jesus was a mixture of frankincense and myrrh poured into a cup of vinegar. Its purpose was to produce stupefaction in order to render the victim partially unconscious to the pain caused by the nails. Jesus, however, refused the drink and endured with all His senses the torture of being nailed to the cross. His mind must be clear in this final hour, as in every other of His earthly life.

The punishment of crucifixion was invented to make death as painful and as lingering as the power of human endurance. Here is one description of how it occurred: First, the upright wood was put in the ground. Next the transverse (horizontal) wood was placed on the ground. This piece was called the *antenna*. The sufferer was laid upon it, and his arms were extended, drawn up, and bound to it. Then a strong, sharp nail was driven, first into the right, then into the left hand (the *clavi trabales*). Next, the sufferer was drawn up by means of ropes, perhaps ladders;

the transverse was either bound or nailed to the upright, and a rest or support for the body (the *cornu* or *sedile*) fastened onto it. Lastly, the feet were extended, and either one nail hammered into each, or a larger piece of iron through the two. And so might the crucified hang for hours, and even for days, in the unutterable anguish of suffering, till consciousness at last failed.

In some cases, the whole cross was first erected, and then the victim lifted up to it; and, only after that, the nails were fastened into his arms and feet. We are told, in *Desire of Ages*, that in the case of Jesus, He was first nailed to the cross and then it was lifted and thrust heavily into the hole previously made for it.

It is said that the use of the cross as an instrument of punishment had its origin in the ancient practice of fastening a criminal "to a tree, which was termed 'accursed,' and was later known as 'the cross.'" The cross was therefore still spoken of as a "tree" in the days of the apostles (*1 Peter 2:24*). The cross as first used by the Babylonians during the reign of Semiramis was in the form of a T, for Tammuz, one of the names of Nimrod, her husband.

Of the ancient cross, Renan wrote: "A piece of wood was fastened to the upright portion of the cross, toward the middle, and passed between the legs of the condemned, who rested upon it. Without that, the hands would have been torn and the body would have sunk down. At other times, a small horizontal rest was fixed beneath the feet, and sustained them."—*The Life of Christ*, page 364. Irenaeus, an early Christian writer, said: "The structure of the cross has five ends or summits, two in length, two in breadth, and one in the middle, on which the crucified person rests." Justin Martyr, another early writer, mentioned a projecting end from the middle of the upright post " 'like a horn, on which the crucified persons are seated.'" and Tertullian wrote of " 'the projecting bar which serves as a seat.'" Stroud described the cross as "having a short bar or stake projecting from its middle" (*The Physical Cause of the Death of Christ*, pages 35-36).

Artists usually picture Christ as nailed in the palm of the hand. However, since the whole weight of a man's body would be upon the hands, a nail placed there would not have the necessary support and would drag through the tendons. So it was customary to drive a nail through the wrist. Between "the bones of the wrist there is a free space, bounded by the capitate, the semi-lunar, the triquetral and the hamate bones," generally known as "*Destot's space.*" Historical anatomists tell us that those who were skilled in executions knew exactly where to drive the nail, both for security and for the infliction of greater pain. The nail would go right against the large median nerve, which serves all the sensory nerves of the hand; and, when the hand was stretched, the slightest movement would cause the most excruciating pain. The Flemish artists, Rubens and Vandyke, depict the crucifixion in this way. We are told that archaeology confirms it.

"Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin." *John 19:19-20.* This inscription, the Roman *titulus*, contained the name of the condemned, His place of residence, and the charge on which he was sentenced to be crucified. Matthew declared that the inscription was "set up over His head." It was doubtless nailed to the top of the upright beam of the cross. The accusation was written in the three leading languages spoken in Palestine, so that all could read it. Hebrew was the national dialect of the Jews; Greek was the universal tongue of the civilized western world; and Latin was the official language of the judicial and executive power of the then ruling empire. Geikie declares that the three languages were a symbol of "the relation of the cross to all the nationalities of the world."

And now comes the scene of the final deathwatch on Golgotha. Events have moved toward inevitable climax with startling rapidity. Jesus had been taken prisoner before dawn

on that fatal Friday in the spring of 31 A.D. It is said that it occurred on April 7. Now, even before mid-afternoon of that same day, His mutilated body, stripped of its few poor garments, hung on the cross. The silence, seeming strange after the tension and tumult, is broken only by the agonized moaning of suffering men, an occasional call of ridicule directed to the One in the midst, and low weeping of a few women who watch from afar.

Out of sympathy, one among the crowd filled a sponge with the rough wine of the soldiers, and fastened it on the stem ('reed') of the *caper* ('hyssop') plant, which is said to grow to the height of two or three feet, and offered it to Him.

And then came His last words: "Father, into Thy hands I commend My spirit." The word, "commend," in its New Testament sense, means not merely commending. It means to deposit, to commit something to another for safe keeping. He spoke those words for you and for me. How many thousands have whispered them when dying! They were the last words of Polycarp, of John Huss, of Martin Luther, and of Melancthon.

"And Jesus cried with a loud voice, and gave up the ghost." *Mark 15:34, 37*. What was the cause of Jesus' death? In recent years scientific investigations, carried out by medical specialists in Cologne, have attempted to answer the question. In the case of a person suspended by his two hands, the blood sinks very quickly into the lower half of the body. Within as little as fifteen minutes, blood pressure has dropped by 50 percent, and the pulse rate has doubled. Too little blood reaches the heart and fainting ensues. This leads to a speedy orthostatic collapse through insufficient blood circulating to the brain and the heart. Death by crucifixion is therefore due to heart failure (coronary insufficiency).

There was another way in which the victim could obtain relief from the suspension of his arms and, consequently, the pooling of blood. And this was by the nails in his feet. One way in which they were attached to the beam was in

this manner: The cross would be raised in an upright position after the hands were nailed. The victim would thus be suspended by his hands, and his knees would be flexed and the feet crossed, and one long spike would be driven through both feet. This was done not so much to take the weight off the hands as to permit the victim to raise himself up at times in order to expel the air from his lungs—for if he did not do this he would soon die of asphyxiation, or lack of air. In this way life was prolonged, and also the suffering.

It is a well-authenticated fact that victims of crucifixion did not usually die for two days or even longer. On the vertical beam there was often a small support attached, called a *sedile* (seat) or a *cornu* (horn). If the victim hanging there eased his misery from time to time by supporting himself on this, the blood returned to the upper half of his body and the faintness passed. When the torture of the crucified man was finally to be brought to an end, the *crurifragium* followed: His legs were broken below the knee with blows from a club. That meant that he could no longer ease his weight on the footrests and heart failure quickly followed.

But Jesus never received this leg-shattering, or *crurifragium*. “Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs.” *John 19:32-33*. Why a crurifragium so quickly? Because the Jewish leaders had requested it of Pilate. The day of the crucifixion was the day before the Sabbath (*Mark 15:42, Luke 23:54*). In addition, according to Scripture, the bodies of those hung on trees, were not to remain hanging overnight (*Deuteronomy 21:23*).

Jesus died of a broken heart. The fact that both blood and water flowed from His pierced side establishes this. As early as 1847 Dr. W. Stroud in his book, *Physical Cause of the Death of Christ*, suggested that the blood and water was evidence that Jesus died of a physical rupture of the heart. His heart was broken not because of suspension on

the cross, for it is well-known that victims of crucifixion survived for more than one day. Origen, who lived in the time when crucifixion was still practiced, tells us that the majority of those who underwent the experience lived through the night and day following.

Here is how Geikie describes the whole thing: “The suffering in crucifixion, from which death at last resulted, rose partly from the constrained and fixed position of the body, and of the outstretched arms, which caused acute pain from every twitch or motion of the back, lacerated by the knot, and of the hands and feet, pierced by the nails. These latter were, moreover, driven through parts where many sensitive nerves and sinews come together, and some of these were mutilated, others violently crushed down. Inflammation of the wounds in both hands and feet, speedily set in, and ere long rose also in other places, where the circulation was checked by the tension of the parts. Intolerable thirst, and ever-increasing pain, resulted. The blood, which could no longer reach the extremities, rose to the head, swelled the veins and arteries in it unnaturally, and caused the most agonizing tortures in the brain. As, besides, it could no longer move freely from the lungs, the heart grew more and more oppressed, and all the veins were distended. Had the wounds bled freely, it would have been a great relief, but there was very little lost. The weight of the body itself, resting on the wooden pin of the upright beam; the burning of the sun scorching the veins, and the hot wind, which dried up the moisture of the body, made each movement more terrible than that before. The numbness and stiffness of the more distant muscles brought on painful convulsions, and this numbness, slowly extending through two or three days, at last reached the vital parts, and released the sufferer by death.”—*The Life and Words of Christ, pages 781-782.*

The Messiah would die from a broken, or ruptured, heart. The fortieth Psalm is a Messianic prophecy; and, in verse twelve, speaking of the troubles that would encompass Him, climaxing in His death, we are told, “Therefore

My heart faileth Me.” The sixty-ninth Psalm tells us the thoughts of Jesus on the cross, in which is a forecast of the cause of His death: “Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink.” *Psalm 69:20-21*.

From the Biblical account of the death of Jesus, it is evident that His sudden death resulted from a ruptured heart. Earnest Renan tells us: “Those who had a strong constitution only died of hunger . . . Everything leads to the belief that the instantaneous rupture of a vessel in the heart brought Him . . . to a sudden death.”—*The Life of Jesus, pages 367-368*.

Geikie adds: “The immediate cause of death appears, beyond question, to have been the rupture of His heart, brought about by mental agony.”—*The Life and Words of Christ, page 788*. Living as He did in such close harmony with the laws of nature, there can be no question but that Jesus had a strong physical constitution. Under ordinary circumstances, He should have lived several days on the cross before death came.

When Joseph of Arimathaea went to Pilate for the privilege of burying Jesus, we are told that “Pilate marveled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead” (*Mark 15:44*). It was almost an unheard-of-thing for a crucified person to die within two or three days unless death was hastened by other means. Jesus did not die as the result of the crucifixion. But rather, He died very suddenly in the midst of terrible agony of mind and spirit.

The death of Christ immediately followed a loud and piercing cry (*Matthew 27:50, Luke 23:46*). Usually, at the time of death, the voice is the first organ to fail. It grows weaker and fainter until it becomes inaudible. The loud and piercing cry of Jesus indicated great physical strength, which could suddenly be terminated only by the rupture of the heart. “The cause now assigned for the death of Christ,

namely, RUPTURE OF THE HEART FROM AGONY OF MIND, has been proved to be the result.”—*Dr. William Stroud, The Physical Cause of the Death of Christ, pages 155-156.*

It was separation from the Father that broke the heart of Christ and caused His death. He bore our sins, so that we might come back to God. But at Calvary the bearing of those sins brought a separation that killed Him. It broke the heart of Christ. Our sins have separated between us and our God—and Christ bore the separation that we might return. You and I caused the sufferings and the death of Christ.

Behold the love of God for a world that does not love Him. Oh, my friend, just now as you read this, accept Him as your Saviour. Ask Him to send His Holy Spirit and His angels to guard and protect you from Satan’s power and to give you strength to obey His Ten Commandment Law. For the sake of His own dear Son He will do it.

As you found Him, so walk with Him. As a little child coming home to Father, you found the best Friend you will ever have. And as a little child—stay with Him—all the way to the end.

THE SACRIFICE OF CHRIST

“I am the good shepherd: the good Shepherd giveth His life for the sheep.”—*John 10:11.*

“For when we were yet without strength, in due time Christ died for the ungodly.”—*Romans 5:6.*

“Hereby perceive we the love of God, because He laid down His life for us.”—*1 John 3:16.*

“Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.”—*Galatians 1:4.*

“Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”—*Titus 2:14.*

“Unto Him that loved us, and washed us from our sins in His own blood.”—*Revelation 1:5.*

“Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood.”—*Revelation 5:9.*

What Are the Basic Principles of Health?

—Outstanding Health Fundamentals

Better health is worth the effort to achieve it, even though it requires patience and self-control. But the rewards in improved happiness and usefulness are outstanding.

Here are principles which will help you achieve it. The first part is a summary of the entire book, *Counsels on Diet and Foods*. The second part consists of outstanding health statements.

The human body was created by the God of heaven on the sixth day of Creation Week. It is marvelously made.

Because of this, we have a special responsibility, as His children, to carefully obey His health laws. He has provided bountifully from the things of nature for our care, and it is our responsibility to use these blessings to keep ourselves in good health so that we may better minister to the needs of those around us.

We can live as did Daniel, in full obedience to all of God's laws. A basic aspect of this is the diet we choose. Our physical health is maintained by that which we eat, for that which you put into your body affects all of your organs and tissues. A wrong diet, or an indulged appetite of a good one, greatly hinders mental and physical efficiency. An improper diet not only injures our bodies, but keeps our minds from functioning as well as they should. For example, an intemperate man cannot be a patient man.

Eating the right amount of the right food, and only at

regular hours, is what is needed. The food should be of a simple, healthful quality, and eaten slowly in an atmosphere of cheerful thankfulness to God for His many blessings. In order to understand these matters aright, we need individually to reason from cause to effect, study the Word of God, and act from principle. We dare not let the fads and fashions of the world become our criteria.

All of our enjoyment or suffering may be traced to obedience or transgression of natural law. To make these laws plain, and to urge their obedience in the strength of God—is the special work for our time in history. Men of God in Bible times carefully obeyed the moral and health laws, and we should obey them today. A significant aspect of this is the fact that the body is the only medium through which the mind and the soul are developed for the upbuilding of character. How important it is, then, that we do all in our power to yield ourselves in obedience to God's pattern for our lives. This is the greatest work we can do. And we can be thankful that He will, by His enabling grace, strengthen us to fulfill His will.

The original diet, given by Heaven to our human family, consisted of grains, fruits, nuts, and vegetables. These foods, prepared in as simple and natural a way as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet.

This diet that God gave to our first parents did not include meat. It is contrary to His plan to have the life of any of His creatures taken in order to supply us with food. He desires to bring us back to this original plan. He does not want us to subsist upon the flesh of dead animals.

And this diet should be a simple one. It is very easy to take simple food—and make a complicated dish out of it that is hard to digest. Our diet should be simple: composed of simple food, simply prepared. By this is meant simple, healthful food, both raw or properly cooked, free from spices, grease, flesh meats, and complicated mixtures. Raw food is good, but warm food is needed by the system also.

Eating only cold food draws vitality from the body to heat it up in the stomach prior to its digestion. Also helpful is the eating of fewer kinds of food at a meal, and eating it with thanksgiving. A cheerful heart will help your food digest better. Simply prepared meals will be more nourishing for your family and guests. Fashionable eating with its many dishes, mixtures, and hurtful foods is an invitation to gluttony. And this, of course, you do not want.

The diet also needs to be adequate. Do not consider it a matter of indifference as to what you eat. Your diet should not be impoverished, but nourishing, for only in this way can your body make good blood. Perfect health is keyed to perfect circulation, and this cannot be done without good blood.

Fruits, grains, vegetables, and nuts, prepared in a simple way—free from meat or spice or grease of every kind,—constitute the most healthful diet. It requires careful thought to prepare nourishing food. This effort requires faith in God, earnestness of purpose, and a willingness to help one another. We are mortal and must supply ourselves with food that will give proper sustenance to the body.

Investigate your habits of diet and study from cause to effect. You do not want a rich, greasy, complicated worldly diet, but neither do you want a skimpy, impoverished one. There are healthful foods that you need. Do not avoid them.

However, in some cases, you will find certain articles of diet that do not agree with you. For example, beans bother some people. In such instances, change the diet; use less of some foods; try other things. And be alert to food combinations; some are healthful and some are not. Individually study this matter for yourself and come to your own decisions as to what you shall eat. There is no doubt but that there is generally an ample variety of foods from which to select.

In making this choice, keep in mind the climate. Certain foods may be suitable for one country and not for another, or for one season of the year and not for another. Then, too, there is the matter of your occupation. If you

are engaged in hard, physical labor, you can eat somewhat more amply than can a more sedentary person.

The warmer the climate, the less severe our physical work should be, and the less food is correspondingly needed. In connection with this, too much sugar in the diet, in hot weather or in a hot climate, can cause trouble.

Yet no precise line of diet is marked out for those living in various seasons, climates, and countries. As you depend on Him for help, God will guide you from day to day.

In those lands in which an abundance of fresh fruits, grains, and nuts are available, flesh food is not necessary. And in countries in which there is an extra abundance of fruit throughout most of the year, we should make use of it.

God will guide His children to develop simple, healthful recipes that will help many others. Develop your talents and learn how to develop more healthful meals.

In order to better understand these things, we need to better understand the process of normal digestion within our bodies. Overeating injures the stomach and weakens all the digestive organs. Disease is thus brought on. Too much vital power is being expended in trying to digest so much food. The immediate effect may be headache, indigestion, pain, or temporary stoppage of digestion. Eat sparingly of the best food. Allow nothing to pass your lips that in any way might weaken your health and life. Constantly study from cause effect, as you go from meal to meal, day to day.

That which we need more of is spiritual food—study in God's Word,—for that will give us overcoming power in controlling our selection and intake of physical food.

Overeating has a worse effect on the body than overworking. The excess food only clogs the system, burdens the life, and, if continued, leads to disease. Too much food, even of the right quality, is harmful. Eat moderately, of the right food, and only at regular periods.

Do not study, or do heavy work or violent exercise immediately after a meal. As soon as it is concluded, both the blood and brain power are needed in aiding in its diges-

tion. When the meal is completed, go outside and take a short walk, with your head erect and your shoulders back. This light exercise will greatly help your digestion. Your mind is thus diverted from yourself to the things of nature about you. And that is another benefit of the after-meal walk.

There are far too many people who worry about their food. Eat it cheerfully, with a sense of thankfulness to God. Do the best you can, and then go about your work believing that He will bring the best. If you are in constant fear that your food will hurt you, it most assuredly will. Forget it—and all your other problems too. Think of something cheerful and trust that all will work out for the best.

Pure, fresh air, breathed in through lungs unhindered by tight clothing or belts or lacing, will greatly help your digestion. This is no unimportant detail. It is better to suspend your clothing from the shoulders, instead of using belts. Avoid cramping or compressing your lungs or your abdomen.

Do not spend most of your time thinking about yourself. Act from principle, and then live to bless others.

There are a number of foods which it is best to eliminate or minimize in our diets. A meal of only cold food should not be partaken. Warm it first. Hot drinks and hot food debilitates the stomach; very cold foods require too much vital force in order to be warmed up in the stomach prior to digestion. Cold water drunk with the meal diminishes the flow of saliva. The colder the food or water, the greater the injury to the stomach. Ice water or ice lemonade stops digestion until it is warmed up. Food that is washed down with liquids results in poor digestion. When liquids are taken with meals, the stomach must absorb the liquid before it can begin to digest the food. Overworking the stomach in many little ways can add up to more serious problems at a later time.

When you sit down to a meal, take time to eat. Chew your food slowly, and do not crowd in a great variety of food at one meal. The benefit derived from food depends

less on the quantity eaten than on how thoroughly it was masticated, and digested. The amount of time the food is in the mouth and how well it is chewed are both very important to thorough digestion. In order to do this effectively, it is necessary to eat your food slowly.

Do not have too great a variety at a meal; three or four dishes are plenty. It is more important that we eat that which will agree with us than that we taste of every dish set before us.

It is well not to eat fruit and vegetables at the same meal. Vary the meals from day to day. All mixed and complicated foods are injurious to the health.

And, above all, do not overeat. It is one of the quickest avenues to disease and death. Especially should sedentary workers be careful in regard to this point.

It is best that five hours elapse between meals. Two meals a day are better than three, especially for those who obtain relatively little exercise. Late suppers, just before bedtime, are particularly harmful. If eaten at all, the third meal should be light and several hours before bedtime.

Eat your meals at regular times and between meals eat nothing.

Fruit is a wonderful blessing from God. Whenever it is available, you will want to make use of it. Fresh fruit, freshly picked, is especially good. It would be well to do less cooking and eat more fruit raw. But also preserve them in sealed jars for winter usage. Fruits of different kinds—but not too many kinds—at a meal are very fine. But even fruit should not be eaten after a full meal of other foods.

Never eat fruit if it has any decay on it. Decayed vegetables and fruit ferment in the stomach and poison the blood. As with grains, nuts, and vegetables, prepare the fruit for the table in as simple a manner as possible.

Brain workers do well, from time to time, on a fruit diet for a day or two.

The dried fruits are very helpful in the diet. Apples are one of the best standby storage fruits that you can find.

The grains are another blessing from our Creator. When

you eat grains and vegetables, you are obtaining your food first-hand; but when you eat meat, you are getting it second-hand. The needs of the system can be better supplied, and muscular strength maintained without the use of animal flesh. The grains, along with peas, beans, and lentils, are foods that store well. Do not use grease on your grains or in preparing them. This principle applies to the preparation of fruits and vegetables also.

Grains used for porridge or cooked cereal should have several hours' cooking. But even then, they are still less wholesome than dry foods which require careful chewing. For this reason, to eat largely of cereals does not ensure health to the digestive organs, for they are too much like liquid. Instead, eat fruit, vegetables, and bread.

Bread should be thoroughly baked, and should be light and dry. Do not use baking powder or soda when preparing it. The strong alkalinity of soda injures the stomach. Use water in making bread, instead of milk. Milk bread does not keep sweet as long, and ferments in the stomach. The loaves should be small, with no taint of sourness. Never eat fresh raised bread (yeast bread) before it is a day old. And two- or three-day-old bread is more healthful still. (This is because there is no baker's yeast remaining in it by then.) But unleavened bread—without yeast—can be eaten fresh out of the oven.

Zwieback is bread that has been baked a second time. ("Zwieback" means "twice baked.") This transforms the bread into one of the most easily masticated and digestible foods you can find. Simply cut ordinary raised bread into slices and then lay it in a warm oven to dry until the last trace of moisture disappears. Then let it be browned slightly all the way through. If kept dry, zwieback can be kept much longer than regular bread, and it can be reheated before using, to freshen it up. Since it is so easily digested, zwieback does well, along with fruit, for the evening meal.

Beware of partially baked bread. If it is soft, doughy, or sticky inside, do not eat it. Hot, raised biscuits should not be eaten. Sour bread is not healthful either. Do not put sour

milk into your bread mix.

Whole wheat bread is far better than white bread. Sweet breads and sweet cookies cause problems in the stomach.

Thank God for the good vegetables that we can serve to our families. They afford us solid nourishment. When picked fresh from the garden, they are the best. Hearty, hard-working men need plenty of vegetables. Such a simple diet is by far the best for us.

God wants to bring His people back to simple fruits, vegetables, and grains. These have the nutritive properties that our bodies need. This is the food needed, not meat or grease.

There are those who are not able to digest certain vegetables as well as others.

Avoid fried foods, or any food that has been prepared with grease or butter (or margarine). These clog the system and lead to serious trouble later on.

Raw and cooked greens are among the most nourishing foods obtainable. Other good foods include such items as tomatoes, corn, or peas. But never use decayed vegetables.

It would be well to obtain a piece of land so you can grow fruits and vegetables.

Sugar is a real problem. People use far too much of it in preparing their food, and yet it causes fermentation in the stomach. Milk and sugar combined is one of the worst combinations you can find, yet the two are mixed into breads, puddings, pastries, and other things.

Sugar clogs the system. Some people try to make sugar supply the place of good food, properly cooked. But the result is sickness and disease. Sugar, overused in the diet, is worse than meat eating. Avoid eating the sweet foods that are prepared. Candies and confections are best kept out of the diet.

A little sweetening, such as honey, mixed in with the preserved fruits is helpful. It is not wrong to use a little milk or a little sweetening. But only a little sugar is all that is needed. Some put a lot of it on their mush, or use milk and sugar mixtures. But this is not healthful. Milk, eggs, and

sugar mixed together in recipes are not good either.

Pies, cakes, pastries, and puddings may taste good, but this does not make them good for you. Many of these desserts are detrimental to health. Rich dinners, highly flavored sauces, sweet delicacies, sweet cakes, sweet puddings, and custards would be better omitted from the diet entirely. Often spices are added, which only makes the mixture worse. The jellies, jams, and all the rest are an active cause of indigestion.

Instead, use fruit. Fruit, fresh or stored in jars, can provide your family with the nourishment that the other treats, mentioned above, lack. But plain, simple pies, with a small amount of sweetening is helpful—as long as you stay with only one piece.

Other worthwhile desserts would include plain cake with raisins, rice pudding with raisins, prunes, and figs.

Always be careful in regard to the sweet things. They are not really needed, and they can be harmful to your system.

Spices and condiments, so frequently used in our world today, are ruinous to the digestion. The less exciting the food, the better. Mustard, pepper, spices, pickles, and similar articles only irritate the stomach and fever the blood. Condiments have a similar effect on the stomach as does drinking alcohol. And both begin a subtle craving for something more stimulating to eat or drink.

In reality, the use of spicy food develops a craving that leads many onward to become alcoholics. Yet many place these luxurious foods before their children,—spiced foods, rich gravies, cakes, and pastries. This highly seasoned food irritates the stomach and causes a craving for still stronger stimulants.

Those who have indulged in such foods find it difficult to sit down to a meal of simple, wholesome food. But if they will stick with it, their enjoyment of simple food will return.

Soda, or baking powder, should never be placed in your breads when you are preparing them. Soda inflames the

stomach and often poisons the entire system. But good bread can be made without them.

Do not use much salt in your diet. Some people advocate a no-salt regime, but this is not good. A little salt is needed in the diet, but only a little.

Pickles and vinegar should not be eaten. (Soda and baking powder are very high alkaline products that remain excessively alkaline in the system; pickles and vinegar are the opposite; they are excessively acid and likewise derange the delicate gastrointestinal track.) It would be well if pickles, vinegar, mustard, mince pies, and such things were entirely omitted from the diet.

Folk often put vinegar and oil on their salads. (Mayonnaise is a vinegar, oil, and raw egg combination.) Yet the vinegar causes a fermentation in the stomach, and the food does not digest but instead decays or putrefies. As a consequence of such a diet, the blood is not nourished, but instead becomes filled with impurities. Eventually liver and kidney problems develop.

The effect of butter in the body is quite different than that of cream. (Chemically, cream is composed of oil droplets surrounded by water, and thus is relatively more digestible. When churned, cream becomes butter, which is water droplets locked into an ocean of hardened oil. This grease-like substance causes very serious problems in the digestive system, and later in the blood vessels. Never eat anything that is grease-like.) It is best to dispense with butter and not use it at all.

It has been said that a little milk or cream in the diet is helpful, but you need to know that it is well to work away from their use. Soon there will be no safety in using eggs, milk, or cream. This is due to the increase in animal diseases. God will give His people ability to prepare food without these substances.

If eggs are used at all, they should be from hens that you know to be well-cared for and suitably fed. It is best that children have few, if any eggs. Milk should come from livestock that you know to be healthy, be boiled first, and

only used in moderate amounts.

Some individuals, in abstaining from milk and eggs, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Still others cannot afford the better food, such as nuts and fruit. And there are those who do not know how to properly supply the place of milk and eggs with other foods. They need instruction.

The time has not yet come to prescribe the strictest diet for others to follow. But let the diet be progressive. Let the people be taught how to prepare food without the use of milk. Tell them that soon there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing. Do know that the time will come when it will not be safe for anyone to use milk and eggs. (Many believe that that time has already come.)

Animals from which milk is obtained are not always healthy. They may be diseased so that a cow, apparently well in the morning, dies before night. Then she was diseased in the morning, and her milk was diseased, but you did not know it.

Cheese should never be introduced into the stomach. It is wholly unfit for food.

Lard and grease clog the system. The body cannot handle them. Keep grease out of your food. It defiles any preparation of food you may make. It renders the food difficult of digestion (and produces a clogging of the arteries, leading to heart attacks later on). For example, fried potatoes are not healthful, for grease or butter is used in preparing them. Instead of this, serve baked or boiled potatoes with cream and a sprinkling of salt.

Eat only food that is free from grease. Such a diet will prove a blessing to you, and will avoid later suffering and grief.

Olives may be so prepared that they may be eaten with good results at each meal. They can take the place of butter. Olives and nuts, along with the other protein vegetables, can supply the place of butter and flesh meats.

Nuts and nut foods are coming largely into use to take the place of flesh foods. Care must be taken not to use too large a proportion of nuts. Time should be spent learning how to prepare the nut foods, but do not eat too heavily of them.

Some kinds of nuts are not as wholesome as others. Do not reduce the diet to a few articles composed largely of nut foods. They should not be used too freely. Combined in large proportions with other articles in recipes, they make the food so rich that it cannot be properly assimilated. One-tenth to one-sixth part of nuts to other foods is sufficient in recipes, varied according to the combination.

Almonds are preferable to peanuts, but peanuts, in limited quantities, may be used with grains to make nourishing food.

Water is the best liquid possible to cleanse the tissues of the body, but take it between meals rather than with your meals. Especially do not use hot drinks or cold drinks at mealtime. Warm or hot water taken a half hour or so before the meal is helpful.

Tea, coffee, tobacco, alcohol, and the narcotics are not good for your body and should never be used. Such things may at first appear to stimulate and excite the nerves, but later will come trembling nerves and lack of self-control. Tired nerves need rest and quiet, not artificial stimulation. Intemperance begins at our tables, in the use of unhealthful food. Then stimulants are resorted to, and the nerves, artificially excited, borrow from the future. Later comes sickness and nervous prostration. The only safety is to leave them totally alone.

Be careful of apple cider. It is often made of wormy or half-rotten apples. And it may have some alcoholic content.

Fresh and properly prepared fruit juices are wholesome and a blessing from God.

How very thankful we can be that the God of heaven has provided us with wonderfully designed bodies, and so many blessings in nature to keep us in good health. He is our Creator and how we love Him. Let us carefully use

each of the Eight Laws of Health—pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, and trust in divine power,—to keep ourselves in the best health in our daily service to Him.

A brief summary of some of the basics in this invaluable instruction would include several of these points:

The meal should be simple, appetizing, but not complicated, or hot, cold, or too liquid. Eat unhurriedly and at regular hours, chewing well, and without overeating. The diet itself is best to consist of fruit, vegetables (especially greens), grains, and some nuts. Be cautious about the many highly processed, sweet, and spiced foods. Exercise afterward and eat nothing between meals. Throughout the day, be cheerful, positive, and live to help and bless others. Let gratitude to God fill your thoughts, and praise Him who cares for you.

“God gave our first parents the food He designed that the race should eat . . . The fruit of the trees in the garden was the food man’s wants required [Genesis 1:29: and afterward, field crops also, Genesis 3:17-18]. God gave man no permission to eat animal food until after the Flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity gave Noah permission to eat of the clean animals which he had taken with him into the ark [Genesis 9:3] . . .

“After the Flood the people ate largely of animal food. God saw that the ways of man were corrupt, and that he was disposed to exalt himself proudly against his Creator and to follow the inclinations of his own heart. And He permitted that long-lived race to eat animal food to shorten their sinful lives. Soon after the Flood the race began to rapidly decrease in size, and in length of years. [Compare Genesis 5:3-32 with 11:10-26].”—*Counsels on Diet and Foods*, p. 373.

“In choosing man’s food in Eden, the Lord showed what was the best diet; in the choice made for Israel, He

taught the same lesson. [Psalm 105:37]. He brought the Israelites out of Egypt, and undertook their training, that they might be a people for His own possession. Through them He desired to bless and teach the world. He provided them with the food best adapted for this purpose, not flesh, but manna, ‘the bread of heaven.’ [Exodus 16; Psalm 78:24]. It was only because of their discontent and their murmurings for the fleshpots of Egypt that animal food was granted them, and this only for a short time. Its use brought disease and death to thousands. [Numbers 11:4-12, 31-33; Psalm 78:17-37]. Yet the restriction to a nonflesh diet was never heartily accepted. It continued to be the cause of discontent and murmuring, open or secret, and it was not made permanent.”—*Counsels on Diet and Foods*, p. 374.

“Had they been willing to deny appetite in obedience to His restrictions, feebleness and disease would have been unknown among them. [Exodus 23:25; Psalm 107:4-9]. Their descendants would have possessed physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But they were unwilling to submit to God’s requirements, and they failed to reach the standard He had set for them, and to receive the blessings that might have been theirs. They murmured at God’s restrictions, and lusted after the fleshpots of Egypt. [Psalm 106:13-15]. God let them have flesh, but it proved a curse to them. [1 Corinthians 10:5-6].”—*Counsels on Diet and Foods*, p. 378.

“The transgression of physical law is the transgression of God’s law. Our Creator is Jesus Christ. He is the author of our being. He has created the human structure. He is the author of the physical laws, as He is the author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God.”—*Letter, May 19, 1897*.

“God’s law is written by His own finger upon every

nerve, every muscle, every faculty which has been entrusted to man.”—*Letter, August 30, 1896.*

“Health, strength, and happiness depend upon immutable laws; but these laws cannot be obeyed where there is no anxiety to become acquainted with them.”—*Healthful Living, 18.*

“The Lord has made it a part of His plan that man’s reaping shall be according to his sowing.”—*Letter, May 19, 1897.*

“To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel’s message to prepare a people for the coming of the Lord.”—*3 Testimonies, 161 [CDF, 69].*

“There are many ways of practicing the healing art, but there is only one way that Heaven approves. God’s remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God are remedies for the want of which thousands are dying; yet these remedies are going out of date because their skillful use requires work that the people do not appreciate.”—*5 Testimonies, 443.*

“It is the duty of every human being, for his own sake and for the sake of humanity, to inform himself or herself in regard to the laws of organic life, and conscientiously to obey them . . . It is the duty of every person to become intelligent in regard to disease and its causes.”—*Letter, December 4, 1896.*

“God has formed laws to govern every part of our constitutions, and these laws which He has placed in our being are divine, and for every transgression there is a fixed penalty, which sooner or later must be realized.”—*Healthful Living, 20.*

“Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God, which include the laws of health.”—*3 Testimonies, 164.*

“The laws governing the physical nature are as truly divine in their origin and character as the law of the Ten Commandments. Man is fearfully and wonderfully made; for Jehovah has inscribed His law by His own mighty hand on every part of the human body.”—*Letter, August 5, 1896.*

“ ‘Have I not a right to do as I please with my own body?’ —No, you have no moral right, because you are violating the laws of life and health which God has given you. You are the Lord’s property,—His by creation and His by redemption. Every human being is under obligation to preserve the living machinery that is so fearfully and wonderfully made.”—*Letter, May 19, 1897.*

“Our very bodies are not our own, to treat as we please, to cripple by habits that lead to decay, making it impossible to render to God perfect service. Our lives and all our faculties belong to Him. He is caring for us every moment; He keeps the living machinery in action. If we were left to run it for one moment, we should die. We are absolutely dependent upon God.”—*Letter, October 12, 1896.*

“The health should be as sacredly guarded as the character.”—*Christian Temperance, 82.*

“Proportionally as nature’s laws are transgressed, mind and soul become enfeebled . . . Physical suffering of every type is seen . . . Suffering must follow this course of action. The vital force of the system cannot bear up under the tax placed upon it, and it finally breaks down.”—*Letter, August 30, 1896.*

“Sickness is caused by violating the laws of health; it is the result of violating nature’s laws.”—*3 Testimonies, 164.*

“Health is a great treasure. It is the richest possession that mortals can have. Wealth, honor, or learning is dearly purchased, if it be at the loss of the vigor of health. None of these attainments can secure happiness if health is wanting.”—*Christian Education, 35.*

“That time is well spent which is directed to the establishment and preservation of sound physical and mental

health . . . It is easy to lose health, but it is difficult to regain it.”—*Review, No. 39, 1884.*

“Perfect health depends on perfect circulation.”—*2 Testimonies, 531.*

“Many have inquired of me, ‘What course shall I take to best preserve my health?’ My answer is, Cease to transgress the laws of your being; cease to gratify a depraved appetite, eat simple food, dress healthfully, which will require modest simplicity, work healthfully, and you will not be sick.”—*Counsels on Health, 37.*

“An aimless life is a living death. The mind should dwell upon themes relating to our eternal interests. This will be conducive to health of body and mind.”—*Review, No. 31, 1884.*

“God has pledged Himself to keep this living machinery in healthful action, if the human agent will obey His laws and cooperate with God.”—*Letter, January 11, 1897.*

“Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body.”—*Christian Temperance, 120.*

“Nature will restore their vigor and strength in their sleeping hours, if her laws are not violated.”—*Solemn Appeal, 16.*

“Close confinement indoors makes women pale and feeble, and results in premature death.”—*Healthful Living, 61.*

“Indulging in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur.”—*Spiritual Gifts, Vol. 4, 133.*

“The effects produced by living in close, ill-ventilated rooms are these: . . . The mind becomes depressed and gloomy, while the whole system is enervated; and fevers

and other acute diseases are liable to be generated . . . The system is peculiarly sensitive to the influence of cold. A slight exposure produces serious diseases.”—*1 Testimonies*, 702.

“What influence does overeating have upon the stomach?—It becomes debilitated, the digestive organs are weakened, and disease, with all its train of evils, is brought on as a result.”—*2 Testimonies*, 364.

“The free use of sugar in any form tends to clog the system, and is not unfrequently a cause of disease.”—*Counsels on Health*, 154.

“The liability to take disease is increased tenfold by meat eating.”—*2 Testimonies*, 64.

“Rich and complicated mixtures of food are health destroying. Highly seasoned meats and rich pastry are wearing out the digestive organs.”—*Letter, November 5, 1896*.

“Drugging should be forever abandoned; for while it does not cure any malady, it enfeebles the system, making it more susceptible to disease.”—*5 Testimonies*, 311.

“A neglect of cleanliness will induce disease.”—*How to Live, Chapter 4*, 61.

“Rooms that are not exposed to light and air become damp . . . Various diseases have been brought on by sleeping in these rooms.”—*How to Live*, 243.

“Dwellings, if possible, should be built upon high and dry ground. If a house be built where water settles around it, remaining for a time and then drying away, a poisonous miasma arises, and fever and ague, sore throat, lung diseases, and fevers will be the result.”—*How to Live*, 246.

“If the clothing worn is not often washed, it becomes filthy with impurities which are thrown off from the body by sensible and insensible perspiration . . . The pores of the skin absorb again the waste matter thrown off.”—*How to Live*, 242.

“When we do all we can on our part to have health,

then may we expect that blessed results will follow, and we can ask God in faith to bless our efforts for the preservation of health.”—*How to Live*, 246.

DIVINE HEALING IN THE BIBLE

Go to the Great Physician, for only God can heal—“Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities, Who healeth all they diseases, Who Redeemeth thy life from destruction.”—*Psalms 10:2-4* (also see *Deuteronomy 7:15; Exodus 23:25*).

Accept and believe in His healing power, and ask Him to heal you, if it be His will—“I am come that they might have life, and that they might have it more abundantly.”—*John 10:10* (also *Acts 3:16*).

Trust in Him and be submissive to His will, and believe that He will heal you if it be His will—“Father, if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine, be done.”—*Luke 22:42* (also *Romans 8:26*).

“Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. Rest in the Lord, and wait patiently for Him.”—*Psalms 37:5, 7*.

Confess your sins to God, and ask forgiveness of those whom you have wronged; and forgive them also—“If I regard iniquity in my heart, the Lord will not hear me.”—*Psalms 66:18* (also *James 5:16; 1 John 5:16; 1 John 2:1; 1 John 1:9*).

Change wrong habits and, through the enabling strength of Jesus, obey all of His laws—“Go and sin no more.”—*John 8:11* (also *John 5:8, 14; Romans 12:1; 1 Corinthians 3:16-17; Philippians 4:13; Luke 9:23*).

Assist nature in cleansing the system and expelling impurities—“Wash you, make you clean; put away the evil doings from before Mine eyes; cease to do evil, learn to do well.”—*Isaiah 1:16-17* (also *Psalms 51:7; Matthew 10:7, 10; 2 Corinthians 6:16-17*).

Use the simple water treatments—(See *Psalms 51:1-2; 2 Kings 5:10; Leviticus 11-15*.)

Use the simple herbs of the field—“. . . the leaf thereof for medicine.”—*Ezekiel 47:12* (also *Genesis 1:29; Proverbs 27:25; Romans 14:2; Psalms 104:14; Revelation 22:2*).

Thank God for His mercy and grace, whatever may be the outcome, and give your life into His hands—“Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.”—*Isaiah 26:3* (also *Isaiah 30:5; Psalm 27:14; Deuteronomy 33:25, 27; Joshua 1:9; Psalms 4:8; 42:8; 37:5*).

Do all in your strength to lead others to the cross of Jesus, and to His healing power. Abundant health is promised to those who do this—(See *Isaiah 58:7-8*).

—The above is excerpted from chapter 25 of our book, *Medical Missionary Manual*, pp. 336-340.

Where Can I Find Helpful Bible Promises?

—Encouragement you can use every day

There is nothing as encouraging as the precious Bible promises. Here are some of the best of them.

We have selected many short, but sweet, promises—so you can more easily keep them in mind.

—But do know that there are many, many more in your Bible!

“My flesh and my heart faileth; but God is the strength of my heart.”—*Psalms* 73:26.

“To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My Word.”—*Isaiah* 66:2.

“The steps of a good man are ordered by the Lord; and He delighteth in his way.”—*Psalms* 37:23.

“This is our God forever and ever; He will be our guide, even unto death.”—*Psalms* 48:14.

“The peace of God which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.”—*Phillippians* 4:7.

“In all these things we are more than conquerors through Him that loved us.”—*Romans* 8:37.

“The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.”—*Psalms* 145:18.

“I will call upon the Lord, who is worthy to be praised; so shall I be saved from mine enemies.”—*Psalms* 18:3.

“Great peace have they which love Thy law, and nothing shall offend them.”—*Psalms 119:165*.

“Godliness with contentment is great gain.”—*1 Timothy 6:6*.

“The Lord will give strength unto His people; the Lord will bless His people with peace.”—*Psalms 29:11*.

“I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.”—*Luke 21:15*.

“The path of the just is as the shining light, that shineth more and more unto the perfect day.”—*Proverbs 4:18*.

“But He giveth more grace: wherefore He said, God resisteth the proud, but giveth grace unto the humble.”—*James 4:6*.

“Blessed are the merciful, for they shall obtain mercy.”—*Matthew 5:7*.

“Surely His salvation is nigh them that fear Him.”—*Psalms 85:9*.

“If ye be willing and obedient, ye shall eat the good of the land.”—*Isaiah 1:19*.

“The meek will He guide in judgment, and the meek will He teach His way.”—*Psalms 25:9*.

“Godliness with contentment is great gain. Who giveth us richly all things to enjoy.”—*1 Timothy 6:6, 17*.

“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”—*Psalms 37:3*.

“Because I live, ye shall live also.”—*John 14:19*.

“For ye are dead, and your life is hid with Christ in God.”—*Colossians 3:3*.

“Faith cometh by hearing, and hearing by the Word of God.”—*Romans 10:17*.

“I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth.”—*Romans 1:16*.

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“Better is little with the fear of the Lord, than great treasure and trouble therewith.”—*Proverbs 15:16*.

“Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord.”—*Psalms 27:14*.

“If God be for us, who can be against us?”—*Romans 8:31*.

“Blessed are all they that put their trust in Him.”—*Psalms 2:12*.

“If thou seek Him, He will be found of thee.”—*1 Chronicles 28:9*.

“Ye shall seek Me and find Me, when ye shall search for Me with all your heart.”—*Jeremiah 29:13*.

“Surely, goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.”—*Psalms 23:6*.

“Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”—*1 Timothy 4:8*.

“Unto you that fear My name shall the Sun of righteousness arise with healing in His wings.”—*Malachi 4:2*.

“Let him take hold of My strength, that he may make peace with Me, and he shall make peace with me.”—*Isaiah 27:5*.

“He filleth thee with the finest of the wheat.”—*Psalms 147:14*.

“To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My Word.”—*Isaiah 66:2*.

“The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.”—*Psalms 51:17*.

“In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”—*Ephesians 1:7*.

“As the Father hath loved Me, so have I loved you; continue ye in My love.”—*John 15:9*.

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”—*Romans 8:32*.

“The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him.”—*Nahum 1:7*.

“I will not leave you comfortless; I will come to you.”—*John 14:18*.

“Commit thy works unto the Lord, and thy thoughts shall be established.”—*Proverbs 16:3*.

“Then shall we know, if we follow on to know the Lord.”—*Hosea 6:3*.

“Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me.”—*John 5:39*.

“I will make the wilderness a pool of water, and the dry land springs of water.”—*Isaiah 41:18*.

“I have set the Lord always before me; because He is at my right hand, I shall not be moved.”—*Psalms 16:8*.

“Whoso trusteth in the Lord, happy is he.”—*Proverbs 16:20*.

“He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.”—*Psalms 112:7*.

“Mercy and truth shall be to them that devise good.”—*Proverbs 14:22*.

“I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety.”—*Psalms 4:8*.

“And the God of peace shall bruise Satan under your feet shortly.”—*Romans 16:20*.

“Pleasant words are as a honeycomb, sweet to the soul, and health to the bones.”—*Proverbs 16:24*.

“We rejoice in the hope of the glory of God.”—*Romans 5:2*.

“He giveth His beloved sleep.”—*Psalms* 127:2.

“O Lord, my strength, and my fortress, and my refuge in the day of affliction.”—*Jeremiah* 16:9.

“Better it is to be of a humble spirit with the lowly, than to divide the spoil with the proud.”—*Proverbs* 16:19.

“Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven.”—*Matthew* 18:4.

“Thou hast been a strength to the poor, and strength to the needy in his distress.”—*Isaiah* 25:4.

“The trying of your faith worketh patience.”—*James* 1:3.

“All things work together for good to them that love God.”—*Romans* 8:28.

“Because he hath set his love upon Me, therefore will I deliver him.”—*Psalms* 91:14.

“Unto the upright there ariseth light in the darkness.”—*Psalms* 112:4.

“The Lord is with you while ye be with Him; and if ye seek Him, He will be found of you.”—*2 Chronicles* 15:2.

“And ye shall serve the Lord your God; and He shall bless thy bread and thy water.”—*Exodus* 23:25.

“And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house.”—*Deuteronomy* 26:11.

“He satisfieth the longing soul, and filleth the hungry soul with goodness.”—*Psalms* 107:9.

“I am not come to call the righteous, but sinners to repentance.”—*Matthew* 9:13.

“In thee the fatherless findeth mercy.”—*Hosea* 14:3.

“The Lord is faithful, who shall establish you, and keep you from evil.”—*2 Thessalonians* 3:3.

“I will see you again, and your heart shall rejoice, and your joy no man taketh from you.”—*John* 16:22.

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Great Controversy, chap. 29, complete
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- How Can I Find Rest in Christ?* 18-31**
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- What Are the Snares of Satan?* 33-45**
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- How Can I Draw Closer to Jesus?* 47-75**
Desire of Ages, chap. 29, part
 (pp. 281:1-282:0, line 3;
 283:0, line 5-283:3; 287:2-289:1)
Beyond Pitcairn, chap. 22, most
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Desire of Ages, supplement, Harvestime Books edition (pp. 781-791)

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Part Two: Quotations included in the *Natural Remedies Encyclopedia*, (pp. 16-17, 41-42)

Where Can I Find Helpful Bible Promises? 183-187

Seventy encouraging promises, selected from the King James Version of the Bible.

—*Most of the above books are listed at the back of this present book, for those who might wish to purchase one or more of them.*

More about the Basic Steps to Christ

The *Basic Steps to Christ* (pp. 18-32 of this book) includes, in condensed format, every basic portion of that multimillion-copy best seller, *Steps to Christ*. The complete book, *Steps to Christ*, is included in *Shelter in the Storm*, which is listed on the last page in this book.

Written by the same author who wrote most other portions of the book you now have in hand, it is a precious treasure to anyone seeking the pathway to heaven.

This abridged edition consists entirely, and only, of complete sentences from *Steps to Christ*. These sentences cover the key aspects taught in that book. To help the reader locate the portions included, the opening sentence in each of the 13 chapters in the book is always included in the abridged edition, and always placed at the beginning of a paragraph.

Someone might say that the complete volume would be better. Of course it would be more complete, but the complete book cannot be included without making this book too large. It is far better to explain the key points in how to come to Christ, than not to do so at all.

May our kind heavenly Father bless you—as you pray and search for a better, happier way of life.

Why is there Suffering and Sin?

The story of how sin began, and how God plans to solve the problem of suffering.

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How to come to Christ and find the peace of heart you have been searching for.

What Are the Snares of Satan?

How to avoid the methods the devil most frequently uses to catch souls.

How Can I Draw Closer to Jesus?

Precious truths which will help you into a deeper walk with your Lord and Saviour.

How Can We Know the End is Near?

Important facts about special problems in our time in history.

Where Are Our Beloved Dead?

Comforting assurances from the Bible to bring you renewed peace of heart.

What Will Heaven Be Like?

A special look at what heaven will be like. You will value this chapter.

What Does Our Nation Need to Save it?

Only a return to God and His moral standard can save mankind.

How Was Jesus Crucified?

A powerful presentation of the historical and medical facts about the crucifixion of Christ.

What Are the Basic Principles of Health?

A remarkable summary of basic principles which can help you improve your health.

*Answers
Your to
Deepest
Questions*