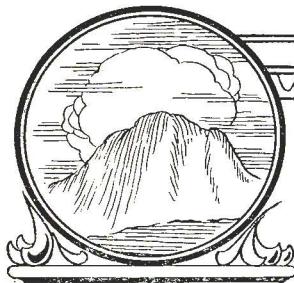


The Deviner

WORLD WIDE REFORMATION

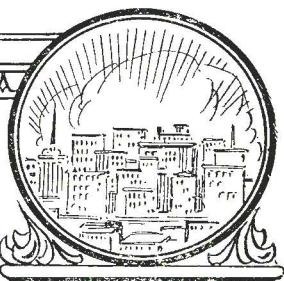
"He That Winneth Souls Is Wise"



Vol. III

Savannah, Ga., March, 1924

No. 5



WHO CARRIES ON THE BUSINESS?

Men don't believe in a devil now, as their fathers used to do;
They've forced the door of the broadest creed to let his majesty
through,
There isn't a print of his cloven foot or a fiery dart from his bow
To be found in earth or air today, for the world has voted it so.

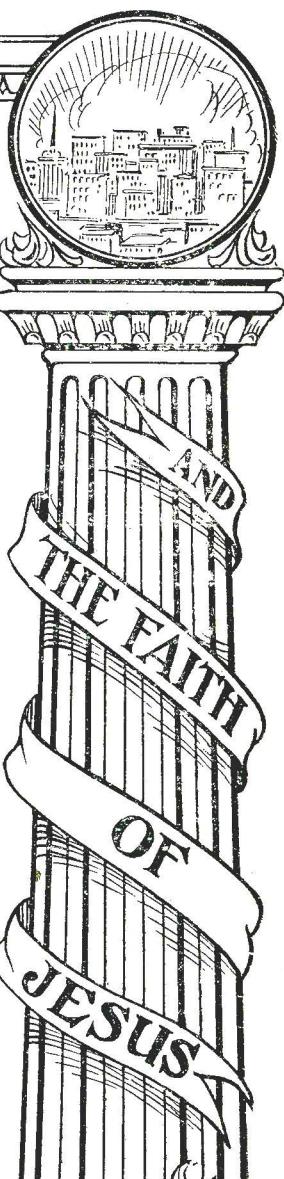
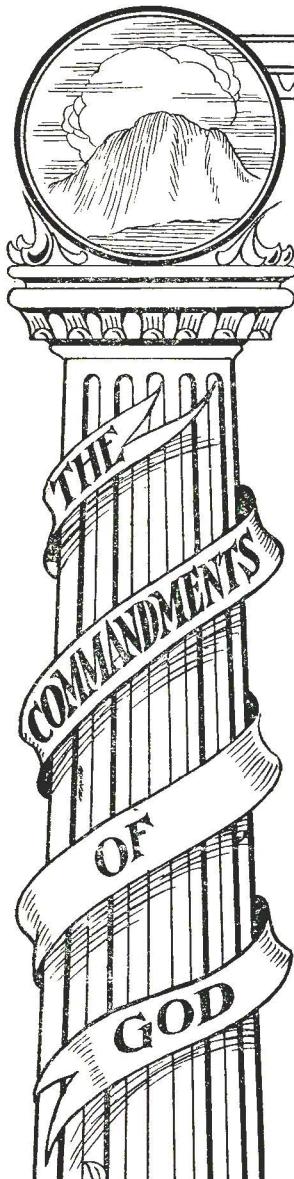
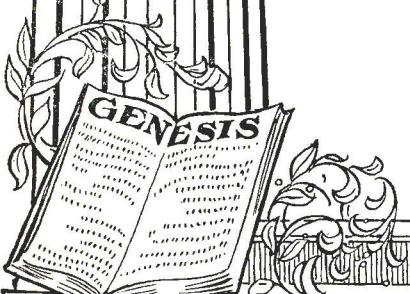
But who is mixing the fatal draught that palsies heart and brain,
And loads the bier of each passing year with ten hundred thousand
slain?
Who blights the bloom of the land today with the fiery breath of
hell?
If the devil isn't and never was, will somebody rise and tell?

Who dogs the steps of the toiling saint, and digs the pits for his
feet?
Who sows the tares on the field of time, wherever God sows His
wheat?
The devil is voted not to be, and of course the thing is true;
But who is doing the kind of work that the devil alone should do?

We are told that he does not go about as a roaring lion now;
But whom shall we hold responsible for the everlasting row
To be heard in home, in church, and state to the earth's remotest
bound
If the devil by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow and
show
How the frauds and crime of a single day spring up? We want
to know.
The devil was fairly voted out, and of course the devil's gone;
But simple people would like to know who carries his business on.

—Alfred H. Hough.



HOW LONG WILL A SINNER BURN?

Does to Die Mean to Live on in Woe; to Destroy to Preserve Whole?

(By J. Berger Johnson.)

The day of the gospeler who used as his chief weapon of spiritual warfare that fearful and hoary deception of hell and the sinner's never ending and torturing existence therein, is, we are thankful to say, almost gone. However, this doctrine is still one of the traditional "nine points" of the creed of some churches; and although it is not emphasized now, yet the vast majority of men have this belief ingrained in their minds through the arduous propaganda of years past. And some of the old line preachers and leaders still maintain that the best way to get men to heaven is to scare them away from hell.

And these men who advocate the ever burning hell for sinners cannot be harshly criticised so long as they believe that other doctrine of the inherent immortality of men, good and bad; for if sinners are to be punished at all, and if it is true that every man is immortal and cannot die, then it logically follows that sinners will be punished throughout eternity, and that hell and heaven will be the respective abodes of the bad and the good. Said one noted divine: "The sight of hell torment will exalt the happiness of the saints forever. When they see others of the same nature as themselves and born under the same circumstances, plunged in such misery, and they are so distinguished, it will make them sensible of how happy they are."

But whence comes this teaching? Surely not from God's Word. Can we imagine the redeemed from earth having lost their feelings of a common humanity because of the salvation they have received? Are love and compassion for fellow men to be exchanged for savagery?" Such a belief reflects on God, His whole administration, and His eternal kingdom.

Some men would even incriminate God Himself, by laying to His charge this monstrous teaching. From this charge, God clears Himself in these words:

"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?" It naturally follows that if God takes no delight in the death of the wicked, He would take less delight in torturing them thro' the years of eternity for the failures of a few short years here on earth.

"What would be accomplished, as far as God is concerned, should we admit that He delights in witnessing unceasing tortures; that He is regaled with the groans and shrieks and imprecations of the suffering people whom He holds in the flames of hell? Can these sounds be music in the ears 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 victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of sin. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages."

Illimitable evil has been the result of this heresy, and a religion based on the principle of love and compassion has been prostituted into something so black and ugly that thousands, yea, millions of skeptics and infidels are the product of its promulgation.

THE THEOLOGIAN'S VOCABULARY

If a man professes to believe the Bible and at the same time professes to believe that the sinner will burn forever, he must of necessity have a special definition for certain words. The Rev. J. Blain, a Baptist minister of Buffalo, New York, sees the point, for he writes:

"It is a notorious fact that in our theological works a nondescript dictionary is made with definitions as follows: 'To be dead' means to be more con-

scious. 'To die' is to live on in woe. 'To lose life' is to preserve a miserable existence. 'To burn up' is to make a living salamander. 'To destroy' is to preserve whole. 'To devour, perish, consume' means to make indestructible and immortal. 'Not to be,' to be without end."

Yes, one who contends for eternal punishment must go further. He must maintain either that the Bible is misleading and unreliable in its testimony concerning the dead, or else that words and figures of speech are to be understood in an entirely different sense to-day from that in which they were used when the Bible was written; for the Bible compares the punishment of the sinner to the burning of "tallow," "tow," "wax," and "chaff." If, in Bible times, the burning of these substances took millenniums, whereas now it is a momentary process, then the language of the Bible needs revision and new definition. We can at least say that there is a marked discrepancy between the plain words of the Bible and the popular interpretation of those words.

A BIG TENT MEETING FOR SAVANNAH

Thursday night, April 24th, 1924, will complete twelve years since the Beacon Light Gospel Tent was located in Savannah, corner Thirty-third and West Broad streets. These Gospel Tent meetings were conducted by Evangelist J. W. Manns. Great crowds attended from the very first. The meetings continued for eighteen months.

An appropriate program is being arranged, and will be rendered in connection with the opening of our soon coming tent meeting, which is scheduled to commence April 24th. It is hoped that the Gospel Truth which will be presented will again awake Savannah. Elder C. A. Edwards of Cuba and Elder J. B. Mosley of Costa Rica, C. A., are expected to arrive early in May, and will share largely the burden of the preaching. This meeting will precede the General Assembly Session, which is scheduled to convene May 22 to June 1.

MRS. L. L. JOHNSON,
Secretary.

BIBLE TRAINING SCHOOL**The Nature of Man**

The Bible gives a very plain testimony in regard to the nature of man. The first recorded lie (Gen. 3:1-5) was told by the devil in regard to the nature of man. God had said disobedience would bring death and the devil claimed it would bring life.

Job 4:17. The Lord says man is mortal.

1 Tim. 6:15, 16. God only hath immortality.

John 5:26. The Father hath given the Son the same kind of life that He Himself possesses.

1 John 5:11, 12. God hath given us eternal life, but the only way to obtain it is to accept of Christ.

Rom. 6:23. It is a gift from God and comes through Christ.

John 17:3. Eternal life comes through a knowledge of the Father and Son.

Rom. 2:6, 7. While immortality and eternal life is a gift from God, it is given only to those who seek for it by doing the will of God.

Col. 3:3, 4. This eternal life is hid in Christ and will be fully given when Christ appears.

1 Cor. 15:51-53. Immortality is not given until the second coming of Christ.

Condition in Death

Psa. 13:3. Death is called a sleep.

John 11:11-14. The sleep of death is quite different from taking rest in sleep.

1 Thess. 4:13. God would not have us ignorant in regard to the condition of the dead.

1 Thess. 4:14. The righteous sleep in Jesus.

Psa. 115:17. The dead praise not the Lord.

Isa. 38:18. The dead can not praise the Lord.

Psa. 6:5. In death there is no remembrance of God.

Eccl. 9:5, 6. The dead know not anything, they are unconscious. They sleep.

Psa. 146:3, 4. When breath leaves the body, all consciousness ceases.

Job. 14:12. Man continues in this unconscious state until the heavens pass away.

Rev. 6:14-17. The heavens roll together when Christ comes.

John 5:28, 29. All the dead will awake when Christ calls them.

Eccl. 9:5, 6. The dead do not know what is being done on the earth.

Job 14: 14, 21. The dead know nothing of the welfare of their own children.

This is a blessed thought. Parents that live and can guide and counsel their children have many a heartache; but what sorrow it would give parents who have died if they knew all that befell their orphan children.

2 Peter 2:9. The wicked dead are not in punishment, but are quietly sleeping in death.

Job 21:30. They will be brought forth from their graves to receive their punishment.

1 John 3:15. A wicked person never has eternal life.

John 5:28, 29. The resurrection of the wicked is not to eternal life; but to damnation.

Rev. 20:12-15. The wicked suffer the second death.

Rev. 20:14. The second death comes in the lake of fire.

THE DARK DAY OF 1780**By J. W. Manns.**

The greatest evidence of the truthfulness of the Bible is the fulfillment of prophecy. We need to study the divine setting of the event as well as the event itself. The prophecy of the dark day was given by eight different Bible writers, and each one has definite points not given by the other writers.

Signs Given in Old Testament

Joel 3:15. Sun, moon and stars darkened.

Joel 2:11. Darkened before the great and terrible day of the Lord.

Amos 5:8. The night also dark.

Amos 8:9. Darkest at noon.

Amos 8:9. Darkened in a clear day.

Isa. 13:10. Darkened in the morning.

Eze. 32:7. Sun covered with a cloud.

Signs Given in New Testament

Matt. 24:29. Darkness immediately after the 1260 years.

Mark 13:24. Before the close of the 1260 years, but after the tribulation.

Luke 21:25. Signs in sun, moon and stars.

Rev. 6:12. Preceded by a great earthquake.

Rev. 6:12. Sun black as sack-cloth.

Rev. 6:12. Moon resembles blood.

Rev. 6:13. Stars fell as untimely figs.

Not only the event is described, but the time for its fulfillment is limited to about twenty years. It can not come before the end of the tribulation (about 1776-8); neither can it come later than the end of the 1260 years, or 1798 A. D.

The time of day is also definitely given. The morning was to be clear; the darkness was to come on in the forenoon and reach its height at noon. The night following was also to be dark. There might be a thousand dark days, but they would not be the dark day given as a sign of Christ's coming if they failed to give all the particulars given by the prophets. The Lord did not tell us what would make the darkness. He stated that a cloud would cover the sun, and it would be dark. History records the fact that a dark day came during the time specified by the prophets, and that it began to be dark in the forenoon and was darkest at noon, and the night following was also dark. This was the dark day of May 19, 1780. "Our First Century," by Deven, gives a full description of this dark day, mentioning unwittingly all the particulars given by the prophets. Webster's Dictionary, edition of 1869, also describes this day.

As the Saviour told the disciples of the signs in the sun, moon, and stars that would precede His coming, and said the generation that saw would not pass away until all should be fulfilled, He repeated the words, "Heaven and earth shall pass away, but my words shall not pass away," in such a manner as to make an indelible impression upon their minds. Matthew, Mark, and Luke each record the exact words without the change of a syllable." Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the door." Matt. 24:32, 33, margin.

THE BANNER

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IF JESUS WERE HERE, WHAT DAY WOULD BE KEPT?

There is much controversy in the world concerning the Sabbath question. The majority of professed Christians observe the first day of the week, while the only divine Sabbath commandment in existence says: "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Which is right? The people or God's holy law? I think I hear you say, "I guess the law must stand." Good. Read Ps. 111:7, 8.

Many are asking, "If Jesus were here to-day, which day would He keep?" This is a good question, and we will let the Bible tell us all about it. What, says one, the Bible tells us which day Jesus would keep if He were here? Yes, indeed, it will.

There are several texts, and we will notice first, that when Jesus was on the earth, He kept the seventh day. Luke 4:16. Mark 1:21. Surely, this is as plain as can be. Now, in Heb. 13:8, we will read, "Jesus Christ the same yesterday, and to-day, and forever." Yesterday covers all the eternity of the past; to-day is present; forever includes all the future eternal ages. Jesus is unchangeable. We should praise His name for this. Heb. 1:10-12; Mal. 3:6. He is the same loving and merciful Saviour as when He walked on the shores of Galilee, and being unchangeable, if on the earth to-

day He would keep the same day He kept when here nineteen hundred years ago, and every seventh-day He would be found going to the humble place of worship where those who keep the seventh-day Sabbath holy, instead of following the Roman church in trying to keep Sunday the first day of the week. On Sunday, Jesus would go to His work as usual.

Which day will you be found keeping when Jesus comes? Will you not turn away your feet, and quit trampling God's holy Sabbath under foot? Hasten and obey His command, "Remember the Sabbath day to keep it HOLY." J. W. MANNS.

Do you know your subscription to "The Banner" will expire with the March issue? If you know this, kindly send us one (\$1.00) dollar for renewal and prevent the dropping of your name from our mailing list. If you don't know, do likewise. "The Banner" will stop if subscription is not renewed.

RELIGIOUS LIBERTY

When "religious liberty" is mentioned, a large number of Americans say: "Don't start talking that stuff to me. We have had religious liberty for years, and always shall have it. There's nobody in heaven or earth that could force anything else on us. It is fundamental, axiomatic, with us. Please talk about something useful."

But this cock-sureness is itself a great danger. Because we are so sure that radicalism cannot prosper in our land, it is prospering. Many said, "Prohibition is not even a probability; it is an impossibility." But while they tipped, the flask was taken from their mouths. And so, while we say that religious liberty is a sovereign institution, and is in no possible danger, its pillars may be undermined. To-day, if ever, religion is pushed forward to the attention of the world. Its supporters are mingling with the great men of public affairs. It is adopting the tactics and policies of the world in an endeavor to further the

kingdom of God. It will be more and more in the public eye; and because it is willing to compromise a bit on a few of the "non-essentials," the mass will nominally adhere to it. Then, if history be a safe guide, will come its great temptation; for as Mr. Longacre says in his contribution, "It is a singular historic fact that as soon as Christianity became popular in any nation in the past, the tenets and policies of the most numerous sect were incorporated into the organic law of the land."

If America is not the one lone exception of history, we are nearing a danger zone.

THE RISEN CHRIST

Jesus Christ, who died for our sins and rose for our justification, has conquered death and hell on our behalf. By sin came death (Rom. 5:12), and "the sting of death is sin" (1 Cor. 15:56). But when we "behold the Lamb of God, which taketh away the sin of the world" (John 1:29), we see that where sin abounded, grace hath so much the more abounded; and that though for ages past sin hath reigned unto death, yet grace shall reign "through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:14-21.

"Now is Christ risen from the dead." He has conquered him who conquered all mankind. He has burst his chains, and spoiled his power, and torn his dungeon gates asunder. Now Christ can save as well as pardon. Death no longer closes the circle of mortal vision, or bounds the horizon of human hope. There is a rift in the cloud. Death cannot separate us from the love of God. He no longer holds the keys to his own prison; and where he once chained his helpless captives, Jesus lays His little ones to sleep.

"When I was young I used to think it was thunder that killed men, but as I grew older, I found it was lightning. So I resolved to thunder less, and lighten more."

"Lord, help me to take fewer things into my hands, and to do them well."

"Nothing will supply the want of sunshine or peaches."

UNCLE EBEN EXPLAINS

Parson Brown Puts a Bug in John's Ear, But Uncle Eben Gets It Out.

"Un'erstand, Eben, I ain't got no kick comin' myself; but Parson Brown down yere at the Union Church says to me ya can't tell anyway which day to keep, 'cause time's ben lost. The smartest men we got now don' know when the earth was made, an' ther mixed up a little on other days. He was tellin' me all about it t'other day when I asked 'im. Seems ev'ry king an' emp'rор started the year one when he begin to run things, an' some of 'em didn't keep good count o' the time they set on the throne; an' there was overlappin', an' a lot o' other hap'nin' to mix things up. So who kin tell which day's the seventh day now, with all that goin' on back there? An' I reckon the parson's 'bout right. I reckon he is, Eben."

Business was slack, and the afternoon was hot. Uncle Eben had come over to chat a little, and they sat with their chairs tilted at a dangerous but comfortable angle against the store front. Eben chewed long and meditatively on a broom straw before he said anything. It wasn't that he didn't have anything to say, for he was sure of his ground; but here was a man who was much swayed by what others said, and was just beginning to think for himself in matters of Bible truth. In what spirit and just how should this sally be met?

The grocer misunderstood the delay; so he rose as if the question were settled, and triumphantly kicked a banana peel off the sidewalk into the gutter.

"Well—"

"John," said Uncle Eben, "if the seventh day is lost, then the first day is too. If the Sabbath day is lost, are you sure Sunday wasn't, too?"

"But Sunday keepin' commenced at Christ's time, Eben; an' sence then, we're shore of the count. You said the seventh-day Sabbath started at creation, an' it's between creation an' Christ that time was lost in the mix-up. Besides, Sunday keep-

in's mighty convenient, 'cause ev'rybody keeps it."

"Convenient!" ejaculated the old man, taking up the last point. "Do you mean to say that a man's religion is to be decided by his convenience? That's the heathen way, John, but not the Christian. A heathen takes what he wants to do, makes a god of it, and then worships his god by doin' his own pleasure. And if he finds his religion ain't a convenience any more, he changes his religion. If you let it go that way, you'll find a good many strange things done for convenience. Why not work ev'ry day in the week when you got a big job on hand, and then when business is poor, keep all the lost Sabbaths at once? Convenient, that!"

"Besides, ev'rybody don't keep Sunday. One seventh of the people of this world keep Friday; and the biggest part of the rest of 'em keep any day but Sunday. Isaiah, in the last chapter of his book, says that in heaven, they're goin' to keep the Old Testament Sabbath, and so I judge the angels keep it now. No, John, Sunday ain't a popular sabbath, take it the world around and the universe through—though it used to be a popular holiday for worshiping the sun in the old times, and that's why it's called Sunday."

So far Uncle Eben was maneuvering; but now his chair came down on all fours with a thump that made the grocer feign a dodge and laugh.

"Now looky here, John; let's take this thing you bring up and look at it from all six sides. First, ain't this so,—that lost time as far as the years is concerned, and the fact that we don't know just how many years ago the world was created, has got nothin' to do with the week? Weeks and days don't fit even into months and years anyway. A man could ferget all about how old he is, and yet keep the days of the week straight.

"But we'll say, for the sake of another side of the question, that 'way back there in the twilight of history, they did ferget just which day of the week was the Sabbath. But now come down to Moses' time. He lived about twenty-five hundred years this side of creation, and

we have pretty sure history about that time.

"You remember your old Sunday school story about the manna. God told Moses He was going to send manna from heaven the six workin' days of the week, but on the seventh, or Sabbath day, He wouldn't send any. He said the sixth day's manna would keep over the seventh day; but on any other day it wouldn't keep over. But it seems the people tried to keep the manna overnight, and it spoiled. That wasn't so bad; but a whole lot of 'em didn't gather enough on the sixth day for two days, and they went out on the Sabbath day to gather, and there wasn't none to be found. And I suppose their fast that day did 'em good.

"But notice what God said to the people, John; He said, '**How long** refuse ye to keep My commandments and My laws?' You can see it must have been the Sabbath law He was talkin' about, for it was the Sabbath question that was up. And His '**How long**' showed they'd been breakin' it a long time. But God wouldn't be just if He expected them to keep a law they didn't know nothin' about. So they must a known the Sabbath law, and just what day of the week was the Sabbath, fifteen hundred years before Christ; for God pointed it out to them in that manna proposition. And when they didn't keep it, God condemned 'em justly.

"So the Sabbath wasn't first known when the Ten Commandments was given on Sinai, 'cause this happened before they reached Sinai. The Sabbath was made at creation, just as Moses tells us in Genesis; and that was before there was any Israelites, or Jews. Christ said, in Mark 2:27, it was made for **man**; and that doesn't mean the Jew alone, but everybody.

"But now here's the main point, neighbor: If the day of the Sabbath was lost before that time, it was surely found then. God found it for the people, and surely He must have known what day was the Sabbath. Fifty-two times in the year for forty years the great Provider worked a double wonder; for that many times, the manna kept over the sixth night, and none came on the seventh day.

There was over a million people in Israel then, and a whole new generation of children grew up durin' them forty years. Don't you think they'd have it impressed upon 'em which day was the Sabbath, even if they never knew before? Wouldn't that set 'em right, John? What say?"

"It shore would, Eben, it shore would."

"Well, there is about ten million of these same people scattered all over the face of God's footstool today,—Chinese Jews, Indian Jews, Russian Jews, every kind of Jew; and, John, what day does every last one of em k'eepl if they keep any day at all?"

"Sataday, Eben;" and the grocer hung his head in deep thought. "But what the Jews got to do with it, uncle? We're talkin' 'bout the Christian Sabbath."

"The Jews hain't got anything to do with Christianity; but their custom today makes sure the day of the Sabbath that was given to man at creation and that he was told to keep at Mount Sinai; that's all."

The grocer bit into an apple and looked long and earnestly down the street at a little girl playing with her doll on the curb. But he didn't see her, nor did he chew his apple.

"Mighty queer," he said.

Uncle Eben hesitated a minute, then went on:

"But, John, leavin' the Jews out of it, and supposin' that the whole ten million of 'em in all parts of the world all went to sleep together on exactly the same day, and lost count—for that would be necessary if they lost a day—yet there was another time when God set the world right on the day of the Sabbath, if it needed settin' right."

Uncle Eben pulled a worn Bible out of his pocket, and read from Luke 23:53 to 24:3:

"And he [Joseph of Arimathaea] took it [the body of Jesus] 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. And they entered in, and found not the body of the Lord Jesus."

"From this, John, you can plainly see that Christ was crucified and buried the day before the Sabbath—the 'preparation day.' The women kept the Sabbath the next day; and I'm so glad Luke put in 'accordin' to the commandment,' so we'd know what Sabbath. Then the next day, which it says is the first day of the week, they went to the tomb and found Christ risen. So He rose on the first day of the week.

"Now this gives us the Sabbath day bounded on both sides. If we get the bound'ries of a thing, we can tell where it is. You know that's the way you used to do in school when you studied geography. Now answer me this: On what day of the week was Christ crucified? On what day do all Christians agree Christ was buried?"

"Friday, Eben; Good Friday, they call it."

"Right; and that's the day before the Sabbath. Then what day of the week did Christ rise on?"

"Why, Sunday, of course. That's why the parson says they keep Sunday, 'cause Christ raised on that day."

"Yes; but Luke says the day between Friday and Sunday is the Sabbath 'according to the commandment.' And what day's that?"

"Sataday, Eben; I reckon yer right; I reckon yer right."

"So, John, God gave the seventh-day Sabbath as good a start at Christ's time as Sunday got, at least; and if Sunday can't be lost this side of Christ, neither can the Sabbath."

"I swan, yer right; but what do folks go on callin' Sunday the Sabbath fer then? Why don't they call it somethin' else?"

"Some call it the Lord's day."

"But what do they call it the Lord's day fer, when it ain't any

more the Lord's day than Monday is?"

"I don' know," said Uncle Eben, as he rose and measured the height of the sun with his eye; "ask them."

If there is one lesson that the history of the past teaches, it is that a religio-political Christianity is predestined to have its glory eclipsed with shame and bitter humiliation. Just now the Greek Catholic Church of Russia and the Roman Catholic Church of old Mexico are reaping a harvest of retribution at the hands of the civil authorities, because these religious organizations played "fast and loose" with politics and with tyrants, and sought their own advancement by means of carnal weapons to the injury and detriment of their opponents and the common weal.

It is a singular historic fact that as soon as Christianity became popular in any nation in the past, the tenets and policies of the most numerous sect were incorporated into the organic law of the land. It seems that neither the Catholic Church nor the Protestant churches as a whole have profited by the mistakes of the past. Today both are federating and combining for the sake of obtaining prestige with the civil authorities, and for the purpose of bringing pressure to bear upon legislative bodies, that these may be forced to listen to the voice of the church in her demands for religious legislation. But such a union of religion with the civil government is incompatible with the teachings of the New Testament. This formerly universal custom of uniting the church and the state in so-called Christian nations, was not an outgrowth of true Christianity, but a practice borrowed from pagan nations, whose prevailing religions were always fostered by the civil governments.

The State a Cat's-Paw for the Church.

In pagan Rome, "the Roman emperor was the supreme pontiff (Pontifex Maximum), the gods were national, and the priests were servants of the state." During the papal supremacy in the Roman empire, this order was changed, and the civil officers were subordinated to the authority of the ecclesi-

astical officers. The papal hierarchy laid claim to absolute power in heaven, on earth, and in hell, over the souls and bodies of all mankind. The spiritual officers assumed the right of coercion in religious, moral, and civil matters; the right of restraining and forbidding the exercise of individual reason and judgment, as a mortal sin against both church and state. They claimed for themselves the sole right to interpret and enforce the doctrines of Scripture; the right to govern human thought, human speech, human liberty in all things, in private as well as in public; and the secular arm was called to do the bidding of the hierarchy as a means of compulsion or subjugation.

The Fatal Error of the Reformers.

The kingdoms of Europe for many centuries were thus dominated by a religious autocracy. The churchmen were the politicians, the rulers, the administrators, the judges of the courts, and even the generals of the armies in the wars of extermination against the heretics. They arrogated to themselves the absolute control of every avenue of human experience and development; no island or continent could be discovered without the hierarchy's laying claim to it and demanding submission and revenue; no scientific theory could be advanced or discussed contrary to the creed of the church or the *ex cathedra* pronouncements; no general knowledge could be diffused for the edification and enlightenment of the common people, without the permission of the superior officers of the established church.

In short, the legal church became the sole interpreter of divine revelation, and the judge of all the concerns and relations of life between God and man and between man and man; and consequently the jealous guardian and defender, not of human rights only, but also of religious and civil despotism. This arrogance of superior claim and of absolutism in the administration of supreme power and authority, provoked a great controversy, which ultimately broke out into open conflict, resulting in a great victory for the cause of liberty for the individual conscience and for human rights. The marvel

of all marvels is that this bitter and costly conflict between ecclesiastical power and human liberty failed to teach a lasting lesson to the victors in the cause of freedom.

After the peoples and rulers had successfully revolted, thro' the Reformation movement, against the usurpations and some of the glaring corruptions of the see of Rome, the Reformers committed the fatal error of forming alliances between the Protestant churches and political governments. They protested against Rome's alliance with civil government, and then substituted their own Protestant domination in lieu of the papal lordship. They believed that the civil rulers were morally and divinely bound to prescribe religious belief and worship, and to exact conformity thereto, provided it was the true religion, which could be none other than their own creed. Christian Protestant princes must defend and enforce religion with the secular arm, and establish a state church and worship, or Christianity would be insecure.

A few had clear enough vision to detect the fatal error, and sufficient courage to raise their voices in protest against this unholy union. They declared boldly that "spiritual dominion rested solely on grace and truth." But their voices were soon hushed; the religio-political element gained the ascendancy; and to this day, every Protestant country in Europe has a legally established religion. Again and again has it been redemonstrated that such a union is always to a country's detriment, not to its glory. A state religion is rightly named; it is not God's religion. A union of church and state has been a detriment both to the church and to the state.

Where England Went Astray.

When Henry VIII, who, because of his zeal for the Church of Rome, had obtained the title of Defender of the Faith, came to an open rupture with the court of Rome, the English Parliament immediately declared him the head of the Church of England. The object sought was to bestow upon their civil sovereign the same power and authority the Pope of Rome had for so many centuries arrogated to

himself. It was not to vindicate true principles, but to strike a blow at Rome. Liberty, truth, and right principles were sacrificed for the sake of political expediency. The Act of 25 Henry VIII (1534) secured the submission of the clergy, and centered in the throne the whole power of ecclesiastical legislation, and henceforth made the king of England the supreme head of the church; as Gladstone says, "enacted the royal headship;" "verging closely," as said the bishop of Chester, "on the undefined supremacy assumed by and henceforth denied to the Pope."

The Act of 13 Elizabeth (1571) formulated and settled the religious belief of the Church of England by imposing the "Thirty-nine Articles" as its legally authorized and required form of faith. The Act of Uniformity of Charles II (1662) resettled the legal form of worship in the Church of England, which substantially has remained the same to the present day. Green, in his "Short History," says, "From that time to this the church has been unable to meet the varying spiritual needs of its adherents by any modification of its government or its worship." The church establishment of England assumed that the state had the prerogative not only to protect but to promulgate what it deemed religious truth, and to punish and suppress religious error.

Every Citizen a Member of the Church.

The national religio-political establishment adopted the old fiction that every citizen of the state was also a member of the established church, and consequently all citizens, irrespective of divergent belief, were subject to the religious and financial obligations of the state church. The London Times of October 9, 1876, said, "The fact is that all Englishmen are by law members of the church." Under this delusive doctrine, the state exacts recognition and contribution from those who claim the right to be separate and independent of the legal religion, and places the dissenter uniformly in a condition of comparative subjection and of decided inferiority, because it penalizes his faith, and "puts a mark upon him of ex-

pressed and implied degradation."

In 1664, a law was enacted for "the suppression of seditious conventicles, which inflicted on all persons, over sixteen years of age, present at any religious meeting of five or more persons in any other manner than is allowed by the practice of the Church of England, a penalty of three months imprisonment for the first offense, of six months for the second, and seven years transportation for the third. If the offender returned, he was doomed to death. This act was rigidly enforced, and filled the jails with ministers and laity."

It was this act which sent Bunyan and William Penn to prison. But this Conventicle Act did not satisfy the bigoted and intolerant spirit of cruel oppression on the part of the clergy of the established church. In 1665, all persons in holy orders who had not subscribed to the Act of Uniformity were required to take an oath that it was never lawful, under any circumstances, to take up arms against the king, or to make any attempt to alter the government of church and state. Those who refused to take this oath were prohibited from teaching in schools, and from coming within five miles of any city, corporate town, or borough sending members to Parliament.

Protestants as Intolerant as the Papists.

Then followed the Test Act (1673) enforcing upon all persons holding public office a declaration against transubstantiation, and imposing the legal obligation of receiving the Lord's Supper within three months after acceptance of a public office. Only those who have read the history of the bloody persecution of that era have the faintest conception of the terrible hardships and excruciating sufferings inflicted upon dissenters and non-conformists in those days. The bigotry, the intolerance, and the malignant ingenuity of this "Protestant" regime could hardly be excelled even by the papists when they were in supreme power. The established religion was enforced with merciless rigor; and for violating or refusing to conform to some of these religious exactions enforced by civil

statutes, John Bunyan was imprisoned twelve years in Bedford jail, and William Penn was imprisoned without a trial by his peers for preaching the gospel.

The Entering Wedge of Persecution.

The union of church and state started in 321 A. D., when Constantine the Great enacted the first Sunday law. This opened the door for a flood of religious legislation which followed in its wake, and all subsequent religious legislation was always justified by this precedent of Constantine's first Sunday law. There was no stopping place until every belief of the established religion was legislated into law and enforced by the state upon all nonconformists. The blood of a hundred million martyrs cries out from the soil of Europe that God should avenge them for the dying testimony they have borne to the truth.

The American colonies imbibed the intolerant spirit of the mother country. They established their worship by law, and compelled all to conform to their religious tenets, to attend divine service on Sunday, and to support the clergy whether they accepted their teachings or not. They shamefully persecuted the Quakers, the Baptists, and every other dissenting sect, simply because they were in the minority. The puritanical Sunday laws of Charles II were enforced upon all alike, with Pharisaical exactness, even to the death penalty. Some of these medieval Roman, English, and Puritan relics of religious legislation are still shackled upon our consciences in some of the states in the Union, irrespective of individual faith in the matter.

Honored and much respected citizens of the United States are being persecuted in some states where drastic Sunday laws are enforced upon those who observe as holy time another day than Sunday. Religious organizations are clamoring as loudly as ever, in our legislative halls, for the enactment of religious measures and still more stringent Sunday laws. It is high time that strong voices of protest be raised against ecclesiastical encroachments upon our free institutions and the honest conscience of the individual. The church should

heed the warning voice of history and stay out of polities. A complete divorce of religious establishments from the state is in harmony with Christ's teachings, and is the only sure basis for peace and prosperity. Let us keep the church and the state forever separate, that truth, justice, and liberty may prevail.

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THE FALSE HOPE OF A SECOND PROBATION

(Continued.)

Such teaching utterly ignores the power of the gospel of our Lord and Saviour. The gospel of Christ is able to give a man the victory over sin. It changes the corrupt passions of the heart. Noah was a righteous man even in the degenerate time in which he lived. Lot also walked with God in the midst of Sodom. This will ever stand as a proof that the inhabitants of Sodom had the opportunity to be saved. Only when men have lost sight of the power of the gospel, will they claim that in order to attain unto holiness it is necessary to remove temptation. Those who enjoy the bliss of the eternal ages will be those who have come up out of great tribulation, and perfected holiness in the midst of temptation.

A Delusive Hope.

We are told that in the millennial age opportunities will be "favorable" for holy living. But read this:

"When men come to life in the next age, they will come with the same characters and tastes and desires they had in this life. 'In the place where the tree fall-eth, there it shall be.' Eccl. 11: 3. That means that no change will have taken place in men while they are dead. And when

they come to life, they will attempt to live as they did before; liars and thieves will still be inclined to lie and steal, but they will find a new power in control; no policemen, no magistrates, no judges as we have them at present, no jails, and yet they will be punished by an invisible power, which they will strive in vain to resist."—"Millenial Hope and Prospects," page 6.

"Favorable opportunity" indeed! The wicked, we are told (and this is doubtless true), will come forth from the tomb with the same wicked desires which controlled them when living. Picture this terrible scene if you are able. The long-lived giants who defiled the earth so dreadfully before the flood are all to live here again. Then the Sodomites, whose evil deeds have been a synonym for sin from their time till the present, are all to live again on the earth; the Amalekites, Canaanites, Jezebel and all the prophets of Baal, with the entire heathen population who have lived since the fall of man; the crucifiers of Jesus, and all the persecutors of the church who have lived since Calvary; all the murderers, harlots, and drunkards, and those monsters of cruelty whose inhuman deeds, perpetrated during the Dark Ages in the name of Christianity, would have made savages shudder,—all these multiplied millions of rebels against the government of heaven are to LIVE here during the millenial age, and to have the same "desires" as before. And this is to constitute the "favorable opportunity" for sinners to repent! What folly!

But we are told that there is to be a "new power in control," which this wicked host will "strive in vain to resist." What "new power" is this that is to be in control? There is no power in the universe stronger than the power of the gospel. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. What agency is there then which is more potent than this to save souls? To men now the Lord says, "Behold, I have given you power . . . over all the power of the enemy." Luke 10:19.

To souls now, who are struggling to overcome the dark passions of sin, our Lord says, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. Thank the Lord, there is a power now before which the powers of sin must yield. The believer allies himself to a power which the hosts of darkness can not overcome. We do not have to look forward to some "millenial age" for a power to overcome sin. That power is here. The Holy Spirit has come, and through this agency the Lord is able to save to the "uttermost," and those who disregard its powerful entreaties in this life will have no opportunity to be saved in a future age.

The fact that all are not saved is no evidence that the gospel is not able to save all. It is an omnipotent power, but the Lord cannot force salvation upon men; for righteousness in its very nature is of choice, and cannot be of compulsion. He has given to all the freedom of choice, without which there could be no such thing as development of moral character. To angels was given this power. Some of them chose to rebel, and fell from their first estate. Adam was left free to choose. Through all the ages God has been pleading with men to "choose life." And there will never come a time when some power unto righteousness will seize hold of men, which they will "strive in vain to resist." This is no part of the plan of God. He draws all, but he compels none. The Spirit strives with all now, and those who resist it shut themselves away from life. They can yield and be saved, or resist and be lost.

The Broad Way.

The Scriptures clearly teach that those who are finally saved will be only a few compared to the number who will be lost. "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." Matt. 7:13, 14. This is the teaching of the Scriptures throughout. "Millenial Dawn," however, teaches just the oppo-

site. I quote:—

"While the special hope of the gospel age is so surpassingly glorious, and the way to it is correspondingly difficult—narrow—so that few find it, and obtain the great prize at its end, the new order of things in the age to come is to be entirely different. As a different hope is held out, also a different way leads to it."

— "Plan of the Ages," Vol. V, page 215.

In another work we find this:

"Now, then, Jesus having died, and thus having paid man's penalty for sin, every man will live again, and every human being will be brought to a knowledge of the truth, and will be restored to perfection—perfection such as Adam had before he sinned. And when so restored to perfection, each one will be on trial for everlasting life, just as Adam was, but with this difference; viz., that each restored man will have that which Adam did not have, and that is a full knowledge of and experience with the awful results of sin."—"Millenial Hopes and Prospects," page 4.

It is difficult to see how universal salvation could be more fully taught than this. If all sinners are to be restored to the perfection of Adam before the fall, what more is necessary to salvation? This makes the road to eternal life **wide** instead of **narrow**. However, after all this some, they admit, will be lost:

"Some one may say, You are a Universalist! But no, we are not Universalists. We believe in a universal opportunity for all men to be saved, but we not believe that all men will be saved to everlasting life, for the Bible clearly shows, as we think, that even under the favorable opportunities and surroundings of the millenial age, some will persist in sin, and will go into the second death."—Id., page 5.

According to this writer "every human being" is to be brought to "perfection such as Adam had before he sinned." Certainly this is a condition of absolute sinlessness. Yet some are to "persist in sin," and die the second death. But how can this be? Do they fall and lose their Adamic perfection? It would seem that in order to have two trials, or two probations, two falls are necessary. Why, then,

stop with two falls? Why not continue throughout eternity with "falls," and "probations"? Such teaching contradicts the Bible, and utterly subverts the gospel.

A "universal opportunity" for all men to be saved, forsooth! Every man has an opportunity now to be saved. Jesus stands at the door of every human heart, knocking for admission. "Behold, now (not in a millennial age) is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. "Today, if ye will hear his voice, harden not your hearts, as in the provocation." Heb. 3:7, 8. "Whosoever will (present tense), let him take the water of life freely." Rev. 22:17. All are bidden to come, and they can come now. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. Not a single soul is born into this world but feels the drawing influence of the Holy Spirit, and all will be saved who do not resist and reject that influence.

Ever since the fall of man, God has been doing all he could to save the children of Adam. He has left nothing undone which can be done to rescue the deluded captives of Satan from the snares of sin. He gave his Son, and in this gift emptied heaven of every treasure, that the claims of the broken law might be met, and man be lifted by grace up to the place whence he fell. The Holy Spirit and angels are doing all that can be done to save man, while leaving him free to choose. But the Lord compels no one to yield to Him.

With the utmost confidence the challenge is issued, "What could have been done more to my vineyard, that I have not done in it?" Isa. 5:4.

The grace of God which bringeth salvation has "appeared to all men." Titus 2:11. In the bosom of every human being there is some knowledge of right and wrong, for Jesus "lighteth every man that cometh into the world" (John 1:4,9), and if the man follows on, he will know the Lord. Light brings responsibility.

To be Continued

FAITH

Faith is the most constructive of thoughts.

Through faith more has been accomplished than through the agency of any other power.

Love of God, country, home, and man would die without faith's nourishment.

All civilized useful progressive institutions as governments, religious fraternities, and families, would sink into oblivion were it not for faith. Lives would be wrecked and ambitions unattained were it not for the workings of this "omnipotent," the most helpful power. I am thankful to God for the faith He has given me as a Free Seventh-day Adventist, to believe in Him and my fellow men. I pray that He will apply always faith in myself.

JOHN S. PRYCE.

A TERRIBLE APOSTASY

1. The Leadership of the Seventh-day Adventists have forsaken the Principles of the Third Angel's Message.

a. Because our people in Europe were forced to take up arms.

b. Because the Seventh-day Adventists leaders, as a whole, have not taken a definite stand, in teaching and practice, concerning the bearing of arms. Test., Vol. I, Pages 361-362.

c. Because of this indefinite stand our brethren were seduced to break the Sabbath.

d. Because the leaders have used the Holy Monies that were given to support the Gospel, to support the war, and led others to do the same.

d. Because the members that protested against the above apostasy were disfellowshipped by the leaders.

f. Because these members that protested against this apostasy were persecuted and arrested by the leaders of the Conference.

g. Because the leaders who brought this apostasy were justified by the General Conference.

h. Because the testimonies, especially concerning health reform, are disregarded both in teaching and practice.

i. Because our schools are not free from text books, as well as instructors, that undermine the

development of character.

k. Because our medical institutions have apostatized from the heaven sent principles for treating the sick, and have adopted principles which, according to law and testimony, are a curse.

l. Because the General Conference brethren have refused to consider various appeals concerning this apostasy, and gave no hearing to the delegates that represent the disfellowshipped Seventh-day Adventists, who have reorganized the work for a decided Reformation.

2. At this General Conference our leading brethren have completely separated themselves from us by refusing our appeal for a hearing, before the assembled delegates, concerning this apostasy.

Elder Daniels gave us their answer in the following words: "We could never let these questions come up before the whole delegation." Civic Auditorium San Francisco, Calif., May 24, 1922.

3. The time of a Reformation, concerning which Sister White has written, has come:

Sister White: "Unless there is a decided reformation among the people, of God, He will turn His face from them." Test. Vol. VIII; 146.

WHEN DOES DAY BEGIN?

By the term "day" in this article is to be understood one revolution of the earth, or the diurnal period of twenty-four hours. Different nations begin their days at different times. But of course the Bible must settle this, if we wish to be in harmony with the revealed will of God.

The Jews

"The day is reckoned from evening to evening—i. e., night and day." "Unlike the early Babylonians, whose day began with sunrise, the Jews began theirs with sunset."—"The Jewish Encyclopedia," articles "Day" and "Eve of Holidays."

In Genesis 1:5 we read that "the evening and the morning were the first day." "From even unto even, shall ye celebrate your sabbath." Lev. 23:32. He who had touched anything unclean should be unclean until even; he was to "wash his flesh

with water," and when the sun went down he should be clean. Lev. 22:6, 7. "At even, when the sun did set." Mark 1:32. These scriptures prove that the day begins in the evening and that the evening begins at sunset. Hence every day begins at sunset, and consequently every Sabbath of the Lord begins at sunset on what we call Friday evening and ends on the following evening at sunset.

Every hour of the Sabbath day is holy time, from sunset on Friday evening until sunset on the following Sabbath evening. Would we therefore observe the Sabbath sacredly and acceptably before God, then no unnecessary or secular work ought to be done during these holy hours.

Other Nations.

Prof. William Smith observes: "The commencement of the civil day varies in different nations. The Babylonians reckoned it from sunrise to sunset; the Umbrians from noon to noon; the Romans from midnight to midnight; and the Athenians and others from sunset to sunset."—"Law of Sunday," by James T. Ringgold, pp. 111, 112.

"The Mohammedan day is reckoned from sunset to sunset."—"Jewish and Mohammedan Calendars," by Burnaby, p. 380.

Midnight.

Since day is by so many computed from midnight to midnight, a further explanation may be in place.

"The first civil or statutory 'consecration' of Sunday, as the courts would say, was made by Constantine's edict. . . . And this edict consecrated, according to the Roman practice a period 'from midnight to midnight.'"—"Law of Sunday," by Ringgold, p. 112.

Now it follows that when the Roman Catholic Church adopted Sunday as a day of rest and worship instead of the Sabbath of the Lord, which began and ended at sunset, she also accepted the Roman method of beginning the day at midnight instead of at sunset. Hence she not only changed the Sabbath from the seventh day to the first day, but also the time of its beginning from sunset to midnight. (See Dan. 7:25.)—Walla Walla College, Wash.

THE SECRET OF PAUL'S GREATNESS

The apostle Paul, though a chosen vessel, was but a man—a man of like passions with others. With God there are no favorites, and Paul had received nothing from him that he is not willing to bestow upon others. The secret of his greatness is found in these words:

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." Phil. 1:20.

The apostle was not seeking for human applause. It was not the approval of men he sought, but their salvation.

A story is told of one Pousa, a Chinese potter, who was ordered to produce a great work for the emperor. He tried long and hard, but in vain. Finally, driven to despair, he threw himself into the furnace, and the effect of his self-immolation on the work then in the fire, was such that it came out the most beautiful piece of porcelain ever known.

So in the life of Paul. He put all there was of him into his work. Self disappeared, and Christ alone was seen. This immolation of self is the secret of his matchless power and greatness. Whether he lived or died mattered not to this chosen vessel of God, if only Christ was magnified.

To the church at Corinth he wrote, "I seek not yours, BUT YOU." 2 Cor. 12:14. It was not salary or ease or the filling of some office that was his supreme ambition, but the saving of those who were lost and ruined by sin. He did not measure his success by the applause he evoked or by the number of sermons he preached, but by the souls saved. These he counted his "joy and crown of rejoicing."

We too may be great in the same way in which this hero of the cross was great—in the sacrifice of our ambition, in the putting aside of self, in earnest devotion to God, and by reaching out a helping hand to those who are in temptation and need. Our opportunities are as great as were his, for heavy hearts are

all about us, and the time for the salvation of souls is growing short. Let our aim be that Christ shall be magnified in our lives, whether by life or by death.

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"ASLEEP IN JESUS, BLESSED SLEEP"

The light of coming life now gilds the headstones of our little graves. The dawn of the resurrection morning pours its splendor through the shattered portals of the tomb. We sorrow not as others who have no hope. The shriveled seeds that spring up in fragrant flowers above the graves of those we love, are types and prophecies of the new life that shall burst to blossom from the dust of death; and all the woes, and pains, and tears, and groans, and sighs, and partings, and afflictions that dim our eyes, and spoil our peace, and break our hearts, and blast our lives in this world, shall vanish forever when He "who hath abolished death, and hath brought life and immortality to light through the gospel," shall "appear the second time without sin unto salvation." 2 Tim. 1:10.

The giants of the race have been men of concentration, who have struck sledge-hammer blows in one place until they have accomplished their purpose. The successful men of today are men of one overwhelming idea. One unwavering aim, men of single and intense purpose.

The comet which visits our atmosphere but once in a thousand years is never a single second behind.

A conductor's watch is behind time, and a frightful railway collision occurs.

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"ASLEEP IN JESUS, BLESSED SLEEP"

The light of coming life now gilds the headstones of our little graves. The dawn of the resurrection morning pours its splendor through the shattered portals of the tomb. We sorrow not as others who have no hope. The shriveled seeds that spring up in fragrant flowers above the graves of those we love, are types and prophecies of the new life that shall burst to blossom from the dust of death; and all the woes, and pains, and tears, and groans, and sighs, and partings, and afflictions that dim our eyes, and spoil our peace, and break our hearts, and blast our lives in this world, shall vanish forever when He "who hath abolished death, and hath brought life and immortality to light through the gospel," shall "appear the second time without sin unto salvation." 2 Tim. 1:10.

The giants of the race have been men of concentration, who have struck sledge-hammer blows in one place until they have accomplished their purpose. The successful men of today are men of one overwhelming idea. One unwavering aim, men of single and intense purpose.

The comet which visits our atmosphere but once in a thousand years is never a single second behind.

A conductor's watch is behind time, and a frightful railway collision occurs.