

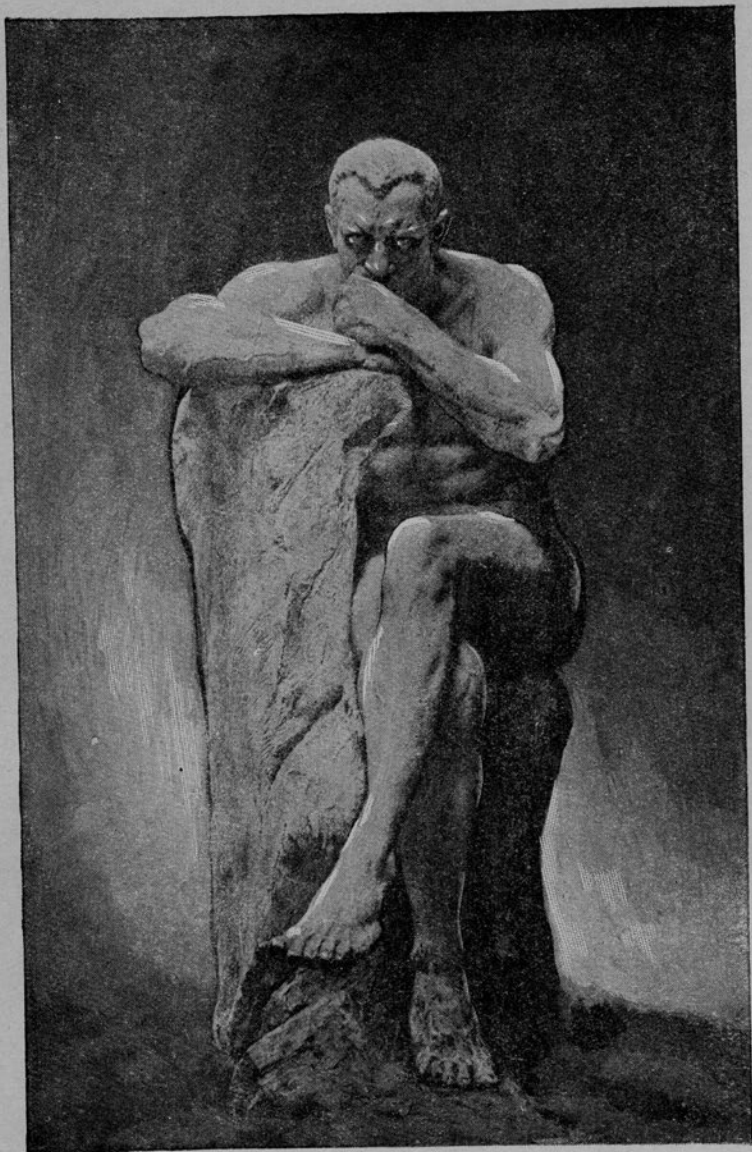
SATAN

An illustration of Satan as a winged figure. He has large, golden, feathered wings and is wearing a light blue tunic and a flowing red cape. He is standing on a dark, rocky ledge, looking upwards with a pained or desperate expression. His right hand is pressed against the rock. In the background, a city with a large domed building and other structures is visible under a yellowish, hazy sky. The overall style is reminiscent of early 20th-century pulp magazine covers.

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SATAN



Ever plotting

SATAN

His Origin, Work, and Destiny

BY

CARLYLE B. HAYNES

Author of "Our Lord's Return," "The Other Side of Death,"
"What Is Coming?" "Spiritualism versus Chris-
tianity," and "The Christian Sabbath."



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FOREWORD

It would be manifestly impossible for one to understand by witnessing one brief scene, the subtle plot of a drama. It is equally impossible for men, looking only at present developments, to understand the significance of the perplexing problems of the world. The darkness of uncertainty is illuminated by the light from the sacred Scriptures, God's revelation to men. The student of the Bible is furnished with a program, in which is recorded all the important acts and scenes of a great drama. The world is seen to be a stage upon which before the universe are being manifested the opposing characters of Christ, the rightful sovereign of the Creation, and Satan, a rebel who has sought for himself that exalted position.

The stage has been set for centuries. Kingdoms have risen and fallen. Great men have appeared, and after acting their brief part in the drama, have disappeared. The contending forces have surged back and forth. Many times the evil forces have seemed to triumph, and truth has seemed well nigh vanquished. But always, in some way, the right has conquered.

That portion of the Word of God that deals with this great conflict is far too little understood. There is brought to view the beginning of the great rebellion, before the appearance of man upon this earth. The wily leader is exposed, his motives and the methods of his attacks are revealed, also his desperate attempts for world control, and his final overthrow and the resulting triumph of everlasting righteousness.

A study of this little book will help to impress the reader with the reality of the struggle in which every one is a participant. Thoughtfully studied, it will enable him to understand the intensity of the controversy in these days, and will point the way to victory and a share in that glorious eternal kingdom where sin and evil are no more.

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Satan uses every element of destruction to show his hatred for God's creatures.



The adversary

CHAPTER I

SATAN IS A PERSONAL BEING

MEDIEVAL tradition and superstition is the source of the conception which has come down to us of Satan as a monster of horrid form and hideous expression, with an accompaniment of hoofs, horns, pitchfork, barbed tail, and breath of flames. This hobgoblin of the ignorant and superstitious has no reality in fact, no basis in the Scriptures, and is the source of derision on the part of intelligent and cultured people.

This very grotesque and absurd impression regarding Satan is in itself an evidence of the craft and guile of the deceiver. Such a caricature serves only to excite the mockery of the intelligent, and thus disarms suspicion, prevents vigilance, and leads men to disbelieve and deny the very existence of the devil.

When the world was finally aroused from the nightmare of papal superstition, and emerged from the dark ages, this farcical devil with horns and hoofs, smelling of sulphur, and spitting fire, was no longer calculated to frighten the people; and, discarding this absurdity, they were then prepared to go to the other extreme, and deny the existence of all unseen powers of evil. In this way they were led to become the prey and dupes of Satan.

So it can be plainly discerned that the entire devilism of the dark ages, with all its trumpery of horns, hoofs, pitchforks, gridirons, and imps that act as stokers of the furnaces of hell, is merely a device of the arch-deceiver himself, designed to deceive and delude people into a denial of his own existence, in order that men may thus be thrown off their guard and the more easily ensnared and deceived. This medieval devilism is utterly unknown to the Bible and Christianity.

Satan Transformed

These absurd views of a superstitious age we discard at once, and prepare ourselves to listen to the explicit statements of the Bible. And here in the Scriptures of truth Satan is set forth before us as one who is able to appear to men in a character which is the exact opposite of his true character. "Satan himself is transformed into an angel of light." 2 Cor. 11: 14.

By this instruction we are placed on our guard. Those who wish to shield themselves from the adversary of their souls in this age will be on the lookout for manifestations of his power,—not frightful, hideous, ludicrous, grotesque, but manifestations in which truth will be so insidiously interwoven with error, and grace, courtesy, purity, and wisdom so mixed with impurity, immorality, and the antics of demons as shall lull suspicion, quiet apprehension, and prepare souls to be deceived. In these things may be discerned the subtlety of the serpent and the skill and cunning of the deceiver; for we may be certain that Satan will carefully guard himself in these manifestations from revealing anything that will shock the senses or awaken prejudice.

The Ascendency of Satan

The closing period of the world's history is to be marked by the ascendency of Satan. This is plainly taught in the word of God. When the arch-rebel against the government of God knows that he has but a short time in which to work, he will work with all power, and signs, and lying wonders, insomuch that if it were possible the very elect would be deceived. The accumulated wisdom and knowledge of six thousand years' experience in leading the human family into sin is to be brought to bear by Satan on the last generation of the

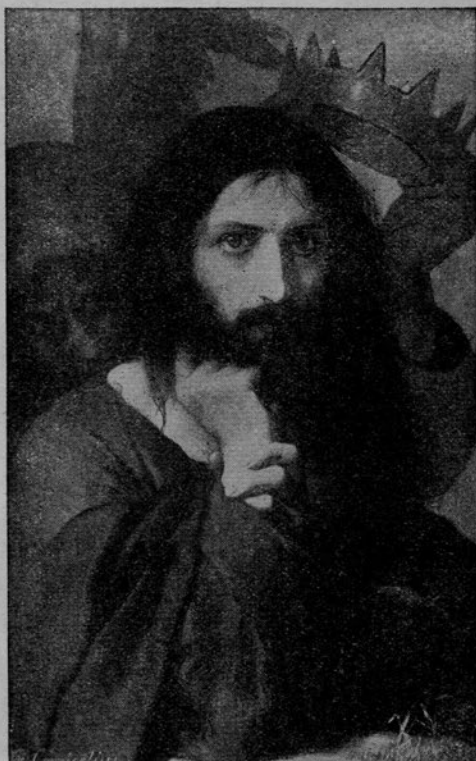
human race, and especially upon the church of the living God in the latter days.

These things being true, it is apparent that if the last generation is to escape from the wiles of the devil, it must have some knowledge of his work, of his origin, of his power, and of his personality. We shall have but little hope of escaping his devices if we are in any doubt about them. Above all other periods in the history of the work of God on earth, it is imperative at this present time that the church should be acquainted with the work of its great adversary.

The Personality of Satan

The tendency which has appeared in the church during recent years to discredit the doctrine of the personality of the devil, and the lightness with which the whole subject is looked at when it is considered at all, increases the danger of the present hour. Sermons upon the subject of Satan are very rare, and are received with incredulous smiles, as if the subject were one only for children and scarcely suitable for grown people.

But that this subject is one of



“The devil is seen as the personal tempter of our Lord.”



The victory over the temptation in the wilderness

most vital importance is evident from the fact that the character and work of the devil are constantly dwelt on in the Scriptures of truth, especially in the New Testament. At the very beginning of the work of Christ the devil is seen as the personal tempter of our Lord, and through all the gospels, epistles, and the Revelation, the careful reader is struck with the constant references to the personality, the origin, power, cruelty, malignity, and final doom of the "god of this world."

From the study of the numerous titles and names which are applied to him in the Bible, it is plain that Satan is a personal being. Thus he is called "the adversary" (1 Pet. 5:8), "the accuser of our brethren" (Rev. 12:10), "the angel of the bottomless pit" (Rev. 9:11), "Apollyon" (Rev. 9:11), "Beelzebub" (Matt. 12:24), "Belial" (2 Cor. 6:15), "the dragon" (Rev. 20:2), "the father" of lies" (John 8:44), "a liar" (John 8:44), "murderer" (John 8:44), "power of darkness" (Col. 1:13), "prince of this world" (John 14:30), "prince of the devils" (Matt. 12:24), "prince of the power of the air" (Eph. 2:2), "ruler of the darkness of this world" (Eph. 6:12), "the serpent" (2 Cor. 11:3), "the spirit that



An intruder in Eden

now worketh in the children of disobedience" (Eph. 2:2), "the tempter" (Matt. 4:3; 1 Thess. 3:5), "the god of this world" (2 Cor. 4:4), "unclean spirit" (Matt. 12:43), "the wicked one" (Matt. 13:19, 38), "the evil one" (Matt. 6:13).

The personality of Satan is still further set forth by those Bible references which represent the chief of the kingdom of evil as presumptuous (Job 1:6; Matt. 4:5, 6), proud (1 Tim. 3:6), powerful (Eph. 2:2; Eph. 6:12), wicked (1 John 3:12), malignant (Job 1:9; Job 2:4), subtle (Gen. 3:1; 2 Cor. 11:3), deceitful (2 Cor. 11:14; Eph. 6:11), fierce (Luke 8:29; 9:39, 42), cruel (1 Peter 5:8), always active in promoting evil (Job 1:7; 2:2).

In the Bible the work of Satan is compared to a fowler setting snares for the unwary (Ps. 91:3), to an enemy who in the darkness of the night sowed tares among the good seed of the field (Matt. 13:25, 39), to a wolf ravaging the flock (John 10:12), to a lion seeking to catch and devour its prey (1 Peter 5:8). Against his subtlety, his treachery, and his devilish insinuations we can guard ourselves only by constant watching and prayer (2 Cor. 2:11). Christ has commanded his people to resist uncompromisingly all his approaches and solicitations (1 Peter 5:9; James 4:7; Eph. 4:27).

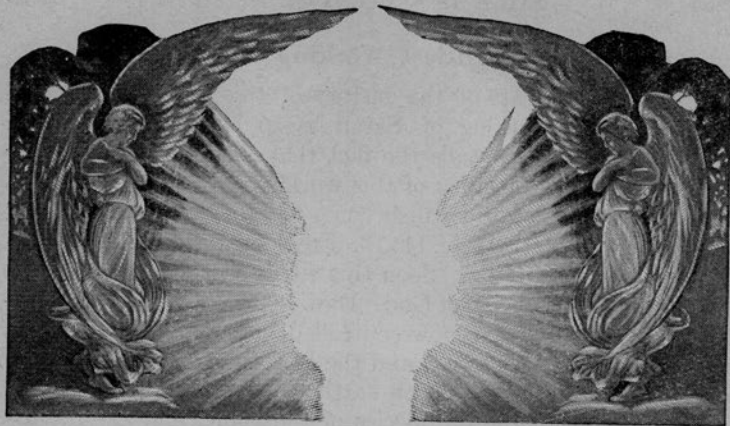
Through the Enemy's Country

From the teaching of the Holy Scriptures it is plain that the way of the Christian pilgrim who is journeying to reach the kingdom of God lies through the enemy's country, through the territory of "the god of this world." While the weary pilgrim has a mighty God to defend him, while he is safe in the keeping of the Good Shepherd, while he will be surely guided by the Spirit of Truth, yet the struggle with the enemy of his soul will be real and painful; he will find it necessary to sustain a prolonged and fiery ordeal, and a most severe conflict. The pilgrim believer will find his way safe only as he realizes that the sleepless and vigilant eye of a malignant and cruel enemy is following his every step, and that the accumulated subtlety and cunning of six thousand years of experience is constantly at work to draw him away from Christ, and he is thus made to realize his need of constant watching and prayer.

Satan's Mightiest Working in This Age

In the last years of the history of this present evil world the mightiest working of Satan is to be witnessed. The Bible most clearly reveals the fact that the time is very near at hand when the history of this world will be closed, and the kingdoms of this world will become the kingdom of our Lord and of his Christ. Rev. 11: 15. Ere long Satan is to be destroyed. Rev. 20: 9-14. Soon this whole world will enter into possession of the people of God. Dan. 7: 27. The whole government of this earth, as now controlled and managed by sinful men, is soon to pass away, and the history of Satan's rebellion and his usurped dominion on earth will before long be ended. The unfolding of the prophecies of the Bible, and the rapidly fulfilling signs of the times, very plainly reveal that the end of this age is very near.

From his knowledge of the Scriptures, and from what he sees of the maturing plans of God, Satan plainly perceives that the time of his overthrow can not be long delayed. A short time only remains for him, and hence he will make a special effort to keep the whole world under his power. He knows that Christ will not come without some signal display of power and glory, hence Satan is determined that he also will manifest his power to the world, with the design of having his false miracles attributed to the miracle-working power of God.



Lucifer was one of the covering cherubim.

CHAPTER II

LUCIFER IN HEAVEN

SATAN once dwelt at the court of Jehovah, where his name was Lucifer. Created by the Maker of all, he was one of the most glorious and beautiful beings among the angelic hosts, and was honored and loved as a leader of great multitudes of the angels of God. Exalted by his Maker to a position of great prominence and influence, he was able to lead many of the angels astray when sin found an entrance into his heart and mind.

God did not create the devil. He created a beautiful and holy angel, and designed and made it possible for him so to continue. But it is possible for such a being, as illustrated in the fall of man, to lapse into a state of sin; yes, even to change his nature until it becomes essentially sinful. Thus we have the record that God made man at the first "upright" (Gen. 1:27; Eccl. 7:29), but later not only his nature but also "the imagination of the thoughts of his heart" became "only evil." Gen. 6:5; 8:21; Ps. 53:1-3.

Thus, too, the angels, that higher order of created intelligences than man (Ps. 8:4, 5), were created in a pure and sinless condition. But they did not all retain this condition,

for we have the record that certain of the angels "kept not their first estate, but left their own habitation." Jude 6. They had all at one time been among "the elect angels" (1 Tim. 5:21), but now the Bible divides the angels into two classes,— "the elect," and those "that left their own habitation." Of these latter Peter says that "God spared not the angels that sinned." 2 Peter 2:4.

From these Scriptures we obtain three important facts. First, certain angels who were originally pure and holy fell into sin. Second, these fallen angels by this apostasy lost their standing with God. Third, in addition to this they came under God's heavy displeasure, for he "delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

God Did Not Create Sin

In none of these cases did God compel his creatures to sin. He did not create sin-



"He was probably one of the leaders of the angelic choir of heaven."

ners. He did not create sin. He created pure and holy beings, and they yielded themselves as servants to sin.

That Lucifer's first abode was in heaven is taught very plainly in the Scriptures. This could be gathered from the words of Christ, "Your father the devil . . . abode not in the truth." John 8:44. Thus there was a time when Satan was in the truth, and in the abode of truth. Where this abode of truth is will be seen from the further words of Christ, "I beheld Satan, as lightning, fall from heaven." Luke 10:18.

Recognizing that the animating spirit in ancient Babylon as also in modern Babylon, was, and is, that of the father of evil, the devil, this being is addressed in the book of Isaiah and his origin spoken of as follows:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" Isa. 14:12.

The original home of Satan is also spoken of in the New Testament in the following words:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan." Rev. 12:7-9.

From this passage it is evident that the "place" of the devil was once "in heaven," but that the time came when it was no longer there.

Lucifer a Mighty Angel

Lucifer was one of the great princes of the kingdom of God in heaven before his fall, holding a position under Jehovah, the Creator, which made him a leader of a great host of angels. He was a bright, glorious being. The marginal reading for "Lucifer" in Isaiah 14:12 is "day-star." Under the figure of the king of Tyre, a description of Lucifer is given by Ezekiel. Here God addresses this fallen being, and says: "Thou sealest up the sum, full of wisdom, and perfect in beauty." Eze. 28:12.

Lucifer was one of the wisest of all the creatures of heaven. Concerning the splendor and glory conferred upon him by the Creator, we have the record:

"Thou hast been in Eden the garden of God; every precious stone was

thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." Eze. 28: 13.

He was resplendent, therefore, not only in the beauty of his person, but also in that beauty and glory by which he was covered and surrounded in the exalted position which he held by the gift of his Maker.

He was probably one of the leaders, if not *the* leader, of the great angelic choir of heaven, for he was a talented singer. The record is:

"The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." Eze. 28: 13.

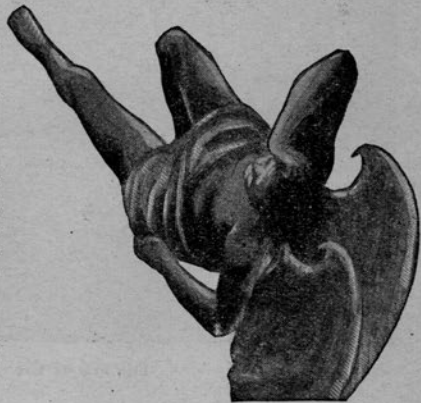
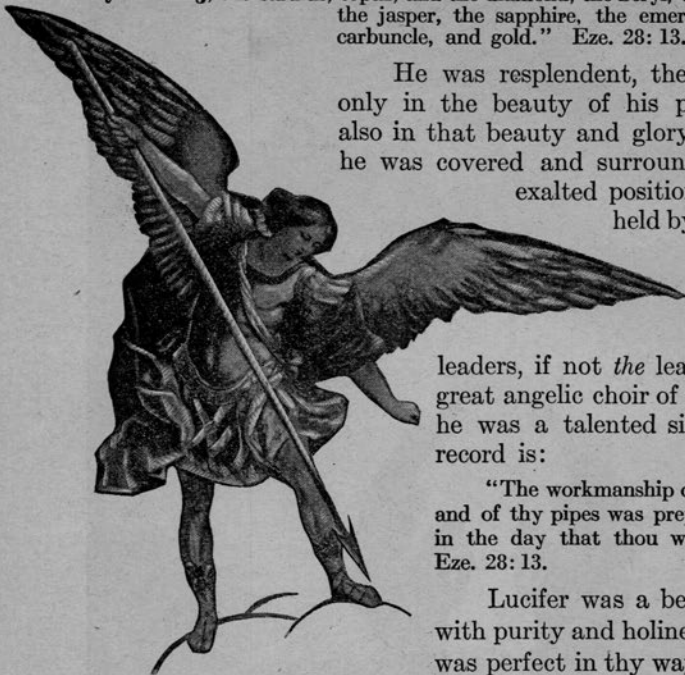
Lucifer was a being clothed with purity and holiness. "Thou was perfect in thy ways from the day that thou wast created." Eze. 28: 15.

The Anointed Cherub

Concerning the exalted station in which he was placed by his Creator we are not left in darkness.

"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." Eze. 28: 14.

God dwells in heaven, "sitting upon a throne, high and lifted up," in the great heavenly temple. Isa. 6: 1.





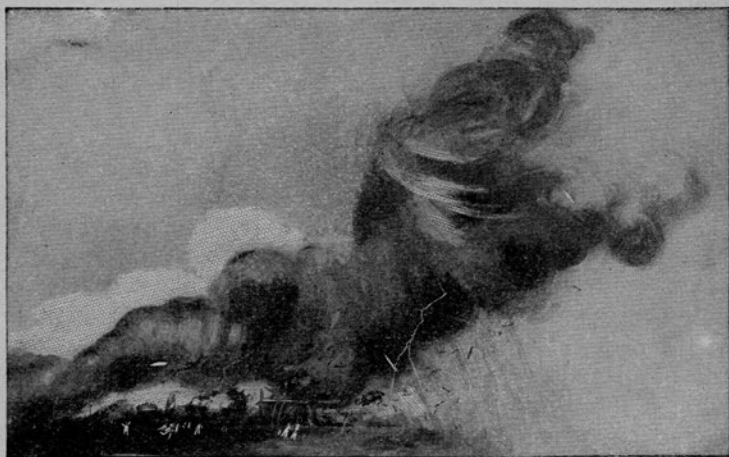
The ark of the covenant

He is surrounded by "an innumerable company of angels," "ten thousand times ten thousand, and thousands of thousands." Heb. 12:22; Rev. 5:11. When God gave instruction to Moses to build a dwelling place for him upon the earth, he had everything in the earthly tabernacle made "after the pattern" which he showed to Moses "in the mount." Ex. 25:9, 40. That is, Moses was given a glimpse of the heavenly temple in which God dwells, and instructed to take it as a model for the building of the earthly tabernacle.

In this earthly tabernacle there was a miniature representation of the throne of God in the heavens, fashioned after the pattern which Moses had seen. This was called the "ark of the covenant." A description of how this ark was made is given in the book of Exodus. Chap. 25:10-22. It was a hollow chest, overlaid with gold, and having a cover made of solid gold which was called the mercy seat.

On either side of this mercy seat, and wrought of the same piece of gold with it, were the figures of two angels, or cherubs.

"And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. . . . And



He delights in storms and destruction.

there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Ex. 25:20-22.

This was a miniature of the throne of the Most High in the heavens. Of this throne in heaven, the Lord says:

"The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved." Ps. 99:1.

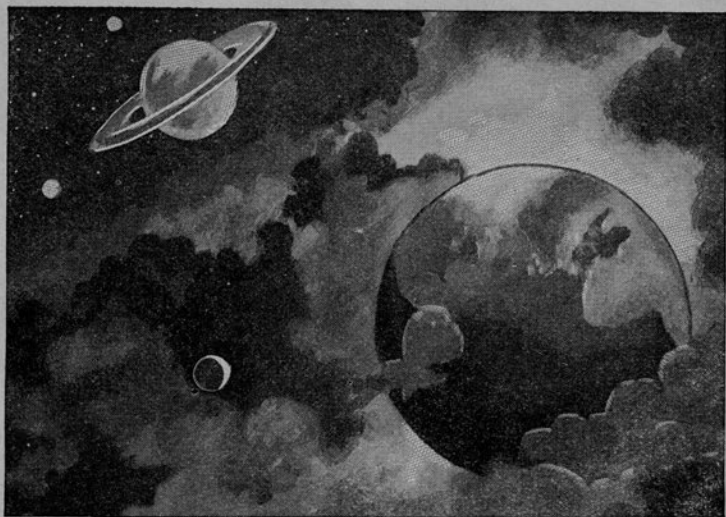
Recalling the expression in Ezekiel, "Thou art the anointed cherub that covereth," and keeping in mind this explanation of the throne of God, we can understand better the exalted position which Lucifer occupied at the court of the King of kings. He was one of the most exalted creatures there, and wielded power less in degree only to that of God and his only begotten Son. A great host of angels looked to him for leadership. His influence was wide, his power was great, honored as he was by the One whom all created intelligent creatures delighted to honor and serve and obey.

What a peaceful and beautiful scene it all presents—the government and dominion of the God of heaven, whose kingdom ruleth over all! Throughout its boundless domain there was nothing to mar or make afraid. In peace and contentment, and in absolute purity, dwelt the creatures who had been brought into existence by the creative power of God. Sin had not laid its blighting hand on any part of this widespread dominion. Disease and sickness were unknown. Pain and sorrow and death had never been felt by any of the inhabitants of that great kingdom. Love for God and for each other reigned supreme in every heart, and unutterable joy filled every breast, as all united in worship of their Maker. Winged their way out into the vastness of unmeasured space, they were privileged to visit the inhabitants of other worlds. And in the city of the Great King, bowing their heads in reverent adoration of the Lord of all worlds, they united their magnificent voices in far-sounding praise under the leadership of the majestic Lucifer. Privileged to eat of the fruit of the tree of life and drink of the water of the river of life, they were without fear of death, and looked forward to a never-ending existence. No thought of sin or death marred their happiness. Their hearts were filled with joy and peace as they basked

in the smiles of their loving and all-powerful Father. Such was the abode of Lucifer before sin entered his heart and took possession of his life.



Lucifer the covering cherub.



CHAPTER III

THE EXTENT OF THE KINGDOM OF GOD

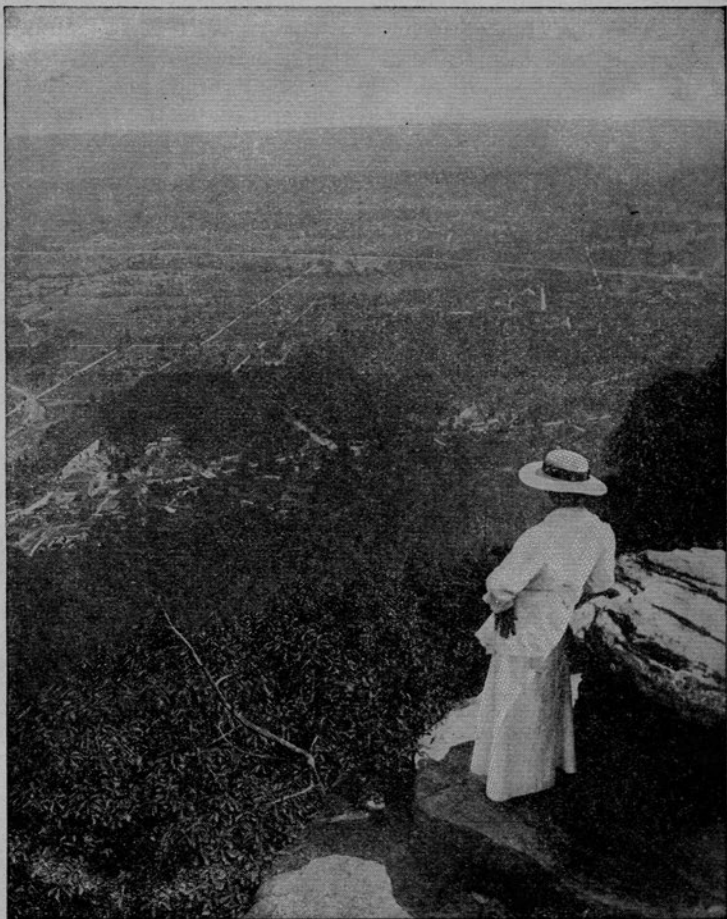
[I]t is important at the very beginning of our study of the origin of sin that we obtain an adequate conception of the vastness of the kingdom of God. Viewing this subject of the existence of evil and the origin and work of Satan from the standpoint of this world only, we shall never find any satisfactory solution to the great problem which it presents. But viewing it from the standpoint of the entire universe, with its unnumbered millions of created intelligences and its far-flung boundaries reaching out into infinite space, we may gain some slight idea of the majesty and justice of God in permitting Satan to work his will among the inhabitants of the earth.

And so in this chapter we shall launch out upon a journey which will reveal to us something of the greatness of the dominion over which Jehovah rules as King. In imagination we shall travel through the vast reaches of space which separate the various parts of the kingdom until thought and im-

agination fail and the heart faints with the greatness of the mind of God, who spoke it all into existence.

The Vastness of the Earth

Before starting upon this journey, let us view that part of the dominions of God upon which we dwell—the earth itself.



UNDERWOOD & UNDERWOOD

"If we were to take our station on a mountain from which we could see forty miles in every direction."

This earth is a globe 8,000 miles in diameter, and about 25,000 miles in circumference. Its surface contains nearly 200,000,000 square miles. It is diversified with great divisions of land and water, continents, oceans, islands; mountains which push their mighty heads through the clouds; depths of ocean which are unfathomed; vast subterraneous caverns; volcanoes belching flame; lakes, rivers, forests, and swelling hills; animals of every form and size, from the elephant to the ant; unnumbered schools of fish, from the whale to the minnow, playing in the depths of the ocean; birds of all kinds and without number flying through the air above; and numerous tribes and nations of men who suppose themselves to be rulers of it all.

It is only with laborious thought that the mind takes in the vastness of the bulk of the earth. If we were to take our station on a mountain from which we could see forty miles in every direction, a circle eighty miles in diameter, and 250 miles around its outer rim, our eyes would cover an area of 5,000 square miles. With the hills, valleys, rivers, lakes, villages, farms, roads, and cities which such a scene would present to the view, we should find it difficult readily to grasp it at once. But when our eye covers such an area, we are looking at but one forty-thousandth part of the entire area of the earth's surface. We must see 40,000 such views pass before us before we have seen all of the surface of the earth.

And if we were to keep our station on that lofty mountain peak while one such scene as this passed before our eyes every hour, and we devoted twelve hours every day, day after day, to this work, we should be compelled to remain there nine years and forty-eight days before we had seen the whole surface of this majestic ball upon which we dwell. And then most of the objects would have passed by us at a distance of from one to forty miles, which would make most of the view indistinct.

And should we be determined to see everything distinctly before we leave on our long journey to other planets and systems, and come down from the mountain top to walk through every square mile of the surface of the earth, and walk thirty miles every day, 18,264 years would pass before we had finished our journey. If we had started when Adam was created we should now be but one-third through.

And consider the bulk of the earth. It is eight thousand miles through it; that is, its solid contents amount to 263,-858,149,120 cubic miles. After laborious effort the mind fails to take in the thought of such a vast amount of matter. How great must be the power of Jehovah who spoke it all into existence! How limitless must be his might "who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." Isa. 40: 12.

Thus, before we have left our own domain, we find ourselves bewildered at the immensity of a world which is among the smallest of the planets, and we have advanced but a single step upon our journey into the dominions of the God of all the universe. This globe of ours, yes, even the entire solar system, is but as "a drop in the bucket" in comparison with the material universe over which God presides.

The Solar System

But we have taken no more than the first step upon our journey, and we must hasten on. Taking our flight out into the planetary system, the system that is controlled by our sun, which is its center, we find that one of the planets is 780 times as large as the earth, and is encircled by a ring which reaches out from its surface nearly as far as the moon is from the surface of the earth. Another of these planets is 1,400 times as large as the earth, though it appears but a bright star to the naked eye at night. Taking all of the great orbs which circle around the sun, we find they contain a mass of matter 2,500 times greater than that of the earth.

And that great ball which controls them all, and dispenses to them all light and warmth—the sun—is 740 times greater than all the planets together, and 1,300,000 times larger than the earth, throwing the light and warmth out from its surface to the outermost planet, which is 2,790,000,000 miles away. The eye or the imagination can contemplate no more glorious and magnificent object than this, wielding its controlling influence over the planets which swing through space around, governing this great family with a power which never for one instant fails.

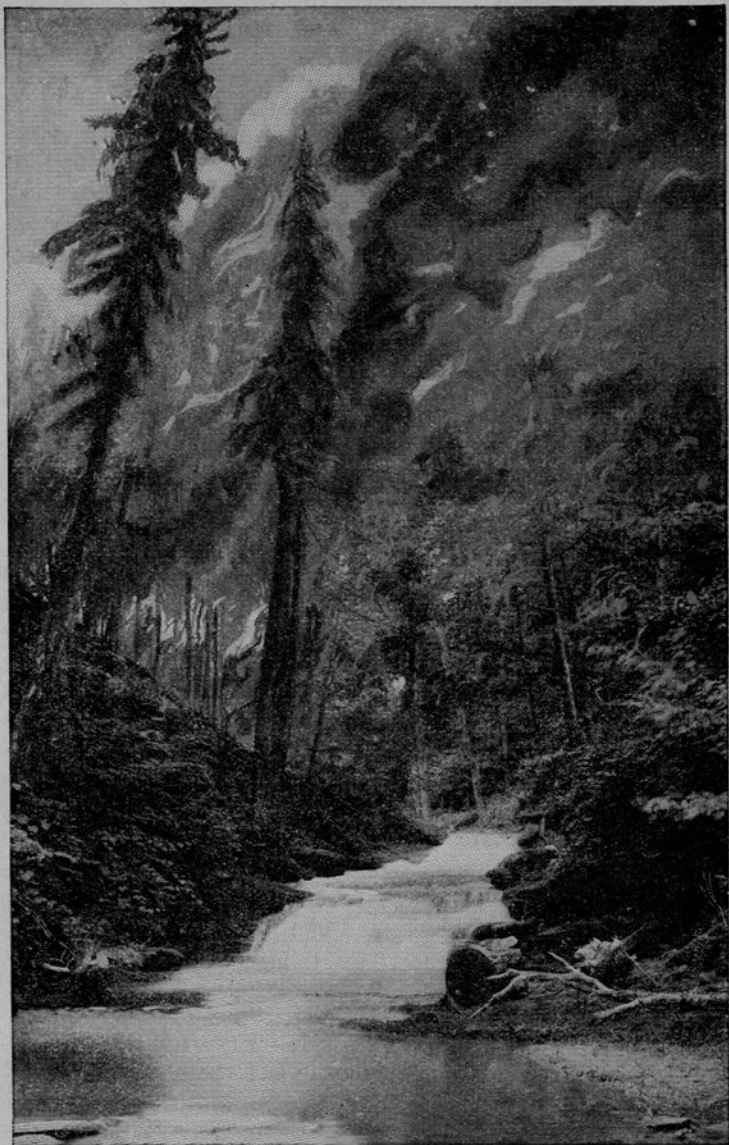
Mercury is the nearest of the planets to the sun, being 36,000,000 miles distant; Venus is 67,500,000 miles away; the earth, 93,000,000; Mars, 141,500,000; Jupiter, 483,300,000; Saturn, 886,000,000; Uranus, 1,780,000,000; and Neptune, 2,790,000,000. Taking a copper cent to represent the weight of the earth, Mercury and Mars, in comparison, would be as large as the old three-cent piece; Venus, as a ten-cent piece; Uranus, as a dollar and three quarters; Neptune as two dollars; Saturn, as eleven dollars; and Jupiter, as thirty-seven dollars.

The Stellar System

And now we have reached the outermost rim of our solar system, and look for new worlds to conquer. But where shall we begin? The universe before us is swimming with myriads of stars and systems. Out at an inconceivable distance beyond our solar system is the stellar system,—the system of the stars. On a clear winter night about two thousand of these stars can be seen with the naked eye, and as each one of these stars is a great sun like our own, undoubtedly surrounded as ours



Myriads of stars and systems



DRAWN FROM PHOTO BY KADEL & HERBERT

Destructive forces are abroad in the earth.

is with planets controlled by this central luminary, there lies before us a mass of matter equal to two thousand solar systems, or to 1,500,000,000 globes of the size of the earth. But when we realize that the stars which can be perceived by the eye do not compose one one-hundred-thousandth part of those which can be seen through a large telescope, some idea can be faintly grasped of the length of the journey before us. In parts of the sky where the eye can not discern more than twenty stars, the telescope will reveal thousands.

And out beyond the uttermost reaches of human vision, aided as it is by powerful glasses, undoubtedly there are myriads of vast orbs rushing through space, unknown to man. With each new telescope that is stronger than those which have preceded it, new vistas are being opened up, and new stars being found which are far beyond those which have been previously discovered.

Traveling with the Light

Traveling out to these magnificent bodies we must find some mode of traversing space faster than anything known on earth, for the fastest cannon ball ever shot from the mouth of a gun could not traverse this space in a million years. The very nearest star to the earth is 25,000,000,000,000 miles away. Its name is Alpha Centauri. And should we visit Polaris, or the North Star, we must travel over 276,000,000,000,000 miles. So we must go with the light, which travels 186,000 miles, or more than seven times around the earth, in the space of a single second.

But traveling even at this terrific pace, it will take considerable time even to reach the nearest stars. At the rate light travels, we should not reach Alpha Centauri until four and one-third years had passed, and it would take forty-seven years to get to the North Star. So after we had traveled the 2,697,000,000 miles from our earth to the outermost planet, or Neptune, we have taken only a faltering step into illimitable space, compared to the first step of the child beginning to walk. And when we have gotten this much nearer the stars, there appears no change in them,—they seem as far away as before. There are still immense reaches of space between us and the stars—so great, in fact, that thought fails in

the effort to bridge it, and even our imagination is useless here.

Rushing through Space

The stars are suns. Our sun is a star itself, and seen from other stars its appearance would be that of a small star. All the stars, together with the sun and our entire solar system, are rushing through space at a very fast rate. The speed of the cannon ball is no more than a thousand miles an hour, which bears no comparison to the rate with which the heavenly bodies are moving. When it is considered that if the mean density of the earth were but two and a half times that of water, it would weigh 2,200,000,000,000,000,000 tons, and that just one of the planets is 89,000 miles in diameter, and would take into its vast circumference more than a thousand globes the size of the earth, it is wonderful that such vast masses of matter should move at all. But Jupiter, with all its immensity, is moving in its orbit about the sun at the rate of 29,000 miles an hour, Venus at 76,000 miles an hour, and Mercury at 150,000 miles an hour, or 1,750 miles a minute, hundreds of times swifter than a cannon ball. Surely we must exclaim with the redeemed whom John saw, "Great and marvelous are thy works, Lord God Almighty" (Rev. 15:3), and ask with the Psalmist, "O Lord God of hosts, who is a strong Lord like unto thee?" (Ps. 89:8), and say with Moses, "Thy right hand, O Lord, is become glorious in power" (Ex. 15:6).

The stars are at such distances from us in our rapid flight through space that no change can be noticed in their positions, though they are moving as fast as any of the planets, if not faster.

Arcturus with His Sons

Centuries ago, in the land of Uz, God asked Job the question, "Canst thou guide Arcturus with his sons?" Job 38:32. Arcturus is a star which is said to be 950 millions of millions of miles from the earth. It is one of the brightest of the stars. So distant is it that it takes light traveling at the rate of 186,000 miles a second, 181 years to reach this earth from it. The sun is nearly a million miles in diameter, but Arcturus is said to be a thousand times as large as the sun. So much brighter is Arcturus than the sun that if the sun were placed at an



INTERNATIONAL FILM SERVICE

"The enemy comes in like a flood."

equal distance from the earth it would be necessary to use a powerful telescope to find it.

Inasmuch as Arcturus is so much larger than the sun, it is reasonable to suppose it has a proportionately larger number of worlds circling it in their orbits than the sun. And with all these rushing worlds it sweeps grandly through space at the rate of two hundred sixty miles a second, never a second out of time, guided by that Master Mind whose throne, without doubt, it encircles. Well might Job say, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth." Job 40:4.

But the Outlying Borders of God's Works

While we have begun the journey into space (for these are but the outlying borders of God's works), yet here we must stop for a brief space, for we can not go farther with our finite wisdom. Let us pause here with reverence and wonder. Over all these rushing orbs God presides. This is his kingdom, and we have seen but a small part of it. Throughout all these objects, and among all these intelligences, he is ever present. All of its complicated movements are guided by his unerring wisdom. By his Word in the beginning it emerged from nothing.



Satan is pleased to keep the young in a whirl of amusements and thus lead them to forget their souls' salvation.

"He spake, and it was done; he commanded, and it stood fast." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Ps. 33: 9, 6.

Surely we can say with David, "The heavens declare the glory of God, and the firmament showeth his handiwork." Ps. 19: 1. It is here in these vast realms of the universe, the chamber of the Eternal, that we behold the might of the Mighty, the strength of the Strong, the wisdom of the Wise, the lore of the Learned, the made of the Maker, the order of the Orderer, the glory of the Glorious; and we see, though our eyes be dim, and our minds untaught, the majesty of the Designer who so reflects himself in all his works. It is thus we should look upon the universe in all its awful grandeur—the earth, sun, stars, moon, planets; and we shall confess that these, without life, or power, or purpose, or thought, or will, unable to build up or destroy, to end or to begin, to hold or advance, to be or not to be, declare there is a God.

Architraves of Eternities

"An angel once took a man . . . and lifted him up into space to show him the glory of the universe. . . . The man ceased to be cowardly, and was ready to fly with the angel past galaxy after galaxy, and infinity after infinity, and so man and angel passed on, viewing the universe, until the sun was out of sight—until our solar system appeared but as a speck of light against the black empyrean, and there was only darkness. And they looked onward, and in the infinities of light before, a speck of light appeared and suddenly they were in the midst of rushing worlds. But they passed beyond that system, and beyond system after system, and infinity after infinity, until the human heart sank, and the man cried out: 'End is there none of the universe of God?' The angel strengthened the man with words of counsel and courage, and they flew on again until worlds left behind them were out of sight, and specks of light before them were transformed as they approached them into rushing systems.

"They moved over architraves of eternities, over pillars of immensities, over architecture of galaxies, unspeakable in dimensions and duration, and the human heart sank again and cried out: 'End is there none of the universe of God?' And all the stars echoed the question with amazement: 'End is there none of the universe of God?' And this echo found no answer.

"They moved on again past immensities of immensities, and eternities of eternities, until in the dizziness of uncounted galaxies the human heart sank for the last time, and called out: 'End is there none of the universe of God?' And all the stars repeated the question. And the angel answered: 'End there is none of the universe of God. Lo, also, there is no beginning.'"

The Language of the Universe

The universe speaks a language of its own, which we may learn to read and interpret to our doubting soul's full

satisfaction. More sweet than the music of the spheres is its varied wisdom if it tells us of Might which we can not hold, of Power which we can not reach, of Lore which we may behold but not all contain, of Wisdom whereof we can scarcely know the measure, of Majesty, and Grace, and Grandeur which shall wrap our souls in speechless amazement, and fill our minds with vast consternation of thought, for we shall be as one devoid of wisdom. Yet amid all our confusion and deep amazement we shall discern a wisdom we can not otherwise perceive, and shall discover a knowledge which shall banish all our thought of doubt and unbelief.

And this, my brother man, is our Father's house. As I write of it for you to read I find in my heart a vast longing to go home. I want to continue that journey with you through the ever-expanding regions of space, and press on to the uttermost borders of the Father's dominion. May you make sure that in the time to come this journey shall be continued under the guidance of him who created all these things, and who upholds them all.

At the court of the King of this heavenly empire, Lucifer, the angel of light and glory, ministered—the respected, loved leader of a great number of the angels. Like flashes of light they winged their way to the farthest stars and planets on errands for the great King. Love reigned supreme in the heavenly kingdom, and joy and happiness filled every heart. The cloud of the coming revolt against the Majesty of heaven had not yet cast its shadow over any mind



CHAPTER IV

THE OTHER WORLDS ARE INHABITED

THE other planets of the solar system and the millions of worlds of the stellar system are inhabited by intelligent and reasoning creatures. This is more than a theory. It is a fact for which there is abundant evidence.

And it is important that those who study the question of the origin of Satan and of sin should be familiar with the truth that there is a plurality of inhabited worlds, for we shall not be able to understand why God permitted Satan to sin and to introduce sin into this world unless we realize that the decision of the great controversy between good and evil affects much more than one small planet. Not only are the inhabitants of this world learning lessons of eternal value by their experience with sin, but their experience is affording a demonstration of the love and justice of the Creator which could have been given in no other way.

It is, therefore, of the utmost importance to the student of this great question fully to understand that the other worlds are inhabited. And in order that this truth may be clearly es-

tablished, this chapter will be devoted to a consideration of the evidence which proves it.

In the preceding chapter we have caught a glimpse of the immensity of the dominion of the great King of kings. Such a wonderful system of worlds, suns, stars, and planets must have been brought into existence by the Creator for some purpose which would be worthy of his infinite wisdom and love. It would be utterly unreasonable to suppose all these rushing worlds and systems were created merely to afford a few astronomers in these days an awe-inspiring spectacle. Even men have some purpose in making the things which are formed by their hands. To say that God had no other purpose in the creation of the universe than to afford himself the pleasure of seeing these great globes whirl through space, would be to charge him with folly.

The Divine Purpose in Creation

The Creator himself informs us of the purpose he had in creating this earth. He says:



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The world was formed to be inhabited.

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, *he created it not in vain, he formed it to be inhabited*: I am the Lord; and there is none else." Isa. 45: 18.

Here is a plain declaration that for the Lord to have created the world without the purpose of peopling it would have been a piece of folly. "He created it not in vain, he formed it to be inhabited." If this earth had not been populated it would have been created in vain. If it had been left empty and useless it would have been created in vain. This world exists for the sake of intelligent and reasoning beings.

With this thought before us, and the additional consideration that the combined surface of all the planets of the solar system alone is equivalent to 27,000 such worlds as ours, we are forced to the conclusion that it would have been infinitely greater folly to create that vast amount of space to be useless and empty. From this verse alone we are led to conclude that the other planets are inhabited.

The Vast Population of the Universe

As David, the sweet singer of Israel, viewed the glory of the heavens while out on the plains of Judea at night, he exclaimed:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Ps. 8: 3, 4.

If all the planets and the unnumbered worlds of the stellar system were devoid of inhabitants, and there were no intelligent beings in the universe beside man and a comparatively small company of angels, such an exclamation as this of the Psalmist's would be without reason or emphasis, for there would be nothing remarkable under those circumstances in the Creator's exercising particular care over one-half of his intelligent creatures. If the inhabitants of this earth are the only rational beings in the universe, the Psalmist would not be justified in uttering such an exclamation. But David knew that the universe was composed of many worlds, peopled with myriads of intellectual beings of various orders, and when he thought of this he became so affected by the idea of the vast population of the universe that he seems to have been fearful lest his own race should be overlooked among the immensity

of beings who must come under the care and superintendence of Jehovah.

Guiding his pen by inspiration, Isaiah writes:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? *Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing; and they are counted to him as less than nothing, and vanity.*" Isa. 40:12-17.



"Who hath measured the waters in the hollow of his hand?"

If the supposition that man occupies the principal station in the material universe, and is the only rational being within its vast confines, is correct, there would be no propriety in making such declarations as that "the nations are as a drop of a bucket," and "the small dust of the balance," and "are as nothing," and "less than nothing," for such statements would be contrary to fact. If all the rolling orbs of heaven were destitute of life, Isaiah would never have penned those verses.

Peopled with Myriads of Inhabitants

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." Neh. 9:6.

Such expressions would mean nothing if the other worlds were not inhabited. It seems clear that they would not have been written by an inspired writer unless they were meant to teach what they strongly imply, that the universe is great and extensive, utterly beyond the limits of human comprehension; that its worlds and systems are peopled with myriads of inhabitants; that these beings are in possession of intellectual natures, and fully capable of appreciating the perfections and attributes of their Creator; and that they unite in adoring and honoring him. "The host of heaven worshipeth thee."

So small and insignificant in number are the inhabitants of this earth in comparison with the entire population of the universe that they are said to be "as grasshoppers."

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isa. 40: 22.

The far outspread heavens, therefore, exist for the specific purpose of being dwelt in, and this is here clearly stated.

That the heavens are inhabited is seen again in the verses penned by John on the Isle of Patmos:

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth and his angels were cast out with him." "Therefore, rejoice, ye heavens, and ye that dwell in them. 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 that he hath but a short time." Rev. 12: 9, 12.

Legions of Intelligences

The following passages of Scripture all bear on the subject of this chapter, and need little, if any, comment:

"And the heavens shall praise thy wonders, O Lord thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?" Ps. 89: 5, 6.

"The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all." Ps. 103: 19.

"Praise ye the Lord. Praise ye the Lord from the heavens; praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass." Ps. 148: 1-6.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is



A view of the nebula of Orion

thine; thine is the kingdom, O Lord, and thou art exalted as head above all." 1 Chron. 29: 11.

"And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4: 35.

"The Lord is good to all: and his mercies are over all his works. All thy works shall praise thee, O Lord; and thy saints shall bless thee." Ps. 145: 9, 10.

"For thy mercy is great above the heavens: and thy truth reacheth unto the clouds." Ps. 108: 4.

"The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth!" Ps. 113: 4-6.

There are numerous other passages which might be pointed out as bearing on this subject, but these that have been selected will serve as a key to illustrate many others, as they may come under the observation of the student of the Bible. Attention is directed to the force of such expressions as Jehovah doing according to his will "in the army," or armies, "of heaven," as well as "among the inhabitants of the earth;" and to the thought that the entire population of this earth "is reputed as nothing in his sight." Notice also the expressions found in different parts of the Psalms regarding the inhabitants of the heavens, and "the heaven of heavens," the "angels who excel in strength," "all his hosts," or legions of intelligences, "in all places of his dominion, who do his pleasure, hearkening to the voice of his word."

All these ranks of intelligent creatures are exhorted to unite in one glorious song of praise and thanksgiving to "him whose name alone is exalted, and whose glory is above the earth and heaven."

The book of Job contains many descriptions of the grandeur of Jehovah. Among them we read that "by his Spirit the heavens are garnished," and that the astounding displays of his omnipotent power which are revealed in the heavens "are but the outskirts of his ways: and how small a whisper do we hear of him! But the thunder of his power who can understand?" Job 26: 13, 14, A. R. V.

Many Inhabited Worlds in the Universe

Surely these verses, and the many others which bear on the subject, and which we have no space to quote, indicate

that there are many inhabited worlds existing in the universe, all of which are included in the territory of the kingdom of God.

It can not be disputed that there are numerous bodies in the universe of God which have a surface area adequate to contain vast hosts of intelligent beings, and to give them enjoyment. A study of many of these bodies has revealed conditions strikingly similar to those of this earth itself, such as daily and yearly motions, moons, atmospheres, light, heat, and color, which things would be necessary only to provide happiness and existence to intelligent beings. These same conditions seem to exist on this earth solely for the sake of living beings.

When these passages of Scripture and the arguments adduced from them are considered in connection with the wisdom and other attributes of God, they surely appear to amount not only to a high degree of probability, but to an actual certainty, that the great systems which swing through space under the direction of Jehovah are peopled with myriads and myriads of created intelligences, created for their happiness and his glory, and of every rank and order.

Highest in rank above them all was Lucifer, the "Son of the Morning," the leader of the great choir of heaven, standing in the presence and in the court of the great King of the universe.



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"The moon."



Outlawed angels

CHAPTER V

THE APOSTASY OF SATAN

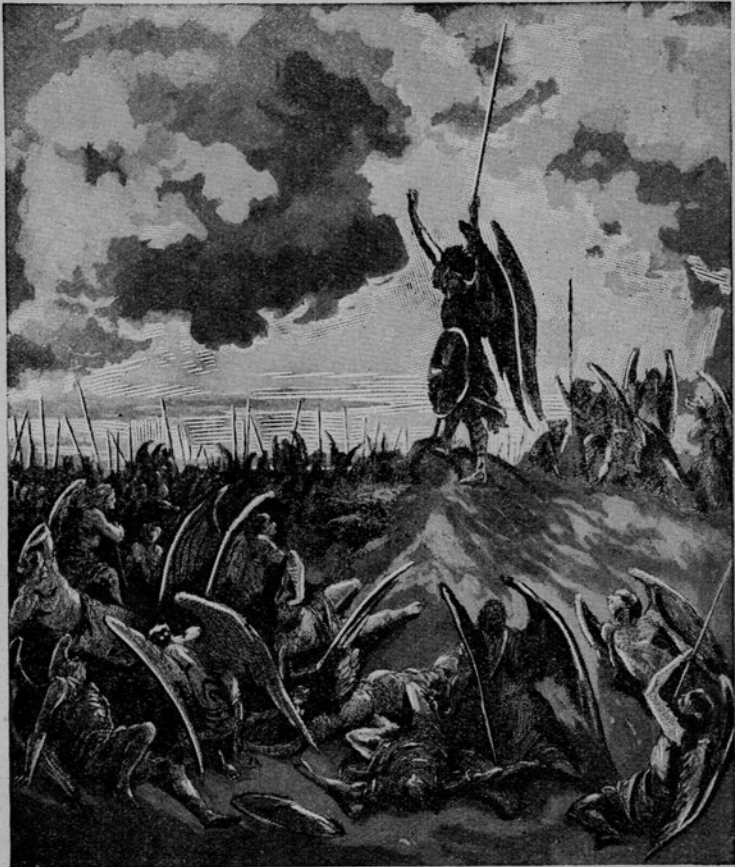
THERE was a time when Satan was "in the truth." But he "abode not in the truth." John 8:44. That is, he became an apostate, the leader of a great apostasy against God.

The Bible contains several references bearing on the causes of his apostasy, and from a study of these passages a clear idea can be gained as to the reasons for the transformation of Lucifer into the devil.

In speaking of the qualifications of a bishop, or elder, in the church of Christ, Paul uses this language: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3:6. Such a remark would be without point unless it had been a known and accepted fact that the devil had been condemned for pride.

While Lucifer in heaven occupied a highly exalted station,

there were beings who were far above him. These were the Father and the Son. The angels worshiped the Father as Creator of all things, and the Son was co-equal with the Father in creation, and the Father had said, "Let all the angels of God worship him." Heb. 1:6. Therefore the Son also received the worship of the heavenly host, and, with the rest, the worship of Lucifer.



Satan and his angels take possession of the earth.

The Son of God was supreme over all the works of creation, for he was "the express image" of the Father's person, "the brightness of his glory," and he upheld "all things by the word of his power." Heb. 1:3. High over all the angels of heaven he reigned, and over the unnumbered intelligences of the other worlds, and his rule was a rule of love. The angels delighted to serve and obey him.

A Service of Love

This service and obedience was that of love, a love which was the result of their knowledge and appreciation of the character of Christ. This is the only kind of service that God desires, and he does desire this from all his creatures. He takes no delight in forced obedience, and all the creatures whom he has brought into existence have been given freedom of will to serve him or not as they may choose. But until Lucifer apostatized, all the angels had chosen to obey and serve God, knowing, as they did, the beauty and righteousness of his character. Everything throughout the vast reaches of the heavenly kingdom had been perfectly harmonious. The utmost joy and delight was taken by the heavenly host in fulfilling the purpose of their Creator. They loved God supremely, and each other unselfishly.

But a change came. Lucifer found the adoration and high regard of the angels who were under his leadership very pleasant and gratifying, and earnestly desired it to continue and increase. But there was One whom they honored and adored more than they did himself, yea, they even worshiped him, the Prince of the kingdom, the Son of God. Dissatisfaction crept into the heart of Lucifer, and he began to look upon the high position of the Son of God with envy and desire. Instead of banishing these thoughts at once, he cherished them, turning them over in his mind, until he became convinced that for such a bright and glorious and wise being as himself to be kept in a subordinate position was the height of injustice. "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." Eze. 28: 17.

Dissatisfaction of Lucifer

Little by little this dissatisfaction grew upon him, and

the feeling took possession of him that the more exalted position which he believed his talents and ability and attributes entitled him to occupy was being unjustly kept from him. His heart grew sore and resentful, he coveted the honor and worship which was rendered to Christ.

This mighty angel forgot that all his talents and ability and glory came from his Creator. He forgot that he had nothing and was nothing except as it had been given to him by God. He came to believe that his attributes pertained solely to himself, and he began to look upon himself as a rival to God in the government of the universe who had been unjustly de-



A service of love.

prived of his rights by One stronger than himself. He determined to secure these rights at all hazards. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God: . . . I will be like the most High." Isa. 14: 13, 14.

Having conceived this purpose in his heart, Lucifer did not come out openly against God at once, but went silently

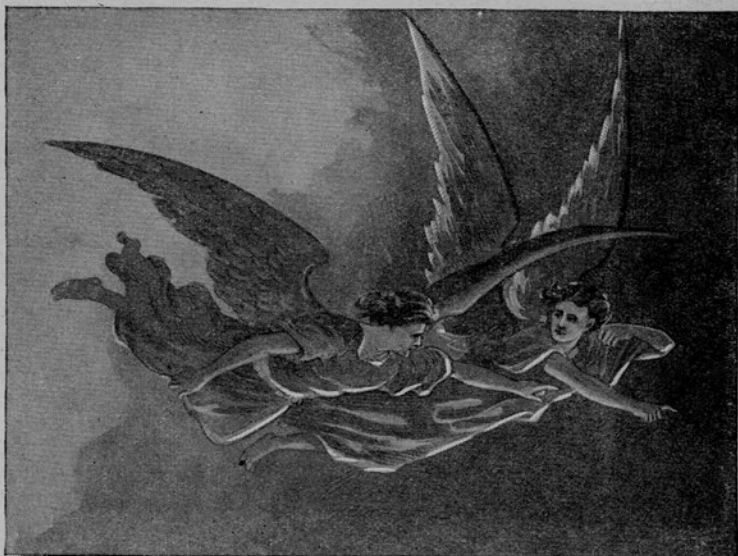


"He was cast out into the earth, and his angels were cast out with him."

about the work of sowing seeds of rebellion among the other angels. Heretofore he had sought to make God supreme in the thoughts and affections of those under his leadership, but he now sought to secure their allegiance and loyalty to himself.

The Harmony of Heaven Broken

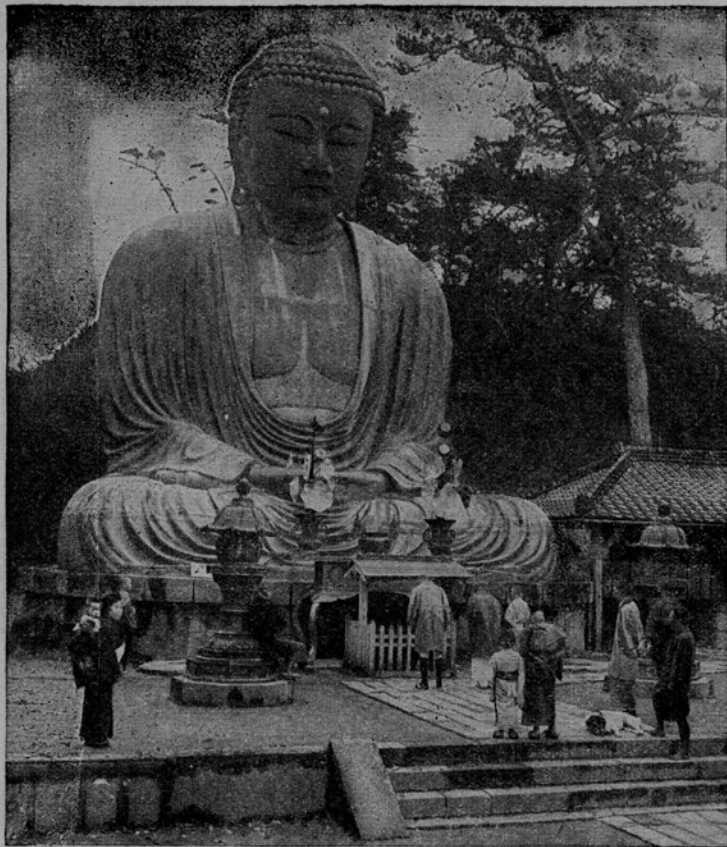
Thus was broken that perfect harmony which had existed in heaven. So insidiously did Lucifer press his insinuations



Messengers sent to warn Adam and Eve of their danger.

and covert suggestions against the justice of God that they were not at first recognized by the other angels in their true light. Some manifested sympathy for Lucifer, and took his side. It is believed that Revelation 12:4 indicates that the number of the angels who united with Lucifer in his revolt against the government of God was one-third of the total number of the angels in heaven.

And now began that war in heaven of which John, in his vision on Patmos, was given a view which covered its entire history, from the time of its origin in heaven to its close in



UNDERWOOD & UNDERWOOD

Satan leads men into gross idolatry.

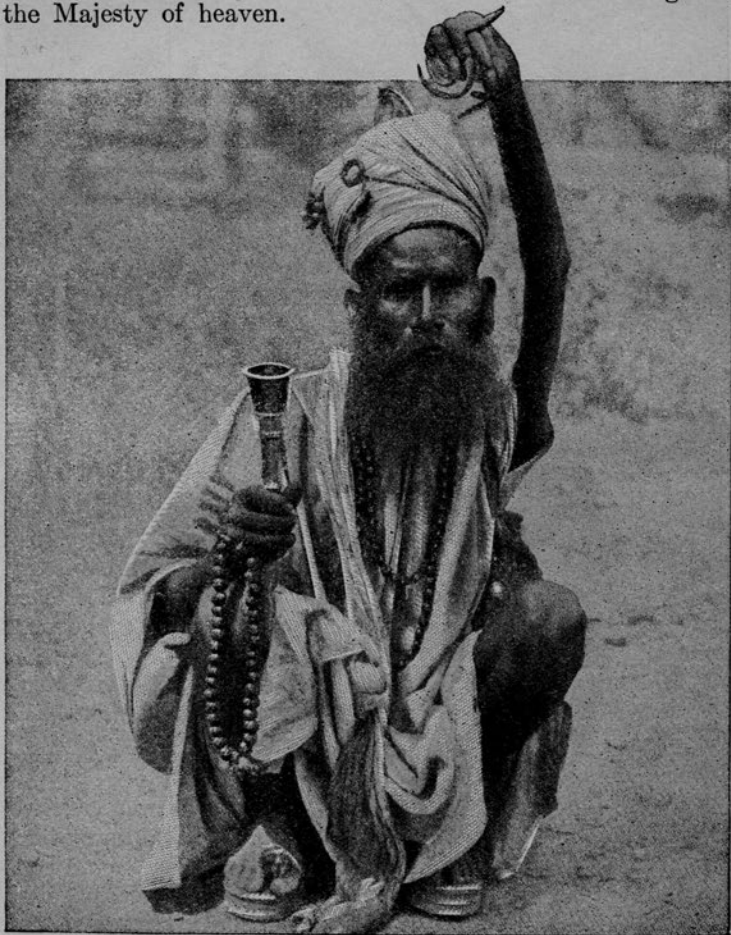
the destruction of the enemies of God in the lake of fire at the close of the millennium.

God did not permit this disaffection to spread to all the universe. This would have been unwise. He made provision for it to be limited within certain confines. To this end, as the first result of the rebellion, Satan and his angels were expelled from heaven, being cast out into this earth.

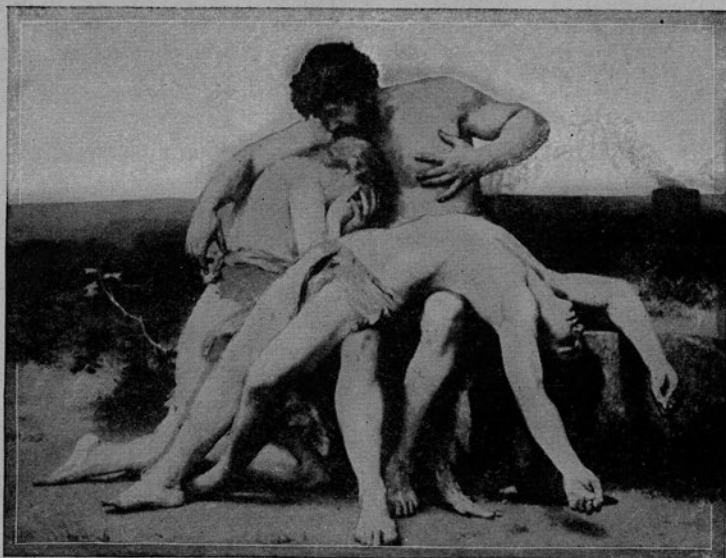
“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither

was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

Satan knew that it was the plan of God to people this earth, as the other worlds had been peopled, with a race of intelligent creatures, and he determined to thwart this plan by causing the human race to join him in his revolt against the Majesty of heaven.



"And causes them to torture themselves in all sorts of ways."



The first death.

CHAPTER VI

THE FALL OF MAN

THE purpose of God in creating the earth was that it might be inhabited by a pure and holy race of beings. He declares: "He created it not in vain, he formed it to be inhabited." Isa. 45: 18. In accordance with this purpose, "God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1: 27.

His purpose for the human race is outlined in this language:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28.

When man was placed upon the earth he was crowned with "honor and glory," and made but a "little lower than the angels." Ps. 8: 5. And God meant that men should continue to retain this likeness to himself not only in physical form, but also in character. He designed that this earth should be the abiding place of purity and holiness.

The Divine Plan

Man was to multiply on the face of the earth. That is, he was to bring into existence a great multitude of beings such as he was himself, pure and holy, all of them retaining their likeness to God. These beings were never to die, for they were to have access to the tree of life which was placed in the midst of the garden of Eden, the fruit of which they might "freely eat." And as they increased and filled the earth they were to constitute the kingdom of God on earth, which, as each subject possessed eternal life, was to remain on the earth forever.

God also instructed them to "subdue" the earth. As children were born and went out over the earth, they were to take the garden of Eden which God had planted in the east as an example of what they were to make the entire earth. It was the design of God that the whole earth should become a great paradise for the dwelling-place of the creatures he had made.

A Reminder of God's Sovereignty

In the garden of Eden, "out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the



"The right to eat of the tree of life was taken away, and the first pair were driven from the garden."

tree of knowledge of good and evil." Gen. 2:9. There was nothing lacking in the garden which would have been for the welfare of man.

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2:15-17.

This tree was placed there as a constant and ever present reminder of the sovereignty and ownership of God, and as a test of their love and obedience to their Creator. The warning not to eat of this tree was the only restriction placed upon them as to the use of all that was in the garden. Therefore it was the only possible point of attack on the part of the devil.

Perfect in symmetry, beauty and stature, the first pair were the head of the creation. All things were placed under their feet. Under their dominion was placed every living thing on the earth. And they enjoyed unrestricted communion with their Creator, speaking with him face to face. Their visitors and companions were the angels of heaven, who doubtless told them of the fall of Satan and his hosts, and warned them to be on their guard against his wiles.

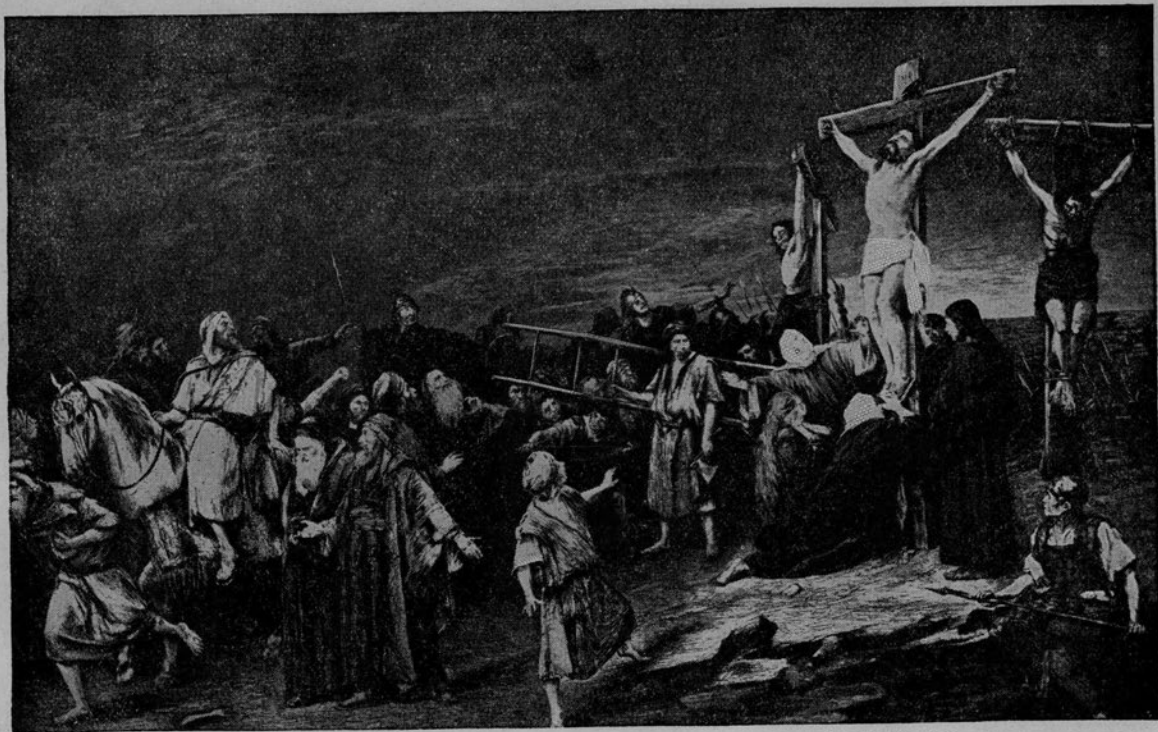
Satan saw the peace and joy of the holy pair in the garden, and was tormented by this reminder of the happiness which he had forever forfeited. Determined to thwart God's plan, he set himself to undermine the loyalty and allegiance of mankind to God, and to take him captive, thus ruining his happiness, while at the same time gaining him as an adherent in his controversy with the Father. Fondly hoping to defeat the plans of God in the creation of the earth and the race, he laid his plans to deceive and cause the fall of man.

The Temptation of Eve

Knowing that the man had been warned against him as the one who had been cast out of heaven, he realized that he could not appear to him openly. So he chose as his instrument one of the creatures which God had made, hoping if he succeeded that the man would be led to charge God with fault. The serpent at that time was one of the most beautiful of animals, having wings with which it flew into the trees, where it nourished itself with fruit. Speaking through the



"Perfect in symmetry, beauty, and stature, the first pair were the head of the creation."



serpent, Satan caused Eve first to doubt the wisdom of God in withholding the fruit of this tree from them, boldly declaring that God knew all the time that if they did eat it they would become as wise and powerful as himself. Then, leading her on, he told her that God merely designed to frighten her by telling her that she should die if she ate of the fruit, that there was no truth in such a statement, and no harm in the fruit.

Believing the words of the arch-deceiver, which ran so



UNDERWOOD & UNDERWOOD

As a result of the fall often men have been thrown into the horrors of war.

closely by the side of her own desire, Eve took the fruit of the tree as it was handed her by the serpent, and ate it. Under the influence of the devil, she imagined that she was becoming like a god. Rejoicing in what she mistakenly thought was a new and higher state of existence, she immediately thought of Adam, and gathering more of the forbidden fruit she hastened to him with it, urging him to eat, relating her own experience, assured him that the fruit was perfectly harmless.

The Fall of Adam

In utter dismay Adam listened to his wife, fully recognizing that she had been overthrown by the very enemy against whom the angels had warned them. He realized that this sin of hers would eternally separate her from him, unless he ate with her of the fruit, and he resolved that if she was to die he would die with her. He would at least join her in her fate. Taking some of the fruit, he ate of it.

It was not long until the guilty pair in the garden fully realized what they had done. A fear of the consequences of their transgression took possession of them, and when they heard the voice of Jehovah in the garden they hastily hid themselves, feeling that they could not look into his face. They saw themselves as they were, and they were afraid of God.

In answering the question God asked him, "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" Adam was forced to tell of his sin, but in doing so he laid the blame on the woman and on God by saying, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Turning to the woman, God said, "What is this that thou hast done?" And she also joined in a covert reproach against God by saying, "The serpent beguiled me, and I did eat?" Gen. 3:11,12.

Under a Divine Sentence

By this sin of our first parents the sentence of death was passed upon all mankind. A curse was pronounced upon the ground, and man was condemned to a life of toil. The right to eat of the tree of life was taken away, and the first pair were driven from the garden, angels being placed at its entrance to keep them from entering and partaking again of the tree of life. With deepest sorrow they left their Eden home.

But here, at the very beginning of their new life, a gleam of hope was given to them which kept them from being altogether cast down. In cursing the serpent for his deception, God had said:

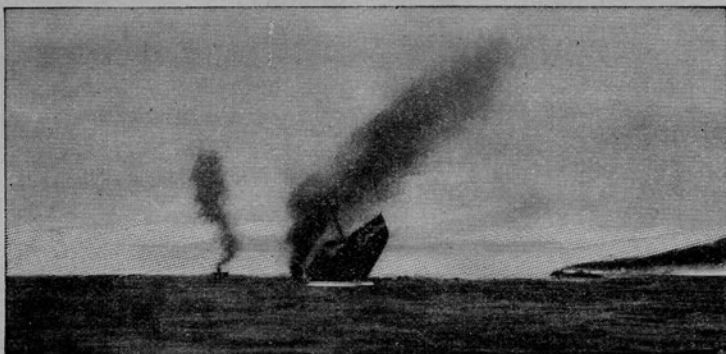
"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

In these words the exiled pair found a promise of ulti-

mate victory over sin and death, though they saw also that there would be constant strife and warfare between themselves and their mighty foe. But they knew that the way would be opened so that they would not be utterly abandoned to the power of the devil, and in this promise they rested in hope.



Adam and Eve cast out.



UNDERWOOD & UNDERWOOD

A heavy toll.

CHAPTER VII

WHY DID GOD PERMIT SIN?

[I]t is impossible to discuss the origin of sin without the question arising, Why was sin permitted? If God knows all things,—the end from the beginning—he surely knew what the result of sin would be if it were permitted to obtain a foothold in this earth. Why, then, did he allow it? We are instructed that God loves his children even more than human parents love their children, and that he continually seeks to bring blessings into their lives and guard them against harm. Why, then, knowing, as he did, all that sin would mean, did he permit this flood-tide of evil, sin, misery, anguish, disease, sorrow, and death to sweep over the world where he had placed the human race?

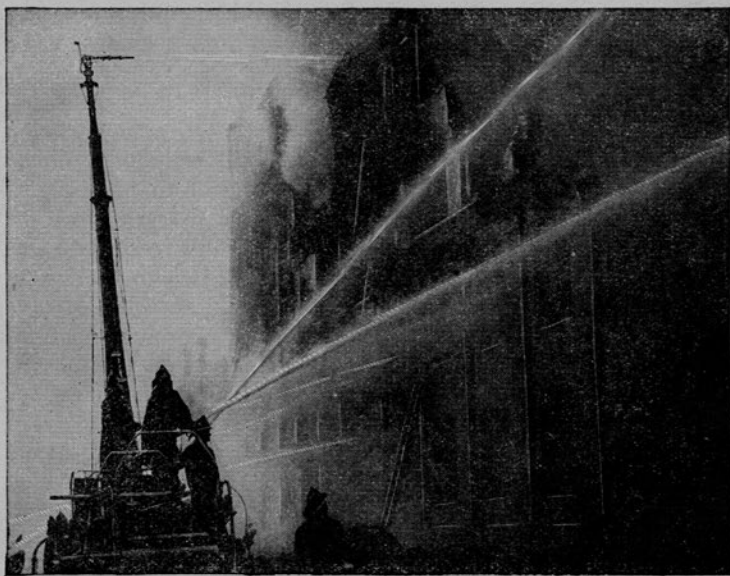
We may be sure that God has a purpose in it all, and that his purpose is good. As we study this purpose and the reasons why he permitted sin to find an entrance into this world, we shall see that this, too, is but an additional demonstration of the unflinching love and justice of God for all his creatures.

We must consider at the very outset of our study that the angels were in a much more difficult position to judge what the outcome of sin would mean than we are. They knew nothing of sin, while we have had a practical demonstration of evil and its consequences during the entire period

of our lives, and we know from experience that sin is an evil thing, and will result only in evil. None of the created intelligences of the other worlds had known anything of sin. They had never seen anyone sin. No such thing existed.

Freedom of Choice

They were under a beneficent government which they knew was good, but there was no way by which they could be sure that another form of government would not be better, for there was no other form, and never had been. They had never known anything but the principles which governed the great kingdom of heaven. It is true that the knowledge of these principles was sufficient for their eternal happiness. But as they were free moral agents, and could choose to disobey God as well as obey him, there is no question that thoughts must have entered their minds as to what the results of disobedience would be. Doubtless there was a tendency to experiment with the law of God, and a wonder as to what would



UNDERWOOD & UNDERWOOD

Like fire, rebellion must be limited.

occur if it was broken. Even before Lucifer indulged in such thoughts and permitted them to lead him into outright rebellion and revolt, there may have been other angels who had struggled with the same impulses. But these others had suppressed them, and resisted them, and put them away as unworthy, and continued their unswerving loyalty to God.

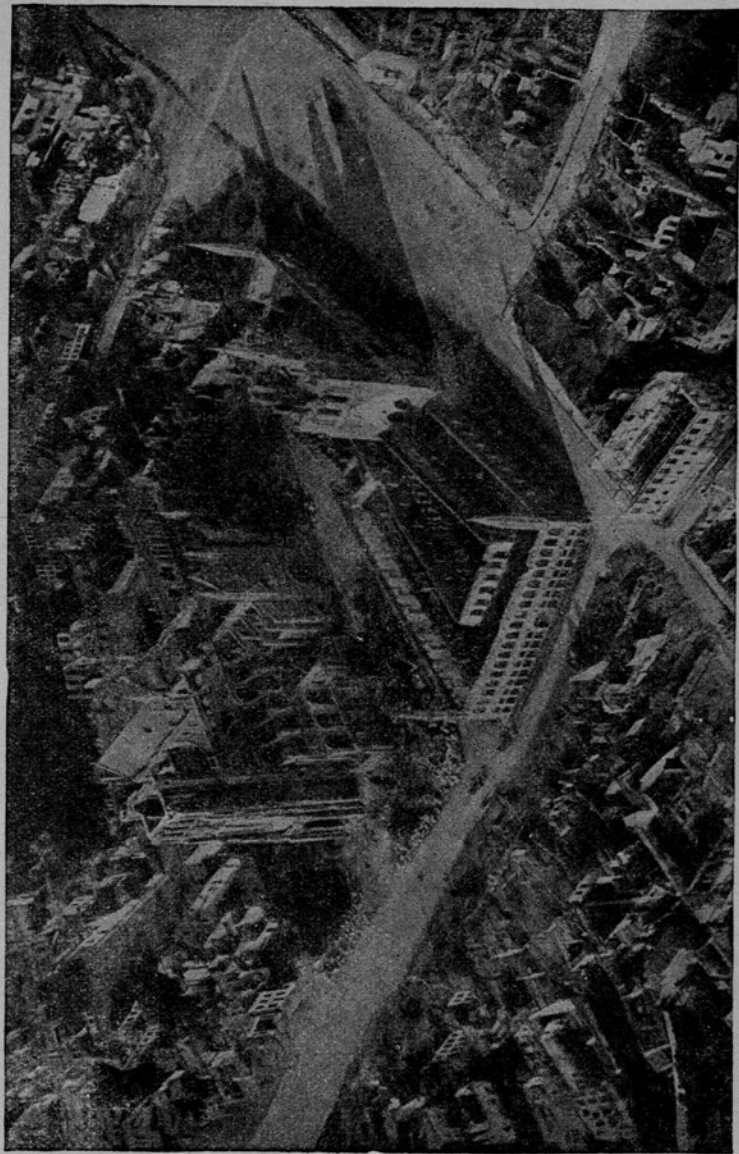
Lucifer, however, turned these things over in his mind and cherished them, and permitted his mind to dwell long on them, until with his desire for self-exaltation they swept him from his moorings and out into open rebellion against God. God saw that in the sight of all the inhabitants of the universe, there must be such a demonstration of what sin is and what its results would be, as would enable them to see and know and understand that the principles of the kingdom of God were based upon love and mercy and justice, and that no better form of government was possible. Until such a demonstration was made before the angels, it is plain that there would always be the tendency upon their part to experiment with sin. There was but one way for them ever really to know what the result of sin would be, and that was to permit them to see a demonstration of it with their own eyes.

Limiting the Rebellion

So when one of their number, Lucifer, began to question the justice of God and the wisdom of the principles underlying his government, for the sake of the eternal happiness of all his creatures God permitted Lucifer to carry forward his work of rebellion. He permitted him fully to develop his plans, though the time came when it would have been folly to allow him to develop them in heaven itself, and thus involve some from all the worlds in the destruction which must inevitably come upon sin and sinners. Hence God limited the field of Lucifer's operations by casting him and his angels out into the earth.

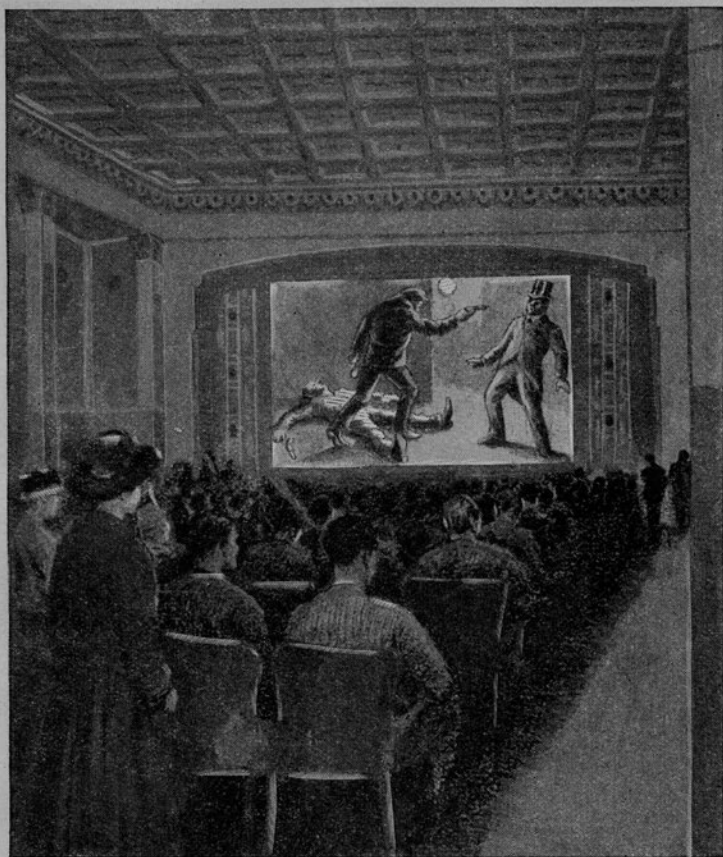
When it became plain that there was no hope of saving Lucifer himself, instead of immediately destroying him God permitted him to continue his work of rebellion, and thus demonstrate before all the universe the righteousness and holiness and love of God.

It will help us to understand the wisdom of God in per-



F. ADEL & HERBERT

Whole cities have been immolated on the altar of war.



Satan excites the passions of men, women and children by the dramatization of vice and crime.

mitting Satan to continue his work if we consider the results which would have followed if God had taken the opposite course and destroyed him at once when it became evident that he would not return to his allegiance to God.

Voluntary, Not Compulsory Service Desired

Suppose, then, in order to protect the inhabitants of heaven and of all the worlds from contact with sin, God had

destroyed Lucifer at once. There is no question that he could have done so, and the fact that he did not do so is evidence that there was a wiser course to follow. To have destroyed Satan at once, while it would have checked one rebel, would not have destroyed the spirit of rebellion. In fact, it would have spread it. As soon as such an act had been performed, all of the remainder of God's creatures would have served God indeed for a time, but from the motive of fear rather than love. Their service would have been based upon the fear of punishment if they did not render service, and in their minds all the charges which Lucifer had advanced against God and his government would have been substantiated, and the government of God would have appeared to them nothing less than a despotism. The rebellion would not have been destroyed, for other angels would have arisen to lead their fellows in throwing off what would have been considered an intolerable yoke of bondage.

And God does not desire the service of fear. He takes



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Threatened with death in a watery grave.

no pleasure in compulsory obedience. He is not a monster whose anger must be appeased. He delights in voluntary service, the service which is prompted by love which dwells in the hearts of his creatures for him. This is the only worship which is acceptable to him. God considered the fall of a race a lesser evil than compulsory obedience, a fact which some churchmen and some statesmen would do well to consider when they attempt to compel obedience by law to certain religious observances.

Thus in order to win voluntary service and allegiance on the part of all the created intelligences of the universe, God permitted Satan to continue in his course of rebellion, thus affording to the entire universe a demonstration of his unchangeable love and righteousness.

The Lesson-book of the Universe

And so this world became the lesson-book of the universe. The rebellion against the government of God was confined here. Satan led his hosts of evil angels to this planet, and laid before them his plans to strike a blow against the government of God by conquering the race which God was to bring into existence here. And all the creatures in heaven and on other planets are permitted to view the conflict between sin and righteousness, between Christ and Satan, on this planet, where they have been given a view of its entire course, its terrible consequences, and its ultimate destruction. And when the controversy is finished, and sin is finally destroyed, they will have been profoundly convinced that God is just and true and merciful.

And the inhabitants of this planet, the human race, were not utterly abandoned to their great foe. In the very beginning they were warned of the danger of his attacks, and had they stood firmly against his temptations they need never have been overcome. Even after yielding to Satan, and thus becoming his lawful captives, they were assured of a great Deliverer who would break the power of sin for every soul who accepts him. No human being is left to cope with sin alone. Every one has the assurance of help from God to overcome the devil. Not one need be lost. God gives this promise to all:

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isa. 49: 24, 25.

In consequence of having been involved in this experience with sin upon this planet, the inhabitants of this world who accept the salvation which has been provided for them through the Redeemer of the world will be highly exalted, and will occupy a higher station in the world to come than they would have occupied if sin had not entered this world. This world is to become the center of the universe of God; the great King of kings himself is to dwell here; the capital city of the universe, the heavenly Jerusalem, is to come down from God out of heaven to rest upon the earth; and the redeemed of the Lord are to constitute a special body-guard for King Immanuel, when sin and sinners are to be no more and everything is made new.



The city of God.



INTERNATIONAL

Desecration of the house of worship.

CHAPTER VIII

THE LOST DOMINION AND THE GOD OF THIS WORLD

WHEN God made Adam, he made him the head of the creation on this planet. Adam was to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1:28. And David declares that God made man

"to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:6-8.

Adam was the head of the race, the governor of the world. This earth was his kingdom, his dominion, and everything in it was to be under his direction. As the first created being on this earth, he was to be the representative of God here, and was also to be the representative of the human race in the councils of God.

Thus when Adam was overthrown by Satan in the garden of Eden, more was involved than the fall of man. The do-

minion of this earth passed under the sway of a new ruler. Satan took Adam's place as the governor of the planet, and the human race passed under his dominion. He now became the "god of this world." 2 Cor. 4:4. The dominion of the race was wrested from man in this battle with the devil, and both he and the planet fell under the control of sin and unrighteousness. This is vividly illustrated in the words Satan spoke to Christ in the wilderness of temptation, when he "shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Luke 4: 5, 6.

Thus Satan claimed to be a king and a god. And, within certain limits, his claim was true. From the statements of the Bible there can be no doubt that the devil is a prince, or head, over evil angels, over men, and over a world of spiritual darkness.

And his kingdom is a great kingdom. He wields almost unlimited power. His territory includes the entire earth. His



The dominion changes hands.

S.D.A. Theological Seminary
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subjects are numbered by the tens of millions. The angels who fell with him are myriads in number, and they render him complete service. They are always ranging about in his work, unwearied, unsleeping, vigilant and watchful, and with great power.

The Government of Fallen Angels

Certain expressions in the Scriptures seem to indicate that there is an organized government among the fallen angels. There can be no doubt that Lucifer is head of this government, for he is spoken of in the Bible as "Beelzebub, the prince of the devils." Matt. 12:24. And that there is some system of organization among them will be evident from the fact that the agencies of his monarchy of evil are entitled "principalities," or dominions, "powers," or authorities, "rulers of the darkness of this world," "spiritual wickedness in high places." Eph. 6:12. And that there is an unholy unity of action and purpose in the kingdom of darkness, is made clear in that statement of Christ's in which he speaks of the unclean spirit going out of a man and, finding no place of habitation, taking with him seven other spirits more foul than himself, and re-entering the man. In this there are clear hints of organization and oneness of purpose.

As has been said, the invisible empire of the devil also extends over the human race as the result of the fall of our first parents. And over the hearts of fallen man his dominion has been well nigh complete. This control of the human race and the sinful heart is represented by Christ as being like a strong man garrisoned and so holding his palace in peace. Luke 11:21. And this peace is the peace of spiritual death. And if this peace should be disturbed, and the captive learn that there is hope of deliverance in One who is stronger than the devil, then the prince of the devils brings all his great "power," his "wiles," his "devices," his "fiery darts," to bear upon his escaping victim to drag him back into captivity. Luke 22:53; Eph. 6:11; 2 Cor. 2:11; Eph. 6:16.

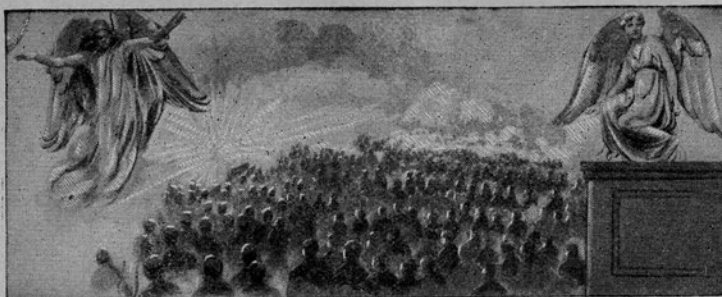
Thus as in this world of men the stronger ever gain control and finally reduce the weak to their rule, so in this spiritual kingdom, the higher order of apostate beings exercise dominion and headship over the lower. The angelic principalities and

powers, by reason of their great subtlety and superior wisdom, have a great advantage over fallen men, and lead them captive in the chains of sin and corruption.

Control of a World of Fallen Men

And, as has also been pointed out, Satan's control is not only over demons and men, but also over the earth itself, which he gained in his warfare with the one to whom God committed it. All things were placed under the feet of Adam, the whole earth being in subjection to him. But he did not retain this exalted position of power and authority, for he himself fell under subjection to the devil. And with him the dominion passed under the same control. This world became the possession of Satan at the fall of man, and thus became the home of the great revolt against the government of heaven. Here Satan was to carry out and put into practice his principles of government, which he claimed were far superior to those which lay at the foundation of the government of heaven. And this was to be done in the sight of the angels and the inhabitants of the other worlds. They were to view it all as a demonstration of what the results must be of a rebellion against God.

It will be well for the reader ever to bear in mind the truths of this chapter, remembering that the devil is the prince or head of a powerful and active legion of demons, their common purpose being to draw us away from God, and their superior powers making them more than a match for our poor strength; that the devil is also the "god of this world," a world of fallen men, and that he has a restricted dominion over our corrupt natures; that his dominion stretches also over the invisible world about us, and that he is ever presenting it to our natural eyes clothed in such fascinating beauty and attractiveness as to dim our faith in the invisible and spiritual world to which God has bidden us look. These things being true, how greatly do we need God's power in our lives, and hence how earnestly do we need to pray, to watch, and to be on our guard as we come into daily contact with these hosts of spiritual and secret enemies of our souls.



CHAPTER IX

HEAVEN'S GREAT COUNCILS

IN the government of the great kingdom of God, which comprises the universe, all the worlds are represented. At certain periods the great council of heaven is called into session by Jehovah, and in these sessions each world has its representative. This representative is the governor of the world from which he comes, the one who was created first on that world.

When God created this earth he placed Adam at the head of his creation, subjecting everything in the world to his rule. Adam in this position was not only to be the representative of God on this planet, the vicegerent of God for this world, but he was also to represent this planet in the council meetings of heaven.

Undoubtedly this same plan was followed in the creation of the other worlds. The first created being was placed at the head of the government of that world, and all things in it were placed under his dominion. He was the representative of God on that planet, and in the councils of heaven it would be his place to represent his world.

When the call is issued for a council meeting in the courts of heaven, the heads of the myriads of worlds in the universe assemble before God, and begin the session of their great parliament or council.

Into these wonderful councils of heaven Adam would have been permitted to enter and speak for this world as its

representative, if sin had not separated him from his Maker. When he sinned, not only he but the world as well revolted against the government of God. Adam did not retain his position as the head of this creation, with all things in subjection under him, but he fell under subjection himself to one who was stronger than he. Satan conquered him, and thus took his place as governor of this world, with all things in subjection to him as they had been to Adam. He became "the god of this world."

These heads or governments of the various worlds are called "the sons of God." They are sons of God in a more immediate sense than any other of his creatures, because of the fact that they have never known any other parentage, being created directly by their heavenly Father, as was Adam.

The One Lost World

In the parable of the lost sheep Jesus described this earth in its wandering away from God by the entrance of sin. There was but one sheep which left the fold, and that was this earth. Sin has never entered the other worlds. "The host of heaven worshippeth thee." Neh. 9:6. The ninety and nine were never lost, but remained in the fold. But one wandered away, and the great heart of the Father of love could not bear the thought of this separation. So out in the wilderness and darkness, and over the mountains of sin, he sent "his only begotten Son."



The one lost sheep.

to win this world back to its allegiance to God, and to reunite the entire universe.

When sin entered this world, Satan not only overthrew Adam and conquered this part of the territory of the kingdom of God, but he also won the place in the councils of heaven which belonged to Adam, and became the representative of this planet in that council. In harmony with this is the record:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1: 6.

Here the great arch-rebel again appears at the gate of heaven, from which he had been cast out. But he came now, not because of the position he once occupied before his fall, but by reason of the fact that he had conquered one of the worlds which composed the kingdom of heaven, and had thus taken the place of its rightful representative in heaven's great councils.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 1: 7.

This privilege which Satan had of appearing in the councils of heaven he retained only until the time when the second Adam overcame him and wrested from him his possession of the earth. Since that time he has not been permitted in the councils of God.

"The Accuser of Our Brethren"

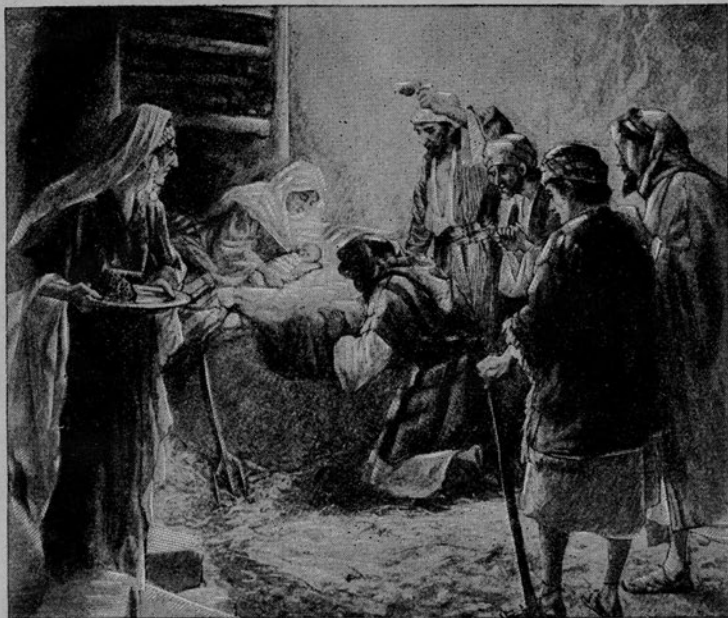
It will be asked why Satan desired to appear in heaven when he had nothing in common with its inhabitants and must have felt very much out of place. He appeared there as "the accuser of our brethren." Rev. 12: 10. He went there to charge the people of God with sin, to argue that as sinners he was their master, and that God should permit him to have complete control over them; to bring reproach against those whom God loved; and to point out before all the representatives of other worlds that in spite of all God's power he could not keep his people from sinning. Doubtless he took great delight in recounting how he had caused Moses to sin on the border of the promised land, thus keeping him from entering into Canaan, how David had fallen through his sin with Uriah's wife, how he had overthrown Solomon.

and how he had won God's people away from their heavenly allegiance. It causes great glee in the camp of Satan when he succeeds in leading any of the professed people of God to sin.

Thus in the councils of heaven before the first coming of Christ, Satan appeared as the representative of the human race and of this earth. It is not a pleasing thought, and our thoughts go forward with eagerness to the time when his control of this planet would be broken, and the human race would obtain a better representation in the courts of heaven.



Satan has control of this planet.



Birth of Jesus

CHAPTER X

CHRIST REGAINS THE WORLD

SATAN, though he had gained the world by causing the fall of man, was not to be left in undisputed possession of it. In the promise given the woman in the garden of Eden that her seed should bruise the serpent's head, there was an assurance that an attempt would be made on the part of God to win back this earth to its first allegiance. Satan saw in this promise that his control of the world and of the human race would be disputed.

Satan attempted to prevent the coming of the Seed of the woman, but in this he was defeated. And as the time drew near for the coming of the Seed, when God was about to send his only begotten Son into the world to wrest it from the grasp of the devil and win it back to its allegiance to his Father, Satan drew his lines closer and planned with grim determination to overthrow Christ if possible.



"Herod sent soldiers to Bethlehem to destroy all the male children under the age of two years."



"At the age of twelve he was taken by his parents to Jerusalem."

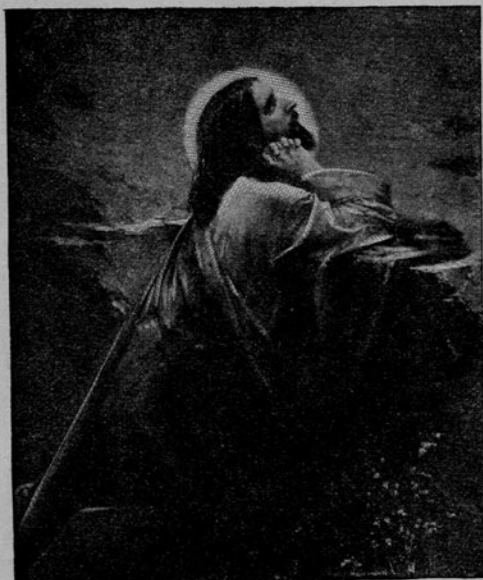
Satan had studied the prophecies of the Bible, and knew that Christ would be born in Bethlehem. When his birth took place, and Satan was certain that the child was indeed the Christ (for he heard the message of the angels to the shepherds and beheld the coming of the wise men from the East), he immediately attempted to destroy the infant Saviour

by arousing the jealousy of Herod. Herod sent soldiers to Bethlehem to destroy all the male children under the age of two years, in the hope that the One who was to be "the king of the Jews" might perish with the rest.

But God protected the helpless child from the wrath of Satan, and Joseph, being warned by an angel,

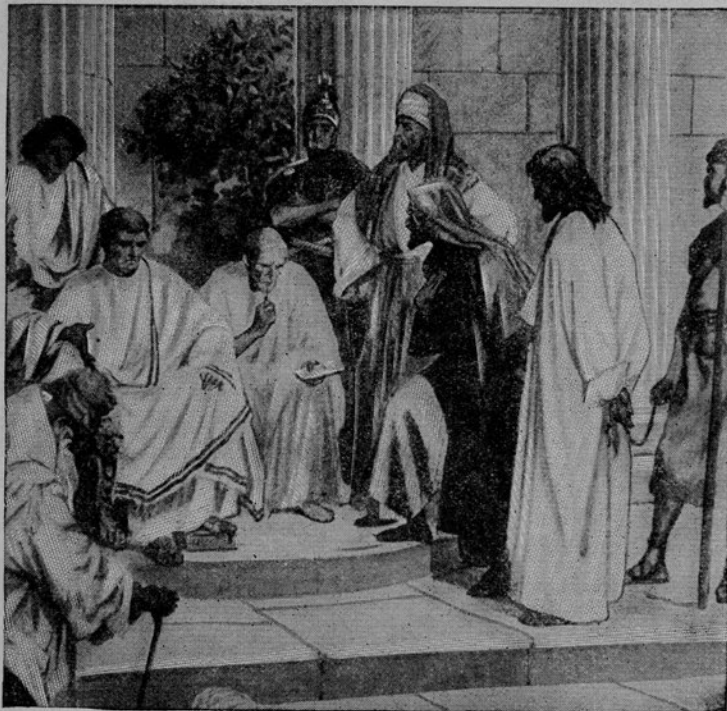


Jesus led by the spirit into the wilderness.



"The weight of the sins of the world was upon him."

fled with Mary and Jesus into Egypt. Here they remained until Herod died, and then returned and took up their residence at Nazareth in Galilee. Here the young child received his early training from his mother, and grew in knowledge and grace. At the age of twelve he was taken by his parents to Jerusalem, and in witnessing the sacrifice of the lamb in the temple



"They hurried him before Annas and Caiaphas and then before Pilate."

saw his own great life mission opening before him.

For eighteen years after this journey to Jerusalem he remained with his parents in the home at Nazareth, quietly doing the work of a carpenter in the humble little village. And then at the age of thirty, recognizing his call in the preaching of John the Baptist, he started upon his work of ministry, which was to lead him to the cross.

The Temptation in the Wilderness

Immediately upon the beginning of his ministry, as soon as he was anointed as the Messiah at his baptism, he was met and opposed by Satan. Having fasted forty days in the wilderness, and being very hungry, he was visited by a being in the form of a bright, beautiful angel. This being talked

with him, and said that if he were indeed the Son of God, as he had just been told at his baptism, it would be an easy matter to demonstrate that fact by turning stones into bread, and thus appeasing his hunger. But Christ had come to take the place of mankind, and to suffer with those he came to save, and therefore he was not to use his divine power to help himself. He refused to exercise his power in his own behalf.

After failing also in tempting Christ to cast himself down from a pinnacle of the temple and thus presume upon the protecting care of God, Satan revealed himself to Christ in his true character. He openly avowed himself to be Lucifer who had sinned in heaven. And, he declared, he knew full well why Christ had come into the world. He knew he had come to try to regain the world from the power of Satan. He pointed out that to do this Christ would be compelled to die a most ignominious death and to undergo almost unbearable suffering. And then he declared such a course to be entirely unnecessary. If Christ had come to obtain the world, he need not travel such a blood-stained path and die such a terrible death. The world was in Satan's power, and he could give it to whomsoever he would. Taking Christ to a high mountain, he

"sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Matt. 4: 8, 9.

It was a temptation indeed. The world was the very thing Christ had come to win. He was now told that he could have it all, and need not endure the shame and ignominy of the cross in order to secure it. But he saw at once that to take it on such terms as were offered by Satan would be to acknowledge all that Satan had contended for in heaven—that he was superior to Christ, and that he must hold the dominion of the earth subject to Satan. Seeing that the great conflict of the ages would be eternally decided in favor of Satan if he accepted this proposition, he turned to him with the words, "Get thee hence, Satan." He determined to go on with his work of establishing a kingdom of righteousness and truth, though the decision meant that he must go down into the valley of the shadow of death.

Defeated in his purpose, Satan nevertheless was deter-

mined that even yet he would prevent Christ from gaining the victory. He buffeted him at every step, harassed him wherever he went. He caused the Jewish leaders to reject him. He did all he could to oppose and destroy his work. And finally he moved Judas to betray him into the hands of his enemies. He was betrayed for the price of a slave—thirty pieces of silver.

The Weight of the Sins of the World

The strongest temptation with which Satan wrung the heart of Jesus was when he came into the garden of Gethsemane. Here the weight of the sins of the world was felt by Christ with all its awful force. He saw that he must die with these sins upon him, bearing also the frown of God because of these sins. Tempted to think that this might mean that he was never to have a resurrection, but must bear the frown of God forever, and thus be forever separated from his Father by death, Christ cried out, "O my Father, if it be possible, let this cup pass from me." Matt. 26 : 39. He was unable to see that he could ever be brought from the tomb if he died with the sins of the world upon him. His own future was all dark.

It was here that the fiercest temptations of the devil wrung the agonized heart of Christ. Almost he was tempted to let man bear the consequences of his own guilt, and die for his own sins, while he gave up the attempt and returned to that place which he occupied with the Father before the world was created. The sacrifice to be made for sinners seemed almost too great, if it meant that he must be blotted out of the universe. "The wages of sin is death," and eternal death. And Christ had volunteered to suffer for sin in the place of the sinner. Now the sins of the world were upon him, and he was realizing all their terrible guilt for the first time. He experienced what the sinner will feel when he suffers the consequences of transgression.

Punishment for Sin not Eternal Torment

It is taught by many that the punishment of the wicked will be eternal torment in hell fire. But this can not be true, for if it were, then Christ, in taking our punishment upon himself must remain forever in torment. If eternal conscious

punishment is the lot of the lost sinner, then Christ could never have been released from the suffering which it would be necessary for him to bear in order to save us from it. But eternal death and separation from God, and not eternal torment, is the wages of sin. And it is evident that Christ could not take our place as our sin-bearer without experiencing the awful fear and dread of separation from God. It was this thought that forced from his pores while in the garden the sweat which "was as it were great drops of blood falling down to the ground." Luke 22:44. His Father's face was hidden from him, he was conscious of his Father's frown, he felt that the burden of the world's sin which he bore was separating him from God and that if he should die with these sins upon him he could not hope for a resurrection. He was unable to see through the grave, his hope in the future was dimmed, and the agony seemed more than he could bear.

Will he make the sacrifice? Will the Son of God take the place of the human race and die in man's stead? The fate of the world hung upon the answer.

When the struggle seemed about to become too great for his strength, he was given a view of the human race which he came to save. He saw it lost in sin, under condemnation of death and eternal separation from God. He saw that unless he took upon himself its guilt and its punishment, the race must perish. He saw that it could never enter the pearly gates of the heavenly city unless he laid down his life for it. He saw that no human being could ever walk on the streets of gold throughout all the ages of eternity unless he should carry out the purpose for which he came to the earth. It was either his life or theirs. It was separation from God for himself or for them. Some one must die for that broken law, and it was either the race as a whole or the sacrifice which God had freely offered and which Christ had volunteered to be.

The Great Decision

With the vision of the lost race before him unless he should make the sacrifice, and facing the darkness shrouding his own future, Christ made his decision. He would go forward upon his great mission at any cost to himself. "Having loved his own which were in the world, he loved them unto the



"They stretch him upon the cross and drive the nails through his quivering flesh."

end." John 13:1. He faced again the great decision for which he came into the world, and he decided in favor of the race which he loved. That his people might live with God throughout eternity, though he might not be there himself,

he decided to take their place, and their guilt, and their fate, upon himself and die in their stead. And so he set his face steadfastly toward the cross, and as he rose from the ground for the last time he cried:

"If this cup may not pass away from me, except I drink it, thy will be done." Matt, 26:42.

And so while his disciples slept, the great decision was made. Alone, with none to help or comfort, he drained the last scalding drop of the fiery cup, the cup which none else could drain. If men were to be saved, there was no way out for him but this. And having made the decision, his temptation was over,—the temptation to escape by his own divine power the fate in store for the human race. From this time onward the flesh was conquered. He had determined to meet the full penalty of sin, and no lesser pain could now make him afraid. The priests and rulers might insult and jeer him, the whole nation might taunt and gibe, but not one cry will be forced from those lips by pain, or thirst, or glaring noonday sun, or thorns, or nails, or prison chains, or smiting of sin-stained hands. As a sheep before its shearer, so he would be dumb.

The World's Redeemer

And so they hurried him before Annas and Caiaphas, and then before Pilate, and on to Herod, and back again to Pilate, always in the midst of the vociferating crowd, who buffeted him, and smote him with the palms of their hands, and spat in his face, speaking sneeringly of his birth, and demanding that he perform for them a miracle. Coming the last time from Pilate's judgment hall after the sentence of crucifixion had been pronounced, they crushed down upon the weary head the cruel crown of thorns and bowed the knee in mockery, and cried, "Hail, King of the Jews!" With no rest through the long night, hurried from one proud ruler to another, travel-stained, weary, foot-sore, and bruised and lacerated with the cruel scourging he had received, now in addition to it all he is laden with the weight of the heavy cross, and, with no covering on his head from the broiling midday sun but the crown of thorns which had torn his brow in heavy gashes, he staggers on, the world's Redeemer, through taunts and jeers and mocking words.

Reaching the place of Calvary, they stretch him upon the cross and drive the nails through his quivering flesh. Then raising the cross with the Saviour upon it they let it drop into the hole they had prepared for it, tearing wider the wounds of the hands and feet where the nails had pierced. With jeers and mockery they watch his dying agonies. And thus the Son of God gave up his life for you.

If Jesus had committed one sin himself he never would have been brought from the tomb, and the human race also would have been hopelessly lost. But because his own life was spotless, and there was not the stain of one sin upon his own character, he was brought up again from death.

In this way Jesus gained the world which had been lost by sin. He became the second Adam, and won the victory over sin which the first Adam had failed to win. He met the devil on his own ground, in his own dominion, and wrested the control of the world away from him. He regained the lost dominion, and made a way of escape for all who had fallen under subjection to the devil.

And in consequence of his victory he drove Satan out of the courts of heaven. Satan can not now appear in the great council of heaven, for he does not now represent this earth. His dominion has been taken away from him by Christ, and now "we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1. Our representative in the councils of heaven now is the Lord Jesus Christ. We have a friend at court. It is of this time that John in the Revelation speaks when he says:

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. . . . Therefore rejoice, ye heavens, and ye that dwell in them. 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 that he hath but a short time." Rev. 12:10, 12.



PAUL THOMPSON

CHAPTER XI

A MODERN REVIVAL OF DEVILISM AND SORCERY

ONE of the strongest and most successful attempts of Satan to ensnare the people of the world in the last days is the present revival of the condemned and prohibited sorcery and witchcraft of old. Under the attractive title of "Spiritualism" he is sweeping millions into the chains of error and thus leading them away from God. Through this system he is performing miracles which are attracting the attention of the scientists of the world. Any attempt to deal with the work of Satan would be incomplete if it did not consider the phenomena of Spiritualism.

Every candid person must admit that a considerable portion of this phenomena is fraud, pure and simple, nothing but deception and imposture contrived by craft and cunning and imposed on the credulity of the simple-minded for the purpose of personal profit. But there are phenomena connected with this system which can not be accounted for on these

grounds. There is a supernatural power connected with it. This supernatural power, we believe, is of Satan, and not of God.

Of Ancient Origin

Spiritualism is not a new development. It is as old as the human race. It had its origin in the garden of Eden. The first spirit medium on record was the serpent in the garden. The fall of man and the ruin of the world was caused by heeding the counsel of a spirit medium.

We are told that the serpent was "more subtle than any beast of the field which the Lord God had made." Satan selected this "subtle" beast as a medium through which to manifest his first spiritualistic phenomena. Through the serpent he spoke to Eve, the first woman, thus using the serpent as a medium to deceive her. He spoke to her only in order to deceive her. This, in fact, is the purpose of all mediumship.

It is worthy of more than passing attention that it was by believing a spirit medium that this world has been overwhelmed with such a flood of sin, disease, sorrow, grief, misery, trouble, and death.

And it is also worthy of notice that if Satan *then* could take possession of the body of an animal or reptile, and so control that reptile as to make it appear different than it really was, and then through his control of that reptile deceive and delude an innocent and unfallen being, we certainly are justified in believing today that he can and does exert his power *now* in a similar way to deceive and delude human beings; for his power and craft and malice during the six thousand years since this first spiritualistic manifestation have not diminished, but rather increased. Today he still deceives and deludes the world through mediums.

From the time of this first spiritualistic deception until the present, Spiritualism has been known and practised. Spiritualism is not a new revelation, notwithstanding the claim made by Spiritualists that its manifestations today are calculated to introduce a new era in the affairs of men and produce a much more advanced stage of civilization. It is an ancient falsehood. It has existed for ages in the midst of heathen darkness. And its presence in heathen and savage lands has been marked by no march of progress, by no ad-

vance of civilization, by no development of education, by no illumination of the mental faculties, by no increase of intelligence, but its acceptance has been productive of and coexistent with the most profound ignorance, the most barbarous superstitions, the most unspeakable immoralities, the basest idolatries, and the worst atrocities which the world has ever known.

Its Modern Development

The development of Spiritualism in its modern phase is of interest, and we here record it.

Modern Spiritualism had its beginning in Hydesville, N. Y., in the year 1848. The first intelligible communication



Home of John D. Fox.

of Spiritualism in modern times came in response to a direct appeal to Satan himself. In the year mentioned, a farmer, by the name of John D. Fox, lived in Hydesville, near Rochester, N. Y. He was the father of six children, two of whom were living at home. These were the youngest children of the family, and their names were Margaret, who was fifteen years of age, and Kate, aged twelve. They had but recently moved, and they found their home disturbed, especially at night, by peculiar noises. They attributed these noises at first to mice and rats, and then to a loose board. They soon discovered that these noises were distinct and intelligent rappings.

After retiring on the night of March 1, 1848, the parents

and children sleeping in the same room, these rappings commenced with greater violence than usual. Mr. Fox arose, tried the window sashes, and finding them all secure, was about to return to his rest, when Kate, observing that when he shook the sashes the rappings seemed to reply, turned in the direction from which the sound seemed to come, and snapped her finger several times, saying, "Here, Old Splitfoot, do as I do."

Instantly the rappings replied with sharp, distinct taps. This frightened the girls so that they had no further desire to continue the conversation with "Old Splitfoot." But the mother continued to cultivate his acquaintance until she received a message which professed to come from the spirit of a man by the name of Charles B. Rosma. This message informed her that this man, Rosma, had been murdered in that very house some years before. An exact location in the cellar of the house was given as the place where his body had been buried. On digging there, a considerable portion of a human skeleton was discovered, and it was later ascertained that a man answering to the description given had visited the house and had not been seen again.

The conclusion was reached that the Fox family were in communication with the spirits of the dead. From this beginning Spiritualism has developed through various stages to its present manifestations. Through table tipping, rapping, levitation, moving of material objects, and playing on musical instruments, it has passed through the years until today it manifests itself, not only in all these older forms, but in what has come to be its chief deception, the materialization of spirits which it claims are the spirits of the dead.

Without doubt some of these wonders and antics are frauds, tricks, and impositions done by sleight of hand, but many of them are so mysterious and remarkable that they have produced conviction in the minds of some of the world's profoundest thinkers that some strange and unseen intelligence is thus operating, performing marvels and communicating information to those who are led to seek the aid of these invisible spirits and to submit to their control.

Its Fundamental Teaching

The fundamental teaching of Spiritualism is that there is a survival of consciousness and identity after death, and that Spiritualism affords a means by which the spirits of the dead can communicate with the living. All of its other teachings are subordinate to this. All of its phenomena seem to be performed for the sole purpose of creating in the mind of the inquirer the belief in the conscious existence of the dead and



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Scene illustrating spirit manifestation.

the possibility of communicating with the spirits of the dead through the medium of Spiritualism. Everything that it does tends to this one end, leads in this one direction. And so remarkable have been its manifestations, and so unaccountable on all natural grounds have been its phenomena, that skilled investigators, men of science, publicists, statesmen, religious leaders, and leaders in the world of thought have been profoundly convinced of the survival of conscious intelligence after death, and of its ability to communicate with the living.

We admit that there are mysterious and supernatural manifestations in Spiritualism, and freely concede that there are evidences of physical power and mental intelligence in this system which can not be explained by ordinary scientific principles. We concede also that communications are received from spirits and from the spirit world. But we insist that the power thus exercised is an evil power, the intelligence thus manifested is an evil intelligence, and the spirits from whom messages are received are not the spirits of the dead at all.

We know these spirits are not the spirits of the dead because the Bible teaches that the dead can not communicate with the living. The doctrine upon which the whole system of Spiritualism is based, the doctrine of the natural immortality of the soul, is in contradiction to the plainest statements of the Word of God. There is no greater evidence of the fact that Spiritualism is a delusion than the inspired teaching of the Scriptures regarding the condition of man in death.

Inasmuch as this system is sweeping many people from their moorings out into a great overwhelming sea of deception, it is well that we study what God has to say about it. It is a most powerful delusion, and we can not combat its power successfully in our own strength. God has given much instruction concerning it in his Word, and this instruction will be of the utmost value to every person in meeting the lying claims of Spiritualism and overcoming them.

God Prohibited Spiritualism

God said to his ancient people, the Israelites:

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Lev. 19:31.

The possession of familiar or controlling spirits is the very claim upon which the so-called communication with the spirits of the dead is based by spirit mediums. In the above verse God forbids his people to have anything to do with those who make such claims, and further admonishes them that any such connection will be defiling to his followers.

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers." Mal. 3:5.

Sorcery was a pretended familiarity with the spirits of the dead; that is, it is one of the ancient names of modern



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 Illustration of Lombroso's experience at Lyons, France, while investigating
 the murder of a young bride.

Spiritualism. And in the passage just quoted God sets himself against it, and declares that his witness and his judgment will be against all who practice these abominable occult arts.

"Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, . . . for they prophesy a lie unto you." Jer. 27:9, 10.

Spiritualism pretends to be able to foretell the future accurately. This is mere pretension, for it does not know the future, much less can it foretell it. Mediums, reasoning from cause to effect, and the spirits which control these mediums, knowing vastly more of the working out of the principles of cause and effect, may surmise something of what may come

to pass, and so may we all, but they have no divine knowledge of the future. If Spiritualism knew what would happen tomorrow and the next day the mediums would undoubtedly be the most successful manipulators of the stock market, for they would be able to tell whether stocks and bonds were going up or down, and thus be far in advance of their competitors. They do not know the future, but "they prophesy a lie unto you."

A Divinely Appointed Test

And it is just on this point that Spiritualism fails to establish the truth of its claim to be a divine system of truth. God himself has appointed a test which Spiritualism fails to meet. This test is as follows:

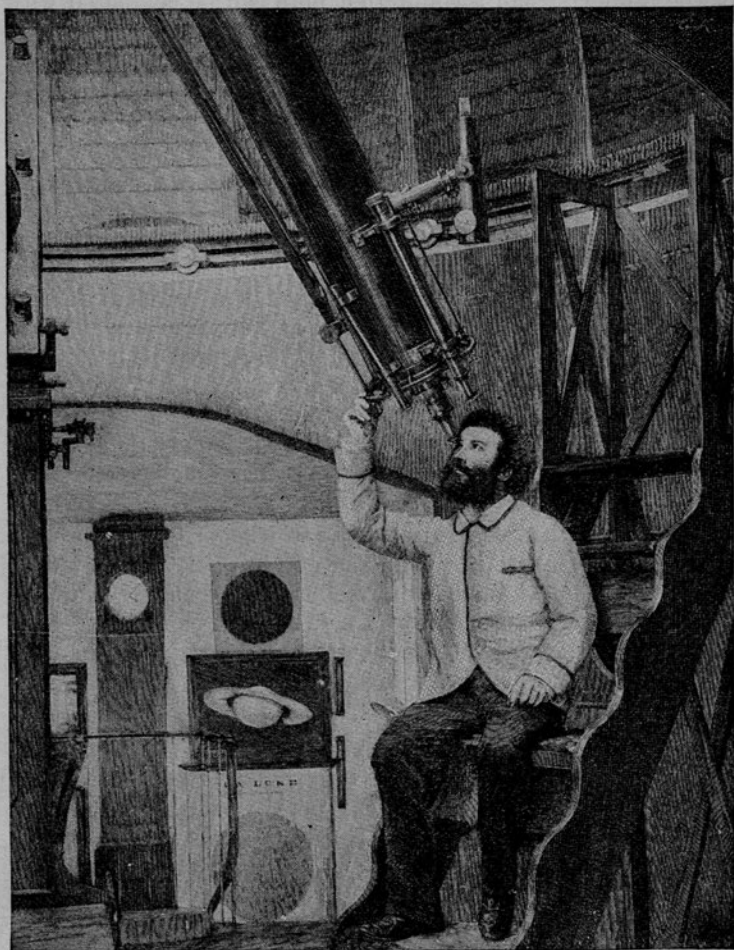
"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and *shew us what shall happen*: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or *declare us things for to come*. *Shew the things that are to come hereafter, that we may know that ye are gods.*" Isa. 41: 21-23.

If Spiritualism desires to prove that it has not only supernatural power, but also divine authority, let it meet this test. "Let them shew us things to come." The One who proposes this test has submitted to it himself, and the very thing which neither man nor evil spirits can do, God has done again and again through his prophets. A large portion of the Bible consists of prophecies made ages ago, which deal with the history of nations, empires, and cities, and accurately foretell that history. And as the history has unfolded through the centuries, these forecasts have proven true, thus establishing the fact of God's omniscience, and confirming the faith of the people of God in the inspiration of the Bible.

Egypt, in harmony with God's ancient Word, has become the "basest of the kingdoms," and has not had a native king or prince to reign over it for thousands of years. Eze. 29: 15; 30; Isaiah 19. Babylon, that proud city which set itself up against God, has become a desolate heap, uninhabited, and a lair for the beasts of the desert. Isa. 13: 19-22. Tyre, which once handled the merchandise of the world, has had her walls destroyed, her dust scraped from her, and become like the top of a rock, a place for the spreading of nets. Eze. 26: 1-5. Nineveh, the magnificent capital of a magnificent empire,

"the bloody city," the city "full of lies and robbery," has become empty, void, and waste. Nahum 3. These prophecies have been fulfilled, with scores of others, *and some are now being fulfilled*, though the men who wrote them under inspiration have been dead for thousands of years.

It is upon evidence such as this that the Christian rests

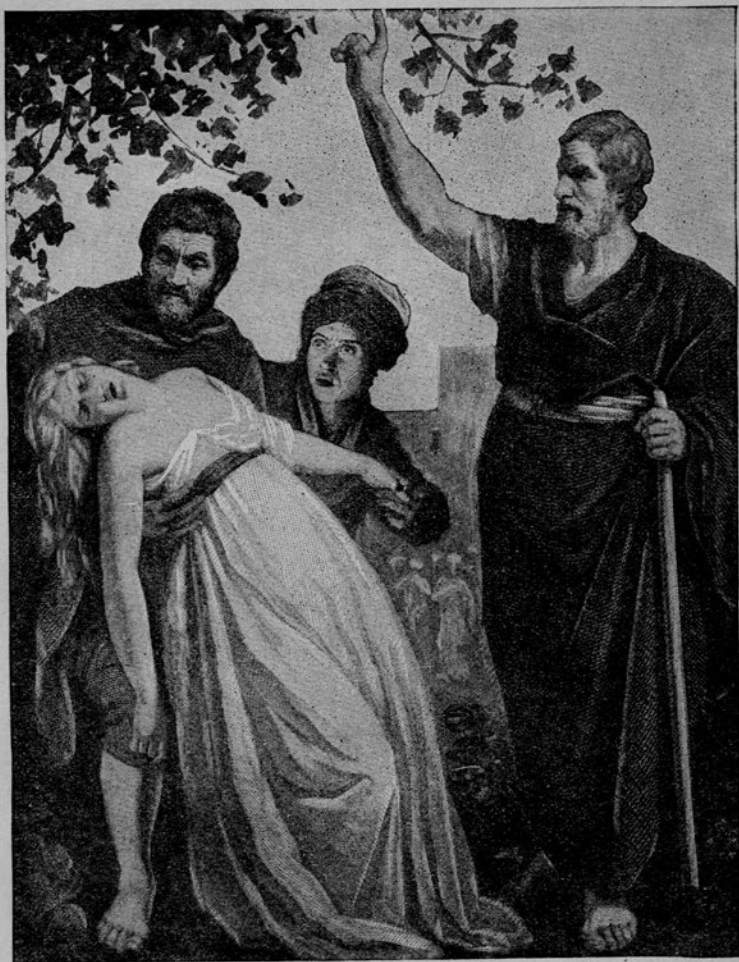


"An astronomer can foretell the exact time of an eclipse."

his faith. Spiritualism has never been able to produce their equal, nor does it offer us anything similar upon which to base our belief in its divine origin. Its pretensions vanish into thin air when compared with these majestic prophecies of the Word of God. The communications received through spirit mediums are no more to be compared with the messages of the prophets than a counterfeit note can be compared with a true note.

In place of meeting this divinely appointed test to show us things to come, Spiritualism tells us merely those things which are in the past or present. It is willing to give us the names of our fathers, mothers, grandmothers, uncles, aunts, children, the dates of their death, and the place of their burial. But all such things might be known to those in the flesh as well as to the evil spirits which roam through all creation to gather information at their leisure. Such information is open to all who may care to acquire it. Nor is it sufficient for the spirits to give us truthful accounts of happenings which are then taking place at some considerable distance, for it must be remembered that mortals have produced inventions by which information may be sent around the world like a flash of lightning. Let them show us things to come. This is the divine test. And it is a test no spirit medium has been able to endure, or cares to invite.

Certainly there are some events which spirit mediums may be able to foretell. An astronomer can foretell the exact time of an eclipse. A criminal can foretell the exact time of a murder which he intends to commit. An evil spirit can foretell to a medium the exact time of some transaction which the spirits intend to bring about. An incendiary can foretell the exact time of a fire which he intends to kindle. Those who know may foretell the financial ruin of some individual when they are planning to bring it about at a certain time. But such predictions would not prove the possession of supernatural intelligence. And it must be evident to all that no proof of divine inspiration is given when predictions are fulfilled, unless it can be shown also that they are not based upon previous predictions of similar character from which the information may have been drawn.



Paul casting the spirit of divination out of the damsel.

An Abomination to the Lord

“A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.” Lev. 20:27.

This was the ancient penalty for attempting to communicate with the spirits of the dead, and there are those today who never cease to deride the Bible for containing such a law.

But when men talk, it is well for them to know what they are talking about; and when they take a little time and trouble to find out, they will discover that the occult and devilish practices of ancient Spiritualism not only tended, as they do now, to disease, insanity, immorality, and death, but that those who practiced these occult arts were too often guilty of the most horrible, abominable, and revolting crimes and barbarities, which in themselves were sufficient cause to prohibit the practices which gave rise to them. It is well, at any rate, to learn the estimate which the Lord places upon Spiritualism.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, . . . or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. 18:10-12.

Surely at the present time consulting with familiar spirits can not be pleasing to God, when anciently it was an abomination to him.

In the New Testament Spiritualism is also found in doubtful company, under its old name of witchcraft:

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, *witchcraft*, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that *they which do such things shall not inherit the kingdom of God.*" Gal. 5:19-21.

And with this statement that those who are deluded by the falsehoods, and who practice the devilish arts of Spiritualism shall not inherit the kingdom of God, agree the words of John, who, after describing those who enter the New Jerusalem, the capital city of the kingdom of God, declares that "without are dogs, and *sorcerers*, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:15.

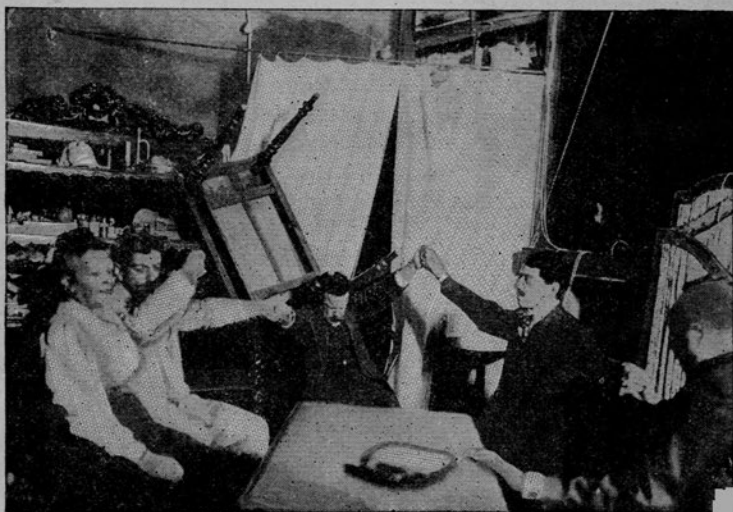
This, then, is the ultimate destiny of Spiritualism. It will perish in the company of those who follow Satan.

Phenomena Produced by Fallen Angels

The phenomena of Spiritualism are produced by fallen angels. As has already been shown in this volume, before the creation of man a rebellion broke out among the angels in heaven against the authority of God. This rebellion was led by Satan.

At that time Satan was a beautiful and glorious angel, a loved and honored leader of great multitudes of the heavenly host. His name was Lucifer. Exalted by his Maker to a position of great prominence and influence, he was able to lead many of the angels astray when sin found an entrance into his heart and mind. These angels were cast out of heaven with Satan. Rev. 12: 7-9.

Thus in our study of Spiritualism we must ever bear in mind the fact that there are on earth a vast multitude of invisible beings clothed with supernatural power, called "demons"



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A seance at Von Erhardt's house.

by the Scriptures of truth, wholly evil in character, and who, with the most intense hatred toward God and man, are constantly engaged in the most bitter warfare against the welfare of human beings and the glory of God. These unseen, yet intelligent beings can work equally as well in the darkness as in the light, while their presence remains unperceived and unrecognized. They can come into a room like the viewless air, and are able to work through visible and bodily forms as well as to control living beings. They can change their location with the rapidity of thought. Having lived for thousands of years,

they have the advantage of the wisdom and experience of the ages; they can recall facts that are past long ago, which no living man could possibly know, but which may be found afterwards to be true. They can assume disguises innumerable, impersonate any character, and can call to their assistance at any time a vast multitude of other beings like themselves. This vast confederacy of evil is presided over by a chief who once dwelt in the courts of heaven, but whose present supreme aim is to ensnare the human race to its eternal destruction, and who aims at pressing every event and circumstance of human life into his fiendish service.

A Vast Amount of Harm

It is evident, when these things are considered, that these evil angels, under such a superior and intelligent control, organized as they are into companies, divisions, "principalities" and "powers" (Eph. 6:12) and inspired only with the object of doing mischief, deceiving, and misleading, possess faculties and opportunities for doing a vast amount of harm. By such spirits the unwary can be easily controlled, terrorized, deceived, and injured. They can lay and execute the most dangerous plots. They can cause their enemies to render them service unconsciously and ignorantly. They can take the credit for good which they have never done, and put off upon others the blame for evil which they have themselves performed. In this way they are able to confuse all conceptions of right and wrong, calling evil good, and good evil. And especially is this true when they work among those who deny the very existence of such beings. Under such circumstances they are able to accomplish an amount of mischief and deceit too great for mortal man to comprehend.

Through all the ages of the past these wicked spirits have unsettled the minds of multitudes of people, and have led many into madness, insanity, and ruin. Through all their history they have never yet been known to reveal any truth of importance which has not already been revealed in God's Word, or discovered by the aid of good men of science. Not one sinner have they ever led to Christ for forgiveness of sins, nor is there one among the millions of Spiritualists who has been savingly converted to God by Spiritualism, or with the



Saul and the witch.

help of the spirits. Their invariable testimony is against the Word of God. They repudiate the plan of salvation which that Word reveals. Their attitude toward Jesus Christ is today what it has always been—"Jesus of Nazareth, let us alone; what have we to do with thee?" See Mark 5:7; Matt. 8:29; Luke 8:28. By their denial of the fall of man, the atonement of Christ, and the salvation of man by that atonement, they sweep away at one stroke the whole plan and purpose of God as revealed through Christ and the Bible.

Scientists Baffled

Scientists have found themselves perplexed and baffled in their investigations of this system, and have reached some amazing conclusions. But this is not to be wondered at when scientists come to such an investigation denying that such mighty forces exist. An infidelity and skepticism which doubts everything for which it can not find an explanation, and which denies everything which it can not weigh in a balance, or measure with a foot rule, we may expect to see imposed on and deceived when it comes to deal with the mightiest forces in the universe. If unseen, imponderable, undefinable, incomprehensible energies lie about us everywhere, in the mysteries of electricity, the forces of gravitation, the vegetative secrets of nature, many of which are still inexplicable, invisible, unmeasured, and immeasurable, but which, notwithstanding this, still rule in our material universe with incalculable power and mathematical exactness, why should it be considered unbelievable that other forces and powers and influences and intelligences of which our learning and philosophy take little or no account, may rule and control the hearts, minds, souls, and bodies of men?

Scientists who deny the existence of such forces simply because they can not explain them are centuries behind the times. What can they explain? What explanation have they been able to give us of the mysteries of seed, of plant, and of flower? True, they can trace the steps in the growth of such things, but can they explain those steps? Can they explain the germination of life, the growing of fruits, flowers, colors, odors, poisons, from the same identical soil? Can any scientist tell why a mere whiff of air or the odor of a flower produces on some constitutions just as powerful an effect as

a strong drug? Can they explain why a heart should be broken or a life ruined and destroyed because of an evil passion, a disappointment, a harsh speech, or a look of hatred? Can they explain the connection between mind and body, and thus reveal why wrong habits of thought will produce physical disease?

And if, as all scientists well know, the sensitive minds of some persons can be depressed and deranged by the will, the glance, the word, or even by some secret influence or thought of others, why should it be thought a thing impossible that invisible spirits, cunning as the devil, swift as electricity, subtle as magnetism, and as unaccountable as gravitation, may work on human minds and bodies until the mental equilibrium is unbalanced, reason is subverted, and life itself is destroyed?

Those who today deny the existence of such agencies of evil, and say that the working of such forces is an impossibility, in the face of the clear teachings of the Bible, are merely asserting omniscience for themselves while they are demonstrating ignorance.

An Attending Angel

The Bible teaches that each child of God has an attending angel from the courts of heaven. Matt. 18: 10; Acts 12: 12-16.

We may reasonably suppose that each person has also an evil angel attending him constantly. This evil angel would know all that the person has ever said or done, and while impersonating the individual in a Spiritualist seance could tell all that the person himself could tell if he were actually there. He could reveal secrets known only to the one who is dead and the inquirer at the seance, and this revelation would appear of such a supernatural character to the inquirer, that, not being fortified by the truth of the Bible regarding the condition of the dead, he would be convinced that he is in actual communication with the spirit of the dead. He is then led on to believe "doctrines of devils" (1 Tim. 4: 1), because, once convinced that it is one who loves him who thus speaks to him, he is then ready to believe any message he may receive. Thus he is drawn away from God into this terrible delusion.

The spirits which appear in the dim light of the Spiritualist

WITHDRAWN

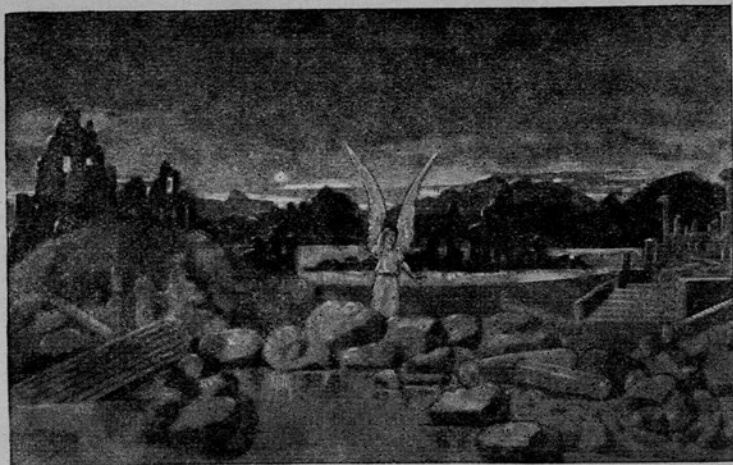
seances are not the spirits of the dead, but are the spirits of devils. Rev. 16:14. This movement is the latter-day working of the one who was cast out of heaven, and all the people of God should guard themselves against it with the utmost care.

As many will be brought into contact with these spirits which impersonate the dead, they will find themselves confronted by a power which they will be utterly unable to withstand or resist. Appeals will be made to their sympathies, and before their eyes miracles will be wrought which will convince them that this fearful delusion is the great power of God. They will be led to disbelieve the Word of God, which opposes the false claims of Spiritualism, and will thus be led on until God departs from them, as he did from King Saul, and they are completely entangled in the snares of the devil. Thus thousands and hundreds of thousands will lose their souls in this final effort of Satan to deceive the whole world and take it captive. Our only protection against this powerful delusion is an acquaintance with and a firm belief in the inspired teachings of the Bible concerning the dead.

The Bible solves forever the dark problem which has so long brought perplexity and distress to the world. It lights a lamp of hope for all who are weary and heavy laden. It gives assurance of life beyond the grave, a glory that shall never end. It strengthens the hearts of those who mourn, brings comfort to the bereaved, and points us forward to the better, brighter day which is so near at hand.

It shows to be false the revelations which are made by Satan and his angels through spirit mediums. In order to save from the snare of Satan those who have been trifling with spirit manifestations, it sends forth this awful warning: "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2Thess. 2:11, 12. It commands us to "resist the devil," and promises us that he will flee from us. James 4:7.

With Paul, "I would have you wise unto that which is good, and simple (or blameless) concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen." Rom. 16:20.



CHAPTER XII

SATAN BOUND A THOUSAND YEARS

THE binding of Satan for a thousand years will take place at the second coming of Christ. He will then not be able to deceive the nations until the thousand years are finished. At the close of this period, commonly called the Millennium, Satan will be loosed from his bondage and will then again enter upon the work of deception. His freedom, however, will continue but for a short time. The only passage in the Bible which makes direct reference to the thousand year period is as follows:

“And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.” Rev. 20:1-5.

There are numerous theories regarding the millennium which are now being taught in the religious world. The only one of these theories which can be true must harmonize with this passage of Scripture which definitely refers to the "thousand year" period. This word "millennium" is a combination of two Latin words, "*mille*," meaning a thousand, and "*annum*," meaning year; a thousand years. This is the sole meaning of the term. A perverted use of the word "millennium" has come to convey to the minds of many people a thousand-year period of great peace, prosperity, and salvation upon this earth. There is no such meaning in the term itself. Notwithstanding the fact that it is thus generally explained, it means only a thousand years, without specifying anything at all as to the character of that period.

Begins at Second Coming of Christ

The millennium begins at the time of the second coming of Christ. During the thousand years of its duration Satan is to be bound in a place called "the bottomless pit." The purpose of this binding is to restrain him from deceiving the nations and to impose upon him a partial punishment. Because of the fact that Satan is to be bound during the thousand years of the millennium, many people have reached the conclusion that this period will be a very happy, prosperous, and glorious time of peace on earth; that all the nations will be converted to the gospel, and as a result will disband their armies, dismantle their navies, and learn war no more. So long has this theory been taught that it has come to be widely accepted. But it has no foundation at all in the Bible.

The Bible contains no teaching which, rightly understood, would lead anyone to believe that before the end of this world the nations will all be converted to the gospel and cease to war with each other. As a matter of fact, the Bible teaches just the contrary. The theory that the world is becoming better constantly is not based on the teaching of the Bible. The popular theory of a millennium of peace and safety is but another deception of the devil, invented by him for the purpose of leading the people of God to believe that Christ will not come until the world has been brought to accept Christianity, which it will never do, and thus cause them to say, "My Lord delayeth his coming."

The teaching that the world will be converted is largely based upon the following verse: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. 24:14. This verse; however, does not teach the doctrine of the world's conversion at all. It teaches merely that the world will hear the gospel, that the gospel will be sent into all the world, be proclaimed to all nations, not for their conversion but as a witness.

In addition to this, the parable of the wheat and the



UNDERWOOD & UNDERWOOD

Offenders of any nation are arrested and bound for trial and punishment.

tares, recorded in Matt. 13:24-30 and 36-43, makes very plain that both classes, the righteous and the wicked, are to "grow together" until "the harvest," which is explained to be "the end of the world." Thus at the end of the world, instead of all the wicked being converted, they will be cast into the furnace of fire, where there will be wailing and gnashing of teeth.

Growing Worse and Worse

While the exponents of the world conversion theory maintain that the world is growing better, the Bible teaches the exact opposite. It informs us plainly that "evil men and

seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 13.

In speaking of the days immediately preceding his coming, Jesus himself declared:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

In order to discover the conditions of the days just previous to the coming of Christ, therefore, it is only necessary to refer to the history of the days preceding the flood and the destruction of Sodom and Gomorrah. Of the conditions prevailing at these periods, we read:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

So will it be in the days of the coming of Christ the second time.

The last days of the history of this earth are described in detail by inspiration, as follows:

"This know also, that 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: from such turn away." 2 Tim. 3: 1-5.

It is obvious that this passage does not teach the conversion of the world. Here there is set before us a list of eighteen terrible sins which are especially to characterize "the last days." And the astonishing thing about this passage is that this is not at all a description of the world in general, but rather of the church. The people who indulge in these sins will not be the worldlings only, but church members. This is the meaning of the expression "having a form of godliness." The outward form is correct, but even while professing to be Christians they are acting like worldlings. And if the professed church of Christ in the days of his second coming can be so described by divine inspiration, then what must be the condition of the world at large?

In his care for the church the Lord has given instruction even concerning the rise of the movement which is teaching



The destruction of Sodom and Gomorrah.

the doctrine of the world's conversion and a millennium of peace on earth:

"Of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:1-3.

From this it appears that this very movement which is proclaiming the world's conversion is in itself a sign of the rapidly approaching destruction of all things.

In this connection it will probably be asked, Does the Bible not teach somewhere that all the world at some time in the future will be filled with the knowledge of the Lord, and all nations serve and obey him?

Yes, the Bible does teach this. The mistake has been made, however, in not perceiving that this has been taught with reference to the earth in its regenerated condition, when all things are made new, and not regarding the earth as it now is.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

"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." Isa. 66:23.

The time when all the earth will be acquainted with Jehovah, and will worship him, is clearly pointed to by these two passages. The time pointed to, however, is clearly with reference to the new earth, not to the present earth; and this condition of universal worship is to be brought about not at all by the conversion of the present nations, but rather by their destruction. Thus Peter writes:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 13.

The Order of Millennial Events

The Bible makes very clear the order of the events in connection with the beginning and the end of the millennium. It begins with the second coming of Christ. At that time four classes of people are on this earth—the righteous dead, the righteous living, the wicked dead, and the wicked living.

At the second coming of Christ all the righteous dead are raised. (1 Thess. 4:15-17.) The same passage teaches that all the righteous living are translated. These two classes of God's people are then caught up "to meet the Lord in the air: and so shall we ever be with the Lord."

At that time all the righteous will be taken to those mansions which Christ has been preparing for them, "that where I am, there ye may be also." John 14:1-3. They are taken to heaven, and there "they lived and reigned with Christ a thousand years." Rev. 20:4.

It is plain from this language that the millennial reign of God's people with Christ is not to be on the earth, as so many believe, but in heaven. At the beginning of the millennium all the people of God are removed from this earth and taken to heaven, where they remain for the thousand years of the millennium.

The second coming of Christ will also bring about the destruction of the wicked living, who will be consumed by the brightness of his coming and the glory of his power. (2 Thess. 2:8.) All the wicked dead will be left undisturbed in their



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Illustration of what the earth will resemble during the thousand years.

graves. "The rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

The Earth Depopulated

It appears very clear from these passages that at the second coming of Christ all the righteous will be removed from the earth, and all the wicked will be dead. Thus the earth during the millennium will be empty, or depopulated. There will not be a human being here.

It is of this time that the prophet speaks:

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 33.

This same vision of the empty condition of the earth during the millennium was given to the prophet Isaiah:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24: 1, 3.

A view of the earth during the time of the millennium was given the prophet Jeremiah:

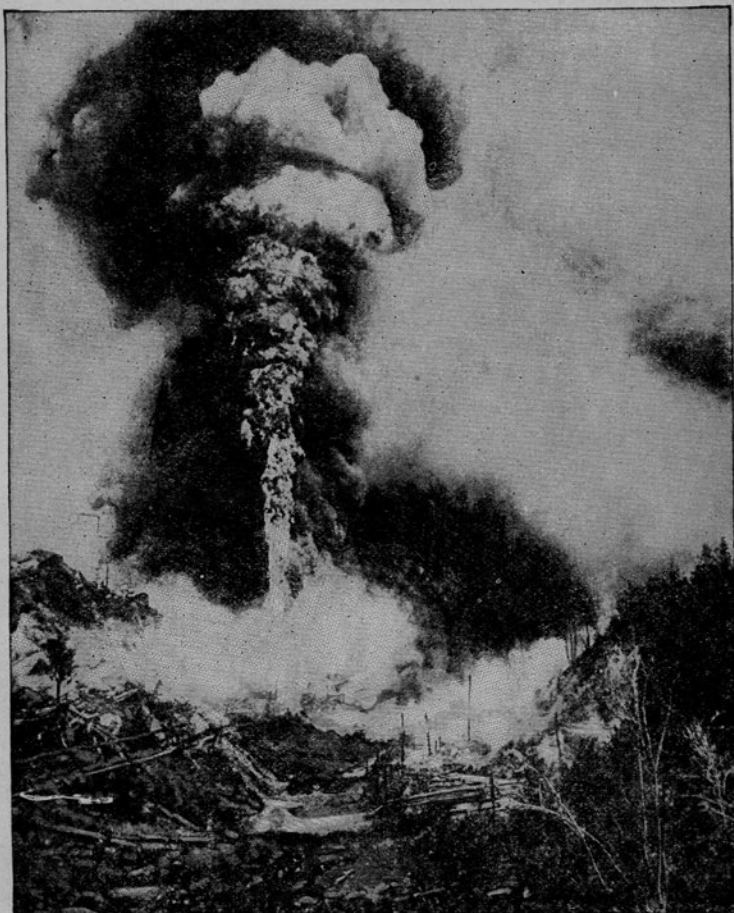
"I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 23-27.

The condition of the earth during the millennium is here clearly described. It will be a waste and desolate wilderness. There will be no man here. The righteous will all be in heaven, and the wicked will all be dead. The cities of the earth will be broken down at the presence of the Lord. All the works of men will be destroyed, Darkness will cover the earth. The bodies of the dead will be from one end of the earth to the other end. There will be no one to gather them, to lament them, or to bury them.

Satan Bound in the Bottomless Pit

The earth in this condition is what is referred to by the expression "the bottomless pit," into which Satan is cast and bound. This term "bottomless pit" is used in Rev. 9:1, 2.

and there is applied to the Arabian desert, from which the hordes of Saracens and Arabians issued, as described by the prophet in that chapter. The term means any place of darkness, desolation, and death. And at the time when the earth returns to its original condition of chaos, without form and void, it becomes the bottomless pit of Satan's captivity.



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"The elements shall melt with fervent heat," in purifying the earth by fire.

It will be in this desolated earth, therefore, with its cities destroyed, its whole expanse but a great wilderness, without any of the human race left, that Satan will be compelled to stay for one thousand years. He is bound with a great chain. This is not a literal chain, but one of circumstances. He is unable to carry on his work of deception. He can not deceive the righteous, for they are in heaven. He can not deceive the wicked, for they are dead. There is nothing he can do. By the very circumstances of his position he is bound, and must of necessity remain bound until some change is brought about, either in the condition of the earth or of the wicked.

This is not Satan's final punishment, but it is a just preliminary to it. The wreck of the world has been caused by sin. The cities of the earth have been broken down because of sin. The wicked have been slain as the result of sin. The earth has become a desolate wilderness because it has been the dwelling place of sin. All this is the work of Satan. This is the result of his rebellion in heaven and the introduction of sin into this world, and now he is made to realize what it all means, and is shown what its results have been. The ruined earth is his handiwork. This is the end of all his plausible promises of better government. And in this earth, in its desolate condition, he is compelled to live for a thousand years. He is compelled to remain in this ruined earth, surrounded by his own work. His work of deception has been made impossible. The righteous have at last escaped his grasp, and they are enjoying the delights of heaven at the court of the King of the universe. The wicked are before him upon the face of all the earth, but they are cold in death. Doubtless "the angels who left their first estate" at his bidding are still with him. They, too, have been instrumental in bringing to pass this fearful wreck of one of the planets, and they are compelled to live in that ruin a thousand years.

Satan's Release

At the end of the millennium, the great chain which binds Satan will be broken by the resurrection of the wicked.

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

If the rest of the dead lived not again *until* the thousand

years were finished, then when the thousand years *are* finished the rest of the dead will live again.

It is at the close of the millennium that the resurrection of the wicked takes place, and their resurrection releases the devil and provides him with material to work on and deceive. It was the emptiness of the earth of all human inhabitants that constituted his binding, and hence it is the resurrection of the wicked which effects his release.

Satan begins to plan for his last great attempt to overthrow the government of God as soon as the wicked are raised from the dead and he is thus released from his confinement. The resurrection of the wicked brings under his command a greater host than ever before in the entire history of his rebellion. All the wicked who ever lived on the earth come then under his control and are ready to do his bidding. Among them are some who are skilled in modern warfare. The great warriors of ancient history are there. The angels who were cast out of heaven are still with Satan, and are now in such desperation as to consent to anything. Laying before them the great project, and securing their agreement to it, Satan plans to bring it to pass. The wicked under the leadership of Satan are led to hope for success, but instead they meet their final destruction in oblivion.



The wicked marching toward the Holy City.



“And he laid hold on the dragon, . . . which is the Devil, and bound him a thousand years.



Satan gathers around him the vast hosts of evil angels.

CHAPTER XIII

THE DESTINY OF SATAN

[I]t is at the close of the thousand years of the millennium that Satan is released from the confinement which has been his lot during the millennium. At the close of this thousand-year period the holy city, the New Jerusalem, comes down from God out of heaven and rests upon this earth. At that time the wicked, having been raised from the dead, are on the earth, being marshalled into companies and regiments by the arch-rebel and his assistants. The city—that beautiful and glorious city which is to be the capital of the New Earth—settles down upon the place prepared for it in the sight of the wicked. In the city are the redeemed of the Lord who have been living and reigning with Christ during the millennium. Rev. 21: 2, 3.

The resurrection of the wicked has released Satan from his bondage. Gathered around him then are the vast hosts of his own evil angels, and now this great company is joined by the innumerable throngs of the wicked. Among them are the giants who lived on the earth before the flood. Many of the world's greatest warriors come up from their sleep just as eager to destroy their enemies as before.

Seeing himself joined by this great host, and beholding before him the New Jerusalem, in which are the righteous and the holy angels with their beloved Commander, the Son of God, Satan determines not yet to yield the struggle against the Father. He points out to his angels that the city is unprotected, and will doubtless be unable to resist attack. He inspires them with the hope that they may be able to overthrow the government of God and take the city. By this delusive hope the wicked are led to prepare themselves for the last great struggle for the supremacy of the world. Weapons of warfare are prepared, companies, battalions, and regiments are formed and drilled, and then the great host of the lost is led forth by Satan to take the city.

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

The Destruction of Sin and Sinners

The fire of God falls from heaven upon the wicked as they surround the holy city, and the vast host of evil men and fallen angels is overwhelmed. This fire does not perpetuate the wicked, but "devours them." From this death, which is called in the Bible the "second death," there will never be any recovery. The wicked will never be raised from the death which they experience at this time. There will be no eternally burning hell in which they will suffer forever.

On the contrary, they shall "die;" they shall suffer "death;" they shall suffer "the second death;" they shall be "destroyed;" they shall suffer "destruction;" they shall "perish;" they shall be "burned up;" they shall "not be;" they shall come to an "end;" they shall be "consumed;" they shall be "devoured;" they shall be "slain;" they shall be "cut off;" they shall be "silent in darkness;" "they shall be as though they had not been;" they shall be "no more;" they shall be "blotted out;" they shall suffer "perdition;" they shall be "ground to powder;" they shall be "hewn down;" they shall see "corruption;" they shall be "torn to pieces;" they shall be "rooted up;" they shall be as "nothing;" they



WILES

As swiftly speeding trains unexpectedly crash together, so shall sinners bring upon themselves swift destruction.



"And fire came down from God out of heaven and devoured them."

shall be as "nought." Eze. 18: 4; Rom. 6: 23; Rev. 20: 14, 15; Ps. 145: 20; Job 21: 30; Ps. 37: 20; Matt. 3: 12; Mal. 4: 1; Ps. 37: 10; Ps. 37: 38; Ps. 21: 9; Ps. 62: 3; Ps. 37: 9; 1 Sam. 2: 9; Obadiah 16; Ps. 104: 35; Ps. 69: 28; 2 Pet. 3: 7; Matt. 21: 44; Matt. 3: 10; Gal. 6: 8; Ps. 50: 22; Prov. 2: 22; Jer. 10: 24; Isa. 41: 12.

Such expressions as these, and there are many similar ones for which there is not space to quote, are surely sufficient to establish the fact that the Bible does not teach that God-dishonoring doctrine of eternal torment. This doctrine is an invention of Satan, designed to bring reproach upon God. It has no place in the Bible, and will have no place in reality when the wicked are punished. The fire which at the close of the millennium falls upon them will consume them together. Each will be punished "according to his deeds." Rom. 2: 6. Some take a longer time to consume than others, as they have been more wicked than others, but ultimately the fire which punishes them will bring them all to utter death and destruction.

Upon Satan and his angels the fire will have the same effect as it has upon the wicked. All will be brought to nothing and be as though they had not been. In Satan's case this will take longer than in that of any other case, as he is the one through whom all the others have been caused to sin. But even in his case the fire of God will eventually devour him, and he will be no more. This is made plain in the word which God spake to Satan:

"I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Eze. 28: 16-19.

The book of Malachi also refers to the destiny of Satan:

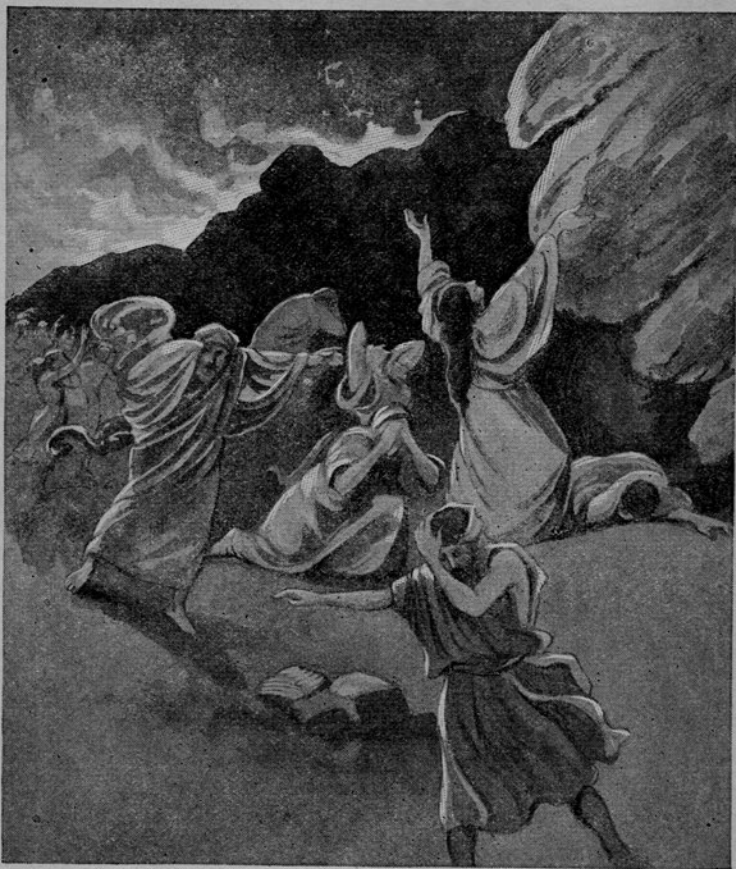
"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

The great conflict of the ages between Christ and Satan will therefore result in the utter overthrow and destruction



The judgment of the arch-enemy, Satan.

of Satan and his angels and all who ally themselves with him. The fires of the last day will consume them and "leave them neither root nor branch." Satan is the root, and the wicked are the branches. Nothing is to be left of either sin or sinners. The universe is to be cleansed from every stain of sin.



All the wicked will be brought to nothing and be as though they had not been.



CHAPTER XIV

THE NEW EARTH

THE earth will be purified by the fire which consumes the wicked. The ruined works of men will be burned by great billows of flame. The last remnants of sin will be consumed. "The elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." 2 Peter 3: 10. Then the long controversy against God is closed. Death, the last foe, has been destroyed. The warring world being at last overthrown, everything is now at peace with God. The great theatre of sin—the scene of strife and dissension, the first heaven and the first earth, the place in which centered the rebellion against Jehovah—has passed away. And when it has been dissolved by the fires which come down from heaven, by God's word there is then brought into existence "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13.

The New Jerusalem, containing the righteous nation of the saved, will ride securely upon the billows of flames which purify the earth, and when these flames subside, having accomplished their work of purifying the earth, the city settles into the place prepared for it, and becomes the capital of the universe of God. God himself will dwell in it, the throne of the Lamb shall be in it, and it will be for all eternity the center of the entire universe.

After the desolation of the millennium and the purifying fires at the close of the millennium, the earth will blossom again and become the home of the redeemed of the earth.

Isaiah 35. "Blessed are the meek, for they shall inherit the earth." Matt. 5:5.

The earth will emerge from this fearful ordeal of fire cleansed from every stain of sin, and will become again like the Garden of Eden for beauty. "The wilderness and the solitary place" shall "blossom as the rose," and to the earth "the glory of Lebanon shall be given, . . . the excellency of Carmel and Sharon." Isa. 35:2. The earth thus becomes



"And a little child shall lead them."

what it was first intended to be—the eternal home of the people of God.

Building Houses and Planting Vineyards

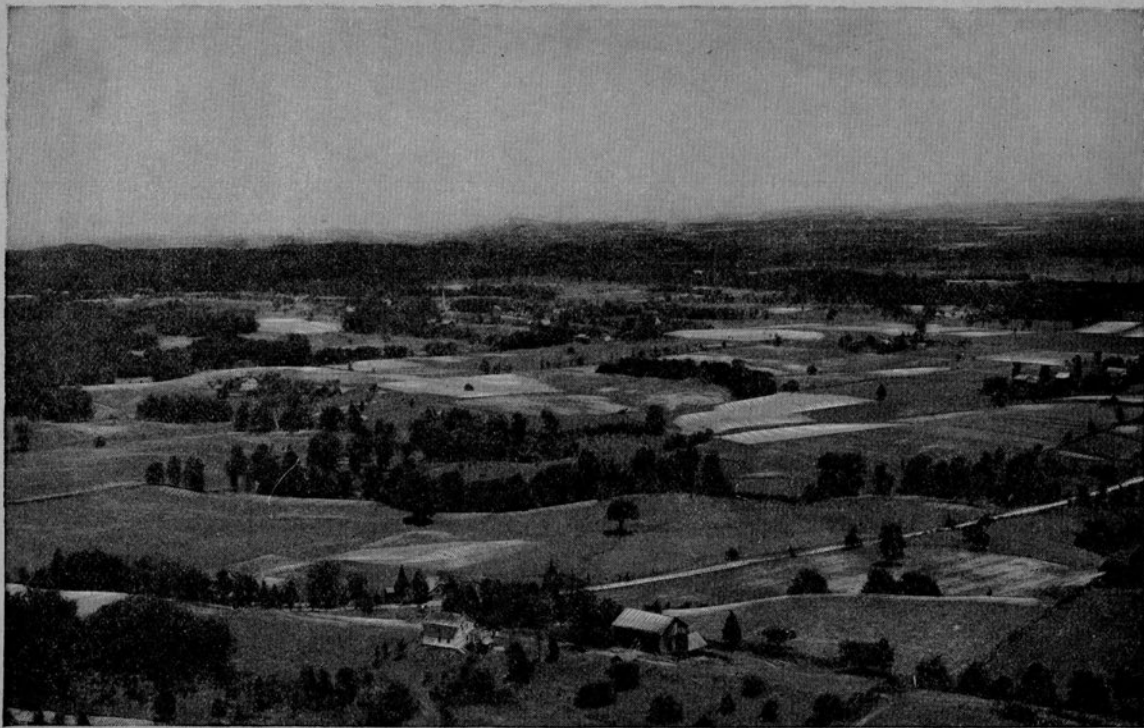
After witnessing the destruction of the wicked, and later the cleansing of the earth by fire, the righteous shall then go forth from the city, and “they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them.” Isa. 65: 21. The whole earth will be populated with the redeemed of the Lord. The homes they build will never be destroyed. There will be no fear of fire, or earthquake, or war. Sin has passed forever. There will be none to make afraid. No ravenous beast shall be there. Peace and contentment and unspeakable happiness will prevail in the hearts of all.

The people of the new earth will gather at Jerusalem to engage in the worship of the King of kings every month and every Sabbath. “For as the new heavens and the new earth, which I shall 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.” Isa. 66: 22, 23. Here in the city of God the redeemed will have access to the “tree of life,” which yields its fruit “every month.” They also will have the privilege of wandering through the groves which border “the river of water of life” which proceeds “out of the throne of God and of the Lamb.” Rev. 22: 1, 2.

The Curse Removed

The curse of sin has come to its end. “And there shall be no more curse.” Rev. 22: 3. Sin has been destroyed, and will never return. The created intelligences of the other worlds, the angels, and every soul which has been redeemed at such an infinite cost have all fully decided that God is righteous altogether. The experiment carried out by Satan never need be repeated. Thank God for the promise of the Bible that when the Lord destroys sin he will “make an utter end: affliction shall not rise up the second time.” Nahum 1: 9.

There in that new earth, “I shall know even as also I am known.” 1 Cor. 13: 12. Loved ones and friends long sepa-



KADEL & HERBERT

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There those who build houses may inhabit them forever.

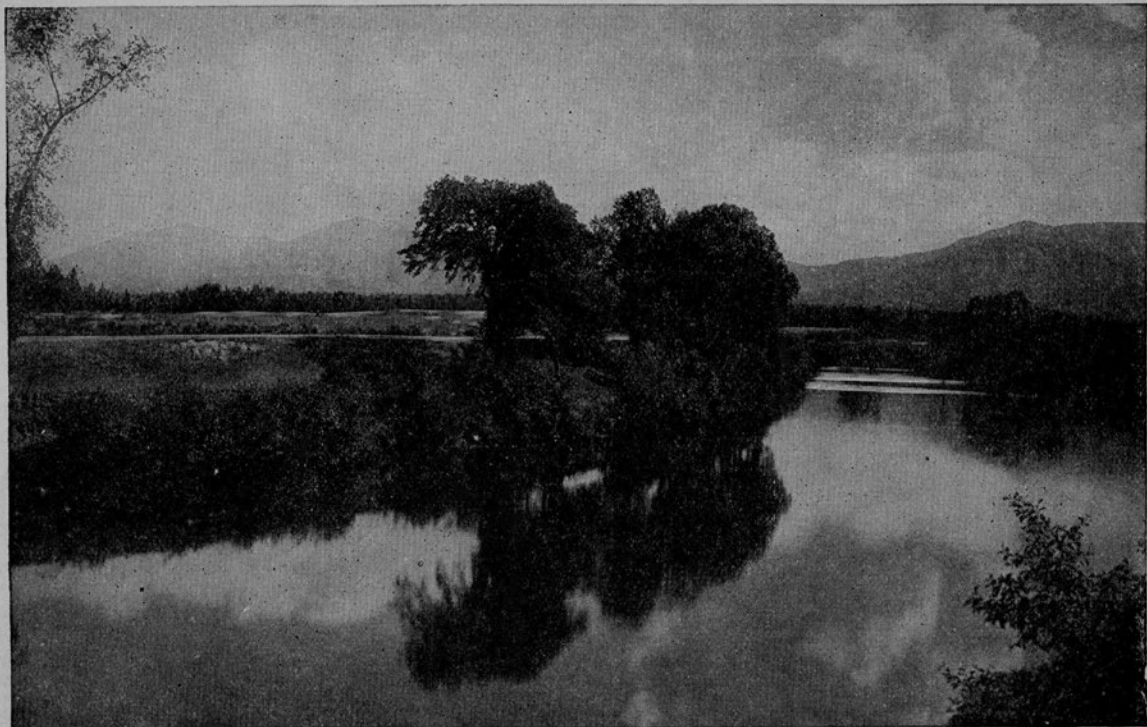


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A foretaste of the new earth.

rated by death will then be reunited, and they will know each other there just as they know each other here. Their sympathy and their love for each other will be deeper and increased, and will continue throughout the ages of eternity, never again to be broken by death. There all the faculties of the human mind will be developed, and our capacity for knowledge will be constantly enlarged. There will be no enterprise into which one can enter there that will be too great to be carried forward to completion. There will be no aspiration which can not be reached; there will be no ambition which can not be realized. There will be no end to the acquirement of knowledge. In the study of the treasures of wisdom and knowledge of the universe of God it will be possible to travel from planet to planet and from system to system, and the companions of the redeemed will be the angels of God and the unfallen intelligences of the other worlds.

And this shall never end. As the ages of eternity unfold, there will be no fear that the years still to come will bring with



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The new earth will be well watered.

them an end to the happiness of the redeemed. When eternity has been entered until myriads of ages have rolled by, still all beyond stretches eternity.

A Universe Reunited

In this way the controversy will close. In this way sin will be destroyed. In this way the great universe of God will be cleansed, and the bond of love and gladness which was broken by the intrusion of sin will be restored, and the whole creation reunited; and thus shall it ever remain.

And you, my brother man, do you not want a place in that glorious new earth? It will not be long until it is here. It will not be long until sin and sinners will be no more. Hastening greatly is the day of the Lord. Do not permit Satan by his wiles to deceive you. If he can, he will make you captive. Even now the message of the coming of the Lord is in the earth, and is being proclaimed far and wide. In that message is salvation for you, and a complete preparation to meet the Lord in peace. Accept it, and come to Christ, who rescues the perishing and saves the lost. Let the sins which offend him be cast away, let the thoughts which insult him be forsaken, and take him for your Redeemer and Friend. His life has been given in order that you may have a part in this new earth. Oh, delay no longer! The time is short. The Lord is at hand. May he say to you who read this book, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."



