

The Herald of the Epiphany

Vol. VII. No. 5

SEPTEMBER 15, 1926

Whole No. 38

PUBLISHED BI-MONTHLY BY PAUL S. L. JOHNSON, 1327 SNYDER AVENUE, PHILADELPHIA, PA., U. S. A.
Entered as second-class matter July 21, 1920, at the Post Office at Phila., Pa., under the act of March 3, 1879.
Annual Subscription price 40c. (25c.) 7c. (4c.) a copy in advance

Keep this commandment — unrebukable, until our Lord Jesus Christ's Epiphany, which in its own seasons He will manifest — 1 Tim. 6:14, 15.

ATONEMENT VERSUS EVOLUTION AND HIGHER CRITICISM

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls."—Lev. 17:11.

ALMOST ALL the trend of religious scholarship in recent years is away from the Bible and in line with the Evolution theory. The Bible sets forth that the first man was created perfect, in the image and likeness of his Creator, and that when on trial for life or death everlasting he was disobedient, and came under the sentence of death; and that all trouble, all sin and sorrow, all pain and death, for the past six thousand years, is the penalty, the result, of that fall from obedience and harmony with God. The Bible teaches the necessity for an Atonement for sin, and this lesson was shown in the typical sacrifices of bullocks and goats, which Israelites for centuries commemorated, especially upon their Atonement Day, at the beginning of each year. Evolution claims that man started as a cousin to the monkey, and that instead of falling into sin and death, an evolution process has been bringing him up, up, up to his present high elevation. This theory, having no place for sin or a fall, finds, of course, no place or need for a recovery, through a Redeemer, a Saviour. The two theories are absolutely opposed. Whoever believes the Darwinian theory cannot, logically, be a Christian. Whoever is a Christian cannot, logically, hold to the Darwinian theory. And yet the pulpits of Christendom are well stocked with Higher Critics and Evolutionists, and almost all of our colleges and theological seminaries are graduating others, all antagonistic to the Bible and its presentations. For years the fight has been conducted on the quiet. It is time that the battle between truth and error should come out into the open, because the majority of those who are being misled do not realize the situation until their faith is entirely undermined—until their minds are so entrenched in error that the verities of God's Word, including the Word of Jesus and the Apostles, have passed with them into the list of absurdities, amongst these, the stories of Jonah and the great fish, Noah and the flood, etc., endorsed by Jesus and the Apostles.

To-day almost every college and theological seminary throughout the whole civilized world, is teaching what is commonly known as Higher Criticism of the Bible—though the proper name for it would be higher infidelity—infidelity amongst the high ones of all Christendom. These Higher Critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only they are carrying on their work on a higher plane—appealing not to the gross and the vile, but to the refined, intelligent and truth-seeking. As a result their influence is a thousand fold more injurious. Those to whom Paine and Ingersoll appealed were very rarely Christians at all; hence they destroyed very little faith—they merely made the unbelief more rank and foul. But these Higher Critic infidels of this "evil day" are making use of all the vast machin-

ery of Christendom in all denominations, especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ, great and small, rich and poor, cultured and ignorant. It is being done systematically, too, craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from Protestant theological seminaries are Higher Critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchianity, particularly their own denomination, and to gradually, stealthily, craftily wean the people from the faith of the Bible to their higher critical dogmas. And they are succeeding most wonderfully. A "pestilence" is the only figure of speech which really fits this pernicious influence.

Our text refers to a blood atonement for sin. The Law Covenant required the death of a bullock and a goat, but the repetition of these sacrifices every year indicated that no cancellation was effected thereby—merely a typical covering of sin for a year. The Law required an eye for an eye, a tooth for a tooth, a man's life for a man's life, which implied that a perfect man must of necessity die in order to be the Redeemer of Adam and the race which shared his condemnation. The bullock of the sin-offering, therefore, was merely a type of a better sacrifice. The true sacrifice was provided in the death of the Man Christ Jesus. He was a man and yet not a sinful man, because, although born of a woman, His life was from above. Had he received His life from an earthly father, He would have been a blemished, imperfect, sinful man, and as such could not have paid the ransom-price for another. For this cause One was chosen to be the Redeemer who was "holy, harmless, undefiled and separate from sinners." And all this because of His miraculous conception. As in the type the blood of the bullock was used to make a typical atonement for a year, so in the antitype the blood of Jesus is efficacious to make atonement for the sins of the whole world. In the type an earthly priest offered the blood, in an earthly tabernacle; in the antitype, He who became the Sin-Offering, begotten of the Holy Spirit, at the time of His consecration, was therefore recognized as the great Antitypical High Priest. After His resurrection He ascended on high, "to appear in the presence of God for us"—for the Church—first; and when the Church shall be completed, He will appear for the world. He will seal the New Covenant for Israel, applicable to all the families of the earth, through Israel. Then, as the great Mediator of that New Covenant (Jeremiah 31:31), He will, for a thousand years, reign as King of earth, the Antitype of Melchizedek—a Priest upon His throne—a Royal Priest, possessed of the necessary power to put down sin and to uplift humanity and perform the function of instructing and blessing mankind.

We have always known that in a very important sense, the life of every creature is in its blood, as our text declares. But we are continually finding that

the Bible contains such a superhuman wisdom that many of its statements grow in importance as our knowledge increases. Our text is no exception to this rule. The latest findings of science are to the effect that life and nature are more particularly represented in the blood than in any other manner. If the theory of Evolution seemed supported by Mr. Darwin's careful inter-breeding of his pigeons, we are not to forget the difficulty he encountered in maintaining his fancy breeds. The constant tendency appeared to be to turn back to the original stock. We are now informed that this is a rule, a law of nature, which applies both to animal and vegetable life. We are informed that all such breedings return to their original species in the third or fourth generation. It is even pointed out now that diseases of the blood proceed no further than the third or fourth generation, and this most fortunately, otherwise the physical health of humanity might be much more impaired than it is. Is not this a direct corroboration of that Bible statement which some of us once thought so ungracious—God's declaration that He would "visit" the sins of the fathers upon the children, unto the third and fourth generation? (Ex. 20:5.) It now appears that, instead of being a mark of Divine disfavor, it is a mark of Divine mercy that hereditary taint in the blood is limited to the third or fourth generation.

A celebrated physician and scientist, Dr. William Hanna Thomson promulgating this theory, said:—"Professor George H. F. Nuttall, of the University of Cambridge, took up the subject and has so extended its application that a single drop of blood from any animal now suffices, not only to show by its own peculiar chemical reaction what animal it comes from, but also how nearly related an animal is by its blood to other animals. It begins, therefore, to look as if the whole classification of zoology might have to be rearranged according to these blood tests. Thus a drop of blood from a walrus shows no relation to a drop of whale's blood, or the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea." We may be sure that those who hold fast to the teachings of the Bible will come out on the right side of the argument in the long run. The endeavor of worldly wise men to get away from God's book has led many of them to extremes of thought and of statement, which some day will be fully rectified to their shame. The Bible foretells this, saying, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:14.) St. Paul refers to science, falsely so-called, which will ultimately be proven entirely wrong.

For nearly six thousand years the reign of sin and death has prevailed. It is nearly two thousand years since the Redeemer came to give His life as man's redemption price, still the reign of sin and death continues. It is not because the blood of Christ was insufficient to satisfy the claims of justice for the sins of the world, but because, before the merit of the blood of Christ could be given to Adam and his race, it must have a previous use. That use has been in progress for the past eighteen centuries, during which it has been the basis of the Church's justification by faith. There is a difference between the Church's faith-justification of this Age, and the world's actual justification, to be accomplished in the next Age. The world will actually get restitution to human life and its privileges, earthly dominion, etc. All that Adam had and lost, all that Jesus redeemed, will be given to Adam and his race to have and to hold as theirs forever. But, meantime, the merit of Christ's blood or sacrifice is used in the interest of "the Church of the Firstborn." The earthly, natural rights will not be

given to the Church, for she is to have "some better thing"—a heavenly inheritance with her Lord and a participation in His spirit nature. The Redeemer's merit is imputed to the Church, to cover the imperfection and weakness of each one called and drawn of the Father to membership in the Bride of Christ. The difference between a gift and an imputation is manifest—an imputation signifies merely a loan, an assistance. Thus the merit of Christ, imputed to those who would become His Elect Church, covers their blemishes so that they may present their bodies living sacrifices, holy and acceptable to God, as footstep followers of Jesus—as participants with Him.

Thus it will be seen that since the entire world lost life and all its privileges through the disobedience of Adam, all of these may be fully recovered from their inherited disaster, through the Redeemer, because His life was given—figuratively, His blood was shed—"the Just for the unjust," as the great sin atonement for the world. In our text the word *soul* is a synonym for *person* or *being*. Father Adam was a human soul, a human being; so also his children. He alone, however, had a standing before Justice. He alone was perfect, he alone was on trial, and through his disobedience and fall his children are involved. Jesus was, originally, a spirit being, personality or soul, the *Logos*. He came a partaker of flesh and blood; He was not, previously, a *human* soul, hence it was that it was necessary for Him to lay aside the glory of His higher nature or order of being and become a human soul, "that He, by the grace of God, might taste death for every man." (Heb. 2:9.) He gave His blood, His *life*, a Ransom for all, and thus we see the fulfillment of our text, the exhibition of Divine favor and love with the resultant blessing to the world, during Messiah's reign, and the blessing and exaltation of the Church, which must precede.

GOD'S HIGHER PRIMARY ATTRIBUTES OF CHARACTER

(Continued From Our Last Issue)

HAVING IN THE preceding installment of this article given a general description of God's attributes in their three kinds—primary, secondary and tertiary—as well as having given a general description of His higher primary attributes of character and a somewhat detailed description of the first of these—Wisdom—we now proceed to discuss the second of His higher primary attributes of character—Justice. The idea of justice is closely related to that of law, which we may define as the principle that regulates the thoughts, motives, words and acts of moral agents in their relations to themselves and others. God is the ultimate Law-giver (James 3:12) to all moral agents. And we find that He has two laws: (1) that of duty-love—justice—which applies to all His moral creatures, whether of the Elect or not; and (2) that of disinterested love—charity—which applies to Himself and to all the elect classes and probably to all spirit beings. Accordingly, God has put all moral agents under the law of justice, and in addition to putting His Elect under it, He has also put them and likely all spirit beings under the law of love, i. e., disinterested love. These two laws differ from one another as follows: the law of justice *obligates* to the good-will of duty; the law of love *suggests* to *disinterested* good-will. One binds all moral agents as subjects of it by their very existence to obedience; the other invites certain ones, the prospective Elect, to come under it as a privilege, without their being obligated so to do. The law of disinterested love is willingly assumed, without one's being obligated to assume it, and by its nature leads its acceptors to sacrifice their rights and privileges,—a thing that the law of justice never does.

We are now ready to define justice: It is the love—the good will—that by right is owed to self and others. It is a matter of obligation—duty—to give it. To withhold such a love in thought, motive, word and act is sin; to give such a love in thought, motive, word and act is right. God's Justice, therefore, is the love—good-will—that by right He owes to Himself and others. This implies that God himself is subject to His law of Justice. Justice is, therefore, impressed upon His heart as one of His attributes of character. He is not, however, subject to this in the same way as we are; for this law binds us to give Him duty-love with all the heart, mind, soul and strength, and to give our neighbor duty-love as to self. There is nobody whom God loves, or should love, with all His heart, mind, soul and strength; for such a love would make Him the subject of the one so loved; and God is not subject to anyone, since He is supreme over all. But God does love good principles with all His heart, mind, soul and strength; and this makes Him subject to good principles—He obeys His own law in its applications to Him. Nor has God any neighbor in the sense of an equal, because He is supreme over all. His duty-love goes out to all others in the sense of their being His creatures—creations—and to perfect moral agents in the sense that they are His children. His Justice did not obligate Him to make any creature; for creating beings is a work of grace on God's part, not of obligation. Nor is He obligated to make all creatures equal, He having the right to make some divine, others angelic, others human, others brute, others vegetable and still others inanimate. (Rom. 9:20, 21.) But having once decided to make free moral agents, His Justice—duty-love—does obligate Him to make them perfect, sinless and righteous. (Gen. 18:25.) Otherwise He would be the author of imperfection and sin, which He is not. (Deut. 32:4.) Some angels and all men being now sinful does not militate against this principle, since when they came from God's creative hand they were perfect, sinless and righteous. (Eccl. 7:29.) Beings lower than man are not free moral agents, hence the Creator in making them saw that other principles than ethical ones should underlie their being—principles like utility and service to man and his habitat, after performing which they pass away forever; nor is this cruel toward them, since not having a high mentality and a delicate nervous system they are incapable of appreciating, feeling and suffering acutely like man.

The Justice of God—His duty-love—toward His perfect, sinless and righteous creatures—obligates Him to a second thing, and that is to put them under perfect, happy, useful and prosperous conditions, so that they may have a perfect, happy, useful and prosperous existence. In harmony with this activity of God's justice He has put the heavenly hosts in their original perfection amid perfect, sinless, useful and prosperous conditions. So did He also do with the human family as represented in Adam and Eve; for the garden of Eden furnished just such conditions. And when mankind attains restitution and the privilege of everlasting life, and when the repentant fallen angels shall be restored to God's favor, they will again find themselves amid perfect conditions. This feature of justice does not require that fallen men and angels be kept in such conditions, because another feature of God's Justice requires another method of dealing.

This other feature of God's Justice, or duty-love to His creatures, requires that in case they sin, they be deprived of life; because in a moral order of affairs, to give sinners everlasting life would injure them by keeping them alive in unhappiness forever, which the Creator's duty-love to them forbids, that would injure the righteous in their happiness, which God's Justice will not permit, and that would be dishonoring to God,

which God's Justice to Himself and others will not permit. Hence the Justice of God requires the death and forbids the eternal torment of the sinner. (Gen. 2:17; Rom. 1:32; 5:12, 15, 17; 6:16, 21, 23; 1 Cor. 15:21, 22, 56; James 1:15; 1 John 5:16), and that out of duty-love to all concerned. Therefore justice punishes the wrong-doer to the intent that wrong-doing cease. It will be noted that in our definition of God's Justice, as well as in our discussion of its three spheres of activity, we have held out the thought that God's Justice is, and acts in harmony with, duty-love. Justice, neither in God nor in His moral agents, is a feelingless thing. It is a feelingful thing; for it has in it good-will—the good-will of duty. It is not simply duty. It is not simply a perfunctory external act. It is something hearty, but has not the heartiness of charity. It is *duty-love*, and not the loveless sense of duty or obligation simply, as some think. This is apparent when we note that the law of justice, binding on all God's moral agents, is supreme love to God and equal love to one's fellows.

JUSTICE TESTS MORAL AGENTS

God's Justice, as one of His four higher primary attributes of character, has had a determining influence on the various features of God's plan towards angels and men. It, therefore, required that, as these came from God's creative hand, they be perfect, sinless and righteous, and that they be given surroundings and works conducive to their lasting happiness, righteousness, usefulness and prosperity. Such were the conditions in heaven, the abode of the various orders of angels, and such were the conditions in Eden, the abode of sinless man. But God's justice required under test the proof of man's and angels' loyalty to Him; and that under such conditions as made it possible to be given. That is, God created both angels and men good (Gen. 1:31), and thus strongly inclined to righteousness and strongly adverse to unrighteousness, so that if they would sin, it would be against the trend of their moral natures. They therefore were favorably created as to such a test. Again, the test was of such a character as they were able to bear up under. Furthermore, man was given clear instructions as to the nature of the test—obedience—the desirability of being faithful and the undesirability of being unfaithful thereunder,—life for obedience and death for disobedience. Thus God's Justice showed itself in the trial itself. A trial so justly conducted could in justice not be expected to end otherwise than God's Justice demanded when disobedience set it—the sentence of death for man. Apart from Satan the fallen angels seem to have been deceived into assuming human bodies, marrying women and raising families in the hope of being thus enabled to extirpate sin from the human family. Hence, instead of being put under the death sentence, they were imprisoned within the atmosphere of this earth (Jude 6; 2 Pet. 2:4; Eph. 2:2) until the Judgment day; but in their final trial the sentence will be of life or death. The justice of demanding death as the penalty of sin is evident from the following consideration: Since God offered moral agents life on condition of obedience, if the condition is refused to be fulfilled by the conditional recipient, the conditional Giver has a perfect right to take back the conditional gift. And since He takes it back for the good of all concerned, He is just in sentencing the disobedient to death—to the withdrawal of the conditional gift. Thus God's Justice in the sentence is vindicated.

So, too, is He just in letting come upon Adam's race by heredity Adam's condemnation. (Rom. 5:12, 15-19.) Adam, having by his sin forfeited his right to life and its conjoined life-rights, no longer possessed them, and therefore could not transmit them to his posterity. He could only transmit to his children what

he had—forfeited life-rights and right to life. That Divine Justice did them no wrong therein is evident from the fact that He is not obligated to give perfection, sinlessness and happiness to that which is imperfect and sinful, since only to perfectly sinless and righteous beings does justice obligate Him to give perfection. Furthermore, they are not God's direct creation, being the progeny of sinful Adam, and thus God did not create them. Finally, they have no right to complain of injustice in their coming into existence imperfect, sinful and sentenced to death through Adam; for had they been in his place they would have done what he did; and since they get in the permission of evil certain advantages that they would not have gotten had they been individually tried and sentenced (e. g., they suffer on the average much less than they would have if they had directly forfeited life-rights and the right to life, even as perfect Adam suffered more than we do under the curse), no injustice has come to the race in its being condemned in Adam. Thus the death penalty transmitted by heredity is no injustice to man; but had the penalty been eternal torment, as the creeds of the dark ages teach, there would have been a violation of justice in placing a severer penalty on sin than justice requires. Thus God's penalty is just in its application to the whole race.

Some people have had more or less difficulty in harmonizing with the Justice of God great calamities like the flood, the destruction of Sodom, etc., of the first-born of Egypt, of Pharaoh's host, and God's charge to extirpate whole nations, like the nations of Canaan, the Amalekites, etc. The following considerations will show that there was no injustice in these things on God's part. In the first place, all of these being justly under the death sentence, it would make little difference whether they had been taken away suddenly in a calamity, or whether they had died by inches through disease. Usually their sufferings in such calamities have been less severe than those of such as died of lingering sickness. Hence they were in reality much more leniently dealt with than had they died the ordinary death of man. Moreover, such a calamitous death will, when they return for their opportunity for restitution, arouse them to greater hatred of sin and make them more amenable to righteousness. Further, their catastrophic end has been used by the Lord to work types of future events, which will make them result in ultimate blessing to their sufferers and to others. Then, too, in the case of the seven nations of Canaan, the Amalekites and others, archeological finds prove them to have been almost wholly afflicted with syphilis, which they were spreading to other nations; and to prevent this great evil from spreading to other nations, it was a mercy to all concerned to destroy them. Let us remember that for mankind in general evil has been permitted to teach them the hatefulness of sin in its nature and effects and the desirability of avoiding it, and to make them all the more appreciative of righteousness when by contrast with the terrible nature and awful effects of sin they learn by experience the blessed nature and effects of righteousness. This kept in mind will make clear to us not only the permission of evil in general, but of particular and great calamities, and thus will vindicate God's Justice in connection with their permission.

The Justice of God was active in connection with the ransom for Adam and his race. As God was just in condemning Adam and his race for sin, i. e., when Adam refused to fulfil the condition on which the grant of life might be continued with him the Giver was right in taking it from him, so without a complete satisfaction of justice it could not allow him to receive it again. Sinful man could not give this satisfaction since he was himself unsatisfactory to God by reason of his sinfulness and the sentence resting upon him, and dead

men could not give a ransom, because they can do nothing (Eccl. 9: 5, 6, 10); additionally they are under the sentence of death and hence unsatisfactory to justice. Therefore wisdom planned to transfer God's Son from the spirit to the human plane of being, and by arranging for this transfer from one nature to another the necessity of having a human father for our Lord was avoided. Such avoidance justice insisted upon, because the condemned life coming through the father for Jesus to have had a human father would have brought Him under sin and condemnation—hence unsatisfactory to God's Justice as a substitute—a ransom for Adam and his race. (Matt. 20: 28; 1 Tim. 2: 5, 6.) Justice did not require, but was satisfied for the pre-human Word to become flesh—human (John 1: 14), because justice does not demand sacrifice, but will accept it when the sacrificer willingly gives up his rights in devotion to the Lord, provided the sacrificer in the long run does not become the loser by such sacrificial devotion to the Lord. But in the incarnation of the Logos—the Word—the Greek name for our pre-human Lord Jesus, justice did insist on two things: (1) that the Word in becoming flesh should not thereby become sinful; for it would have been wrong to make a sinless being sinful; and (2) that He as a human being should be an exact equivalent or ransom—a corresponding price—for Adam and his race. Both of these conditions were fulfilled to the entire satisfaction of justice in the incarnation of God's Son.

JUSTICE AND THE RANSOM

Let us pause awhile and see the exercise of Jehovah's justice in connection with the ransom, which word is the translation of the Greek word *anti-lutron*, literally a *price instead*, i. e., a corresponding price. In the ransom, which is decidedly a commercial transaction, a number of things are implied: (1) a debt consisting of Adam's right to human life with its conjoined life-rights; (2) a debtor—Adam and his unborn race in his loins at the time of his sin; (3) a creditor—God; (4) the method of collecting the debt—the surrender of the debtor's all by death to the Creditor; (5) a friend of the debtor and the Creditor who agrees to buy the debtor from the Creditor by paying his debt; (6) the purchase-price, consisting of Jesus' right to human life and its conjoined life-rights; and (7) the method of making the purchase-price available for the purchase—Jesus' death, and the actual purchasing of Adam and his race by paying the Divine Justice the price itself. In these seven points we see the operation of justice. By sin Adam forfeited for himself and his race the right to life and its conjoined life-rights, both of which were conditionally granted him by his Creator. Forfeiting by his sin to Divine Justice all that he was and had, because such was his debt, the collection of the debt was made through the dying process thoroughly operated on him unto the death state. Thus Divine Justice exacted and received the debt. Be it noted that the dying process was simply the way of collecting the debt, the debt being all Adam was and had—a perfect human being, with the right to life and its associated life-rights. In Adam's remaining in the death state justice has in its possession the debt payment. That debt payment justice, because of its very nature, cannot release, unless a substitute payment is given in its stead. Divine Love at the suggestion of Divine Wisdom gave (John 3: 16) the Logos to become a perfect man, with the right to human life and its pertinent life-rights, and thus furnished an exact equivalent to the debt that involved Adam and his race before Divine Justice. Therefore it could accept this equivalent for the debt and thus cancel the latter so far as Adam and his race are concerned. Jesus' death was the way by which He divested Himself of His personal use of His perfect humanity with its right to life and life-rights, and thereby He made the ransom-

price available for the payment of Adam's debt. Instead of accepting the price for the whole race during the Gospel Age, God on account of the elective features of His plan now working, accepts it by imputation for the elect ones' deliverance from the debt, and in the Millennium will accept it in payment for Adam and the non-elect members of his race. Thus the ransom in its relation to Divine Justice is its perfect revelation.

In considering the exactness of justice in relation to the debt and the ransom therefrom, it is very necessary to keep in mind the nature of the ransom—a corresponding price—an exact equivalent. The law of justice pertinent to this subject is stated in the words, "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. 19: 21.) That is, justice insists on an exact equivalent for a debt. If the debt be a perfect human being, with the right to human life and human life-rights, it cannot from justice's standpoint be paid for by less than a perfect human being with the right to human life and human life-rights. While love may not exact a full payment, justice must; hence no imperfect being, with cancelled right to life and its life-rights, could redeem Adam and his race (Ps. 49: 7, 8); for he would not be a corresponding price. Therefore the Redeemer could not derive His life from Adam; for so to have done would have made Him a sinner and less than a ransom. Thus justice could not be satisfied by less than the corresponding price—the ransom. Love prevailed unto the satisfaction of justice by giving the pre-human Logos to become a perfect man born of a woman, but not begotten by a man. On the other hand, justice could not take as the Redeemer one more than a perfect man, with more than the human life-rights and right to life. Therefore the Logos had to cease being the mighty spirit being through whom all things were made, and become a man. (John 1: 1-3, 14; 2 Cor. 8: 9; Phil. 2: 6-8; Heb. 2: 9, 14.) Thus when the Logos became a human being He ceased being a spirit being—changed in nature, just as the water that became wine ceased being water—was changed in its nature into that of wine. For Him to have remained the mighty Logos would have made impossible the ransom; for in such a case the person offered as a ransom would have been more than a corresponding price to the debt, and justice would have rejected this just as completely as it rejected sacrifices less than that of a perfect man (Heb. 10: 4), they not being a corresponding price. Thus we see how the Justice of God demanded that the Redeemer be no more and no less than a perfect man, with the right to life and its pertinent life rights.

JUSTICE AND CHRIST'S EXALTATION

In the reward of glory, honor and immortality given the Redeemer for His faithful and loving sacrifice, God's justice was satisfied. His Justice did not give Him this reward. It was His Love that gave it; but His Justice was satisfied for Him to have it: first, because no principle of justice was thereby violated, and, second, because the interests of justice could thereby be advanced. Had such a reward—the bestowal of the Divine nature and heirship of God, Vicegerency for God throughout the universe (Matt. 28: 18)—been given without His having been proven worthy to receive it and without His having been demonstrated as proof against abusing it, justice would have interposed objections to it and it would not have been bestowed; for Divine Love never works against Divine Justice. Christ's present ministry for the Church is, and His future ministry for the world, to say nothing of what will come afterward, will be an everlasting honor to the operation of Divine Justice. Thus we see in connection with Christ's personal reward for His sacrifice a manifestation of God's Justice, though the principal actors therein were God's Love and Power.

In the use of the ransom-price for the deliverance of

the Church now from the Adamic sentence, we further see the operation of Divine Justice. The Church is not now actually, but only reckonedly bought by Christ from Divine Justice, i. e., instead of Jesus now actually buying the Church, He actually makes a reckoned purchase of her by the imputation on her behalf of the merit of the ransom-price, which at His death for this very purpose He deposited with the Father. (Luke 23: 46.) The following is the literal translation and sense of Luke 23: 46: "Father, into Thy hands [at Thy disposal] I deposit My spirit [right to life]." This deposit was made so that He could impute for all that came to God by Him during the Gospel Age His merit for a covering of their Adamic sentence and its effects. To impute in such a case means reckonedly to purchase. Thus Jesus having enough on deposit with Divine Justice to cover the debt of the entire race, He can impute the merit of the ransom-price to anyone of the race for his deliverance from this debt. And so far as God's Justice is concerned, this is as satisfactory as an outright purchase, since it holds the full price of the purchase in hand anyway; and thus it is satisfied to sell us to Jesus reckonedly, since that is about one and the same thing as an outright purchase, so long as justice holds in its power the full price. But why are we now purchased reckonedly as distinct from the world's being actually purchased in the Millennium? The right answer to this will show that only so could the world later be purchased; for since the same debt is held against every member of the race individually as well as against the whole race collectively (for it is Adam's debt that is against all of us and every one of us), it takes as much to redeem one as a million, or a billion, or twenty billion, or the whole race. Consequently, had Jesus made an outright purchase of the Church during the Gospel Age, it would have exhausted the entire ransom-price and, as a result, no ransom-price would be available for the world in the Millennium, which would mean that there would be nothing with which to purchase them, and consequently they would never be redeemed; while an imputation of a deposit—a loan of credit—still leaves Jesus the owner of the deposit to be used otherwise after the entire Church's death, when the imputation is no more needed, and the deposit is released from it.

Thus to prevent the ransom price from being made unavailable for the world, Divine Wisdom devised the expedient of a reckoned purchase for the Church in the form of an imputation of the merit of the ransom-price for the Church, with the ransom-price deposited with the Creditor—God's Justice—as a guarantee. This guarantee being the exact amount of the debt and being put into the power of justice, it is just as satisfied with all in whose interest it is imputed as though they were purchased outright. This imputation is to make the Church in her humanity acceptable to God as sacrifices through Jesus Christ. (Rom. 12: 1; Heb. 13: 15; 1 Pet. 2: 5.) Thereby is given us the privilege of undergoing, as the Elect, preparation for the Divine nature and joint-heirship with Christ, whereby we may as Christ's associates help the world to return to God in the Millennium. But one may ask, Why is this imputation made as a guarantee? We answer, Divine Justice hold us as debtors unto death for Adam's sin. And that sentence must be exacted from us or from a substitute. In harmony with the Divine program, which arranges for the death of the Church sacrificially, Jesus guarantees to Divine Justice that He will keep the faithful acceptable while undergoing sacrifice unto death. To qualify her for such a death she must be reckoned perfect despite her actual imperfection. This reckoned perfection is attained by the reckoned purchase—the imputation of the merit of Christ's ransom-price to her; and at the same time it guarantees to God's Justice that which it holds against us—our share

in Adam's debt. Thus throughout our sacrificial course we are kept acceptable to God as sacrifices, and Divine Justice is guaranteed as to the Adamic debt against us by the same ransom-merit. And the thing imputed for us being the exact equivalent of the debt, God's Justice, having it in its possession, is as satisfied with a reckoned purchase as with an actual purchase, which if now made for the Church would destroy hope for the world. Surely in this feature of the Divine Plan we see the activity of justice; and His Wisdom and Love therein manifested make us praise, worship, adore, love and serve our God and Father, who has done all things so very well. No wonder that the ransom is the center of God's Plan! No wonder that in it more than in anything else God's Wisdom, Justice, Love and Power shine forth in resplendent glory!

"In the cross of Christ I glory,
Towering o'er the wrecks of time,
All the light of sacred story
Gathers 'round its head sublime."

There is another phase in the operation of justice toward the righteous,—in so far as God's arranging for their sufferings is concerned. Apart from our Lord Jesus, doubtless all the righteous, like the rest of mankind, suffer more or less for their faults, which all will at once recognize as just; for every transgression should receive a just recompense of reward. But the righteous also suffer for their righteousness, e.g., Jesus, the Apostles and all other godly servants of God. (Matt. 5:10-12; Acts 14:22; 2 Tim. 3:12.) In Jesus' case we have seen that justice did not demand that He suffer for others, but accepted His willingness to suffer for them. So it was Himself who freely gave up His personal rights and willingly suffered for others. Thus justice did Him no wrong in permitting Him to suffer for righteousness in the interests of the race. But how about the other righteous? Does not justice wrong them in permitting them to suffer for righteousness? We answer, No, because like Jesus they freely offer themselves to God as sacrifices in the interests of righteousness, counting it a privilege so to suffer. (1 Pet. 2:19-24; 4:12-14, 16, 19.) God does not any more demand of them that they suffer for righteousness than He demanded of Jesus that He so suffer. In both cases a voluntary and joyful sacrifice was offered to God. Hence the Bible speaks of us as suffering with Jesus and drinking of His cup—as being His associates and partners in suffering. (Rom. 6:3-11; 8:17; 2 Cor. 1:5; Gal. 2:20; Col. 1:24; 2 Tim. 2:10-12; Mark 12:35-39.) Covered with His righteousness (Rom. 10:4), we are acceptable sacrifices with Him. (Rom. 12:1; 1 Pet. 2:5.) We deem it a joy and a privilege so to suffer, and would consider it a supreme calamity, if refused the opportunity so to do. Therefore justice does not wrong us in arranging for our suffering for righteousness, but does what we desire to have, and it is pleased to accept such sufferings as a sweet-smelling savor. (2 Cor. 2:14-17; Phil. 4:18.) Accordingly God's Justice is vindicated in His arranging for the righteous to suffer for righteousness.

The great tribulation with which the Jewish Age ended, and the still greater tribulation with which this Age is ending (beginning with the World war, shortly to progress through the World revolution and to culminate in the World anarchy and Jacob's trouble, famines and pestilences accompanying all stages of this trouble) are spheres in which God's Justice acted and is acting. One may ask, how could justice inflict such exemplary punishments? We answer: While Jesus' death provides for the cancellation of the Adamic sin for those in whose interests it is used—for the Church now and for the world in the Millennium—it does not cleanse from the wilfulness of any

sin, apart from Adam's. Wholly wilful sin brings eternal destruction on its committers, who can be those only on whose behalf the ransom merit has been used—the Church now, and the world in the Millennium. (Heb. 10:26-29.) But there are mixed sins—sins that are partly due to Adamic weakness and partly due to wilfulness. The weakness in such sins is taken care of through the ransom, but their wilfulness is not. The latter must be expiated by stripes. (Luke 12:47.) Justice requires the punishment of such wilfulness, and that in the interests of all concerned—such stripping being reformatory in its purpose. The Jews at the end of their Age were very wilful in much of their wickedness; therefore wrath—punishment—came to them unto the uttermost. (1 Thess. 2:16.) When those Jews come back in the Millennium and ~~perceive~~ ^{perceive} the character of their punishment, they will be thereby helped to reform. The same is true in principle of our generation. Never did any generation have so much light, privilege and opportunity to do good as ours; yet the vast majority go on with a large measure of wilfulness in evil doing, e.g., undoubtedly the wrongs against better knowledge wrought by the European nations against one another brought about the World war, by which all of them were severely punished. When the present tribulation will be ended, those remaining alive will by it be humbled into yielding obedience to the Kingdom; while those who die in it will, on their return by an understanding of it be helped to reform. Thus the tribulation will beat out of their characters the wilfulness that they developed, and thus justice will be satisfied and they will be benefited. So is God's Justice vindicated in its dealings with Jews and Christians who have sinned in measurable wilfulness against the light and privilege of their respective Dispensations or Ages.

JUSTICE AND THE CURSE NOW

Some have difficulty in seeing that God is just in inflicting the Adamic death upon the race since Jesus' death, whereby He has provided the ransom-price. Why, they ask, has Adamic death not ceased since He died, if He died as a ransom for all? To this we reply: It is one thing to provide the ransom-price, which Jesus did by His death; it is another thing to pay over that price in the purchase of the race. Jesus' resurrection as a spirit being put Him into a position where He no more needed His perfect humanity, with its right to life and its life-rights, for Himself. He therefore could from that time on use them as an asset in the interests of others. Thus He could from that time on use them to buy Adam and Adam's race. But instead of using them in that way, though He is the propitiation for the world's sins as well as for the Church's (1 John 2:2), He has during the Gospel Age been reckonedly buying only the Church (Heb. 9:24), for whom only He has appeared in God's presence; just as Aaron's first typical appearance with the typical blood was for the types of the Church only—the priests and Levites. (Lev. 16:6.) Hence the world, not yet being purchased, is under the Adamic sentence, and thus is dying for Adam's sin at the demand of justice. They are to be purchased in the Millennium, when Christ will appear the second time in the presence of God with His merit, just as at Aaron's second typical appearing in the Holy of Holies with the typical blood for the types of the world—all the people of Israel—the atonement was made for the people, as distinct from priests and Levites. (Lev. 16:15.) The two appearances of Aaron in the Holy of Holies for the two classes in Israel were furnished by God to type the two appearances of Christ in heaven for the two classes in the human family, the time of Aaron's first appearing typing the Gospel Age, when Christ appears before God for the

Church, and the time of his second appearing typing the Millennium, when Christ will appear before God for the world and ransom—buy—them. Thus there is justice in God's exacting the Adamic sentence from the world, since the world is not yet purchased from the Adamic death. But, some object, why does the Church die the Adamic death in spite of its being reckonedly purchased? We answer: The Church does not die the Adamic death; for by the imputation of the merit of the ransom-price the Church has been justified from that death by justice itself; hence it does not exact that death from the Church. The death which the Church is dying is the sacrificial death, as we showed above, which is not exacted by justice, but is freely and gladly undergone by the Church with

in sacrifice for the world. The next stage for the play of justice will be its release of the deposited purchase-price from the embargo that the reckoned purchase of the Church placed upon it; for as long as it has against it the claims of the reckoned purchase, justice holds it, as it were, mortgaged for the Church, and therefore will not let it go for the purchase of the world until these mortgage claims are removed from it. When the humanity of all who have had this reckoned purchase made for them is dead, they will no more need the imputed merit to free them from the Adamic death, since when they return they will return from death as spirit beings. Thus at the death of each of these the imputed purchase is no longer needed for him, and thus the embargo is lifted from his share of the purchase-price. Consequently when all of these are dead, the embargo on the deposited ransom-price is entirely lifted; for then there are no more imputations outstanding. Hence the deposited ransom-price will be Christ's, without any claim against it for what He has done for the Church. It will then be free from all claims against it, and as such can be used by Christ in actually purchasing from justice Adam and his race. This will be done at Christ's second—the Millennial—appearing in heaven, and that for the world, whose propitiation He is as well as that of the Church. (1 John 2:2.) On receiving the price, justice will hand over the world to Christ as His purchased possession free from the Adamic sentence. As a result, the Adamic death sentence being cancelled, Jesus will raise mankind out of death, free from the death sentence. And His ownership of the world Jesus will use to give the world the Millennial opportunities of restitution. And whoever faithfully obeys Christ will be restored to the original perfection of Adam. Those who will not even outwardly obey will by Jesus acting as the Agent of justice be put to death, and that eternally, after 100 years' opportunity. (Is. 65:20.) Those who obey only externally, and not from the heart, will be destroyed by God's Justice, when after a final trial at the end of the Millennium, they openly sin under Satan's lead. (Rev. 20:7-9.) This is just in the case of both of these classes of sinners; for they alike will refuse to use life upon the condition on which justice, its giver, will require it to be used; it will also save them from eternal unhappiness, and prevent their making the righteous eternally unhappy. Therefore, justly will it withdraw the conditional gift. But the obedient of the Millennium will be granted everlasting life in the perfected earth by justice, because they will have fulfilled the condition upon which its continuance is granted; and because they will use their privileges for mutual good and God's honor.

Thus the entire plan of God is in harmony with, and marvelously displays, His Justice. And as we look over the operation of Divine Justice, as presented above, from the creation of Adam until God's plan has reached its complete fulfilment in the eternal anni-

hilation of the incorrigible and in the everlasting bliss of the obedient, we may well cry out in wonder, praise and adoration: "Just and true are all Thy ways, thou King of Ages!" (Rev. 15:3.) We may also be sure that in the plans that He will work out for His future creations in the universe about this earth, there will be in them a similar harmony with, and display of, His Justice, His throne's foundation.—Ps. 89:14.

(To be continued.)

THE SIGNS OF THE TIMES

DO YOU KNOW that the outstanding papal matter since the Eucharistic Congress is the conflict between State and Church in Mexico?

Do you know that this conflict is represented by papists as Mexican persecution of Catholics?

Do you know that papists in strategic places in our news-gathering corporations, like the Associated Press, etc., are coloring all the news of this conflict with the idea of Mexico's persecuting the Catholic Church?

Do you know that they are thus greatly misrepresenting the issues and facts of this conflict?

Do you know that to understand the religious clauses of the Mexican constitution, we must keep in mind the record of the Mexican Catholic Church for the past 400 years and the consequent reaction of patriots who believe in the absolute separation of State and Church?

Do you know that this will enable us to see that a very extreme experience of clericalism's bad effects on social, economic, financial, religious and political conditions has forced Mexican patriots to enforce in the interests of the nation the absolute separation of State and Church, and that this is the real crux of the question at issue between State and Church in Mexico?

Do you know that of the 800 Spanish desperados who under Cortez in 1518 invaded and from then on spoliated Mexico, 134 were priests and monks, who shared in the crimes and plunder of Cortez against the Mexicans?

Do you know that the Roman hierarchy in 1575 introduced the "holy" inquisition into Mexico, and tortured, burned and otherwise murdered multitudes of the natives to wean all from paganism to papalism?

Do you know that usually the most depraved, ignorant and immoral of Spain's clergy, monks and nuns,—many of whom could for their crimes be no longer tolerated in Spain—were almost the only religious workers sent to Mexico for several centuries?

Do you know that these greatly depraved the morals of the natives?

Do you know that these kept them in profound ignorance, so that until lately only 20 per cent. of the Mexicans could read?

Do you know that these, by threats of hell and purgatory torments, by 1857 had gotten nearly one-half of Mexico's wealth into their own hands?

Do you know that these reduced the bulk of the nation to peonage?

Do you know that these got one-fifth of the earnings of the peons plus what they could wring out of them as fees, etc.

Do you know that these spread the most intense superstitions among the masses?

Do you know that these supported about every reactionary movement for the exploitation of the peons?

Do you know that these fought every movement for the protection and the uplift of the peons?

Do you know that these encouraged home and foreign aggressions on Mexico's independence, like Maximilian's usurpation, etc.?

Do you know that these have supported the reactionaries against the liberals in every Mexican revolution?

Do you know that these shipped out of Mexico vast wealth to enrich Spain and the Vatican?

Do you know that these exhumed the bones of those for whose graves the rent was not kept up, and cast them on the open fields and roadsides?

Do you know that the Mexican constitutions of 1857 and 1917 were framed as they were in part to put an end to these clerical abuses?

Do you know that for each of the above and other clerical abuses President Calles, in enforcing the Mexican constitution, has issued counteractive regulations?

Do you know that it is because the Catholic Church has plundered the Mexican people that the constitution forbids the churches and clerics to own any property, nationalizing all church and clerical property?

Do you know that in part the atrocities of the "holy" inquisition have occasioned the constitution's granting equal rights to all religions and special privileges to none?

Do you know that the unutterable trickery, cupidity and immorality of numbers of papal monastic orders has occasioned their suppression in Mexico, and the prohibition of persuading young people to a celibate life?

Do you know that the evils introduced by the foreign—especially Spanish—priests have occasioned the constitution's prohibiting all foreign clergy in Mexico?

Do you know that the clergy's responsibility for the gross illiteracy of most Mexicans occasioned the constitution to forbid any religion to conduct primary schools?

Do you know that the Catholic schools teaching the children only Romanism occasioned the constitution to forbid any religion to teach its tenets in primary schools, though it permits them to be taught to all in churches?

Do you know that the special reverence exacted from the people by anyone wearing a religious garb has occasioned the constitution to forbid the wearing of a distinctively religious garb in public, outside of Church services?

Do you know that Rome's frightening dying people by hell and purgatorial tortures to make wills in favor of the Catholic Church has occasioned the constitution to forbid willing anything to Churches and clerics?

Do you know that Rome's religious processions being used more or less in a political way occasioned the constitution's prohibiting them or any other outdoor religious service?

Do you know that the clergy's abuse of their power over the peons as to their use of the franchise combined with their opposition to Democracy occasioned the constitution to take away from all clerics and monastics the right to vote and to discuss governmental matters?

Do you know that the clergy's shipping much wealth out of the country, especially to the pope, has occasioned the constitution's prohibiting any money from being sent out of Mexico for the support of a foreign hierarchy and the pope?

Do you know that in part the Mexican hierarchy's

demand for sole religious recognition as against all other sects and religions has occasioned the constitution to grant equal rights to all religions and special privileges to none?

Do you know that the only new points on religion in the 1917 constitution beyond those of the constitution of 1857 are the prohibition of foreign clergy and parochial schools?

Do you know that in the curtailment of Rome's privileges in the above cited and other cases there is a good example of retribution for wrong-doing?

Do you know that the course of the Mexican government in this conflict is one of protection and uplift of the weak and down-trodden as against their oppressors?

Do you know that the course of the Mexican hierarchy is to gain not liberty for all religions, but license for herself alone, though camouflaging her stand as made for religious liberty?

Do you know that all non-Roman investigations into the Mexican situation have resulted in the declaration that there is no religious persecution in Mexico, but that the conflict is wholly political?

Do you know that this proves that Rome is falsifying the Mexican situation in its own interests?

Do you know that the hierarchy backs the social, religious and business boycott in Mexico; otherwise they would stop it by a mere word?

Do you know that they were rebelling against the constitution of the land when they withdrew their priests from functioning in an effort to disannul the religious regulations?

Do you know that the hierarchy timed its opposition to the Church laws with the promulgation of alien land laws in order to enforce its demands by the aid of the foreign capitalistic exploiters of Mexico?

Do you know that they have excommunicated all priests who have accepted the governmental regulations and begun again to hold services, which are attended by many thousands?

Do you know that the Mexican hierarchy, being under the absolute control of the pope, would not dare put an interdict on Mexico as they have, without the pope's direct charge?

Do you know that this proves the pope's hypocrisy when he denies that he sanctioned the interdict over Mexico?

Do you know that the hierarchy's fight against the constitution brands it as an enemy of progress?

Do you know that the K. C.'s are backing revolutionary attempts against Mexico?

Do you know that the K. C.'s demanded that our government bring pressure to bear on Mexico, ostensibly for supposed indignities to Americans (Catholic clerics), but really on account of Mexico's stand against special privileges to Rome?

Do you know that *Americans* ought at least sympathetically to support Mexico in her efforts to throw off the papal yoke?

THE HERALD OF THE EPIPHANY
AN INTERDENOMINATIONAL, NON-SECTARIAN
BI-MONTHLY RELIGIOUS MAGAZINE

PAUL S. L. JOHNSON, PUBLISHER AND EDITOR
1327 SNYDER AVENUE, PHILADELPHIA, PA., U. S. A.

Interdenominational in its mission, and free from all sectarianism, but bound to God as it understands His Word, this magazine stands for the explanation and defense of the Divine Plan, particularly as it relates to God's Character, to Christ's Ransom-Sacrifice, to His ministry toward the Church now and toward the World during His Millennial Reign, and to His Epiphany, whose signs are now plainly manifest in our midst.

Our Tracts on Biblical subjects are free. We have a booklet of 60 pages, entitled *The Hell Of The Bible*, treating every Scriptural text relating to Hell. It has been a veritable sunburst to hundreds of thousands. Its price is 12c. postage prepaid. We also have a booklet of 72 pages, entitled *Spiritism—*

Ancient And Modern, giving a Biblical, reasonable and factual explanation of Spiritism, proving it to be Demonism. Its price is 15c. postage prepaid. We will loan these to indigent Christians who will read, and then at their expense return them. Best of all is our large cloth-bound book, entitled *Life—Death—Hereafter*, solving to the satisfaction of head and heart problems that have perplexed all wide-awake thinking Christians. Its price is 75c. postage prepaid.

For safety's sake please send in the United States all money by Express, Bank Draft, Cheque, Postal Order or Registered Letter, and in Britain and Ireland by Money Order, not by Postal Order. When requesting a change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence. Please give full address at top of each letter. Subscriptions and renewals are acknowledged by the date of expiration typed on the wrapper of the following issue of THE HERALD OF THE EPIPHANY

5
"THE HERALD OF THE EPIPHANY"
septiembre de 1926.

LOS SIGNOS DE LOS TIEMPOS.

Trad:MCM.

"THE HERALD OF THE EPIPHANY"
15 de sept. de 1926.

LOS SIGNOS DE LOS TIEMPOS .

¿Saben ustedes que el asunto de mayor importancia en el Vaticano desde que se celebró el Congreso Eucarístico es el conflicto entre la Iglesia y el Estado en México?

¿Saben ustedes que los papistas quieren hacer pasar este conflicto como persecución de parte del Gobierno mexicano a los católicos?

¿Saben ustedes que los paistas le están dando color a las noticias de este conflicto, en los lugares más estratégicos de nuestras corporaciones noticieras, tales como "The Associated Press", etc., con el fin de que pasen como persecución a la Iglesia católica?

¿Saben ustedes que de esta manera falsean la verdad de los hechos sobre este conflicto?

¿Saben ustedes que para comprender las cláusulas religiosas de la Constitución mexicana, debemos conservar en la memoria el record de la Iglesia católica en los últimos 400 años, y la consiguiente reacción de los patriotas que creen en la absoluta separación de la Iglesia y el Estado?

¿Saben ustedes que ésto nos permitirá ver que es el extremado conocimiento de los malos efectos del clericalismo sobre las condiciones sociales, económicas, financieras, religiosas y políticas, lo que ha obligado a los patriotas mexicanos a violentar, en bien de la nación, la absoluta separación de la Iglesia y el Estado. y que esta

es la verdadera crux de la cuestión que se discute entre la Iglesia y el Estado en México?

¿Saben ustedes que de los 800 foragidos que bajo el mando de Cortés, en 1518, invadieron, y desde entonces explotaron a México, 134 eran sacerdotes y monjes, que tomaron participio en los crímenes y los saqueos de Cortés contra los mexicanos?

¿Saben ustedes que la jerarquía romana en 1575, implantó la "santa" inquisición en México, y torturó, quemó y asesinó en distintas formas a multitud de nativos con el fin de convertirlos del paganismo al papismo?

¿Saben ustedes que generalmente los monjes y monjas más depravados, ignorantes e inmorales del clero español - muchos de los cuales no podían permanecer en España debido a sus crímenes - eran casi los únicos religiosos enviados a México durante siglos?

¿Saben ustedes que éstos acabaron por depravar la moral de los nativos?

¿Saben ustedes que estos mantuvieron a los nativos en la más completa ignorancia, al grado de que, hasta hace muy poco, solo el 20 por ciento de los mexicanos sabía leer?

¿Saben ustedes que éstos, por medio de amenazas del infierno y el purgatorio con todos sus tormentos, se habían apoderado, para 1857, de casi la mitad de la riqueza de México?

¿Saben ustedes que esto redujo a la mayoría de la m

ción al estado de peones?

¿Saben ustedes que éstos recibían la quinta parte de los jornales de los peones además de lo que les expri--mían por honorarios, etc.?

¿Saben ustedes que éstos difundieron la más intensa superstición entre las masas?

¿Saben ustedes que éstos apoyaron todos los movimien--tos reaccionarios para la explotación de los peones?

¿Saben ustedes que éstos se opusieron a todo movi--miento en pro de la protección y elevación de los peones?

¿Saben ustedes que éstos fomentaron todas las agre--siones internas y las invaciones extranjeras contra la independencia de México, tales como la usurpación de Maximiliano, etc.?

¿Saben ustedes que estos han apoyado a los reacciona--rios contra los liberales en todas las revoluciones que ha habido en México?

¿Saben ustedes que éstos embarcaron vastas riquezas fuera de México, para enriquecer a España y al Vaticano?

¿Saben ustedes que éstos exhumaban los cadáveres de aquellos, cuyos familiares no seguían pagando la renta - de sus tumbas, y los arrojaban a los campos o a las orillas de los caminos?

¿Saben ustedes que las Constituciones mexicanas de 1857 y 1917 fueron formuladas como están, en parte para ponerle fin a estos abusos del clero?

¿Saben ustedes que por cada uno de los abusos citados y por otros cometidos por el clero, el Presidente --

Calles, al hacer cumplir las leyes emanadas de la Constitución mexicana, ha promulgado reglamentos que impidan - estos abusos?

¿Saben ustedes que es debido a los despojos de que la iglesia hizo víctima al pueblo mexicano, por lo que la Constitución les prohíbe a las iglesias y al clero - que posean bienes, y ha nacionalizado todas sus propiedades?

¿Saben ustedes que en parte, la "santa" inquisición ha ocasionado el que la constitución le dé iguales derechos a todas las iglesias y privilegios a ninguna?

¿Saben ustedes que las indecibles triquiñuelas, la avaricia e inmoralidad de muchas órdenes monásticas dependientes del papado tuvieron la culpa de su supresión en México, y de la prohibición de persuadir a la juventud a una vida de celibato?

¿Saben ustedes que los males acarreados por los sacerdotes extranjeros - especialmente los españoles - -- fueron la causa de que la constitución prohibiera la -- permanencia del clero extranjero en México?

¿Saben ustedes que la responsabilidad del clero por el analfabetismo craso de la mayoría de los mexicanos - ha ocasionado que la Constitución prohíba a cualquier - religión la dirección de escuelas primarias?

¿Saben ustedes que la enseñanza del romanismo en -- las escuelas católicas ocasionó que la constitución prohibiera a toda religión que enseñara sus artículos de -- fé en las escuelas primarias, permitiendo la enseñanza-

de ellos^s en las iglesias?

¿Saben ustedes que la veneración especial exigida por aquellos que usan vestiduras religiosas, ha ocasionado que la Constitución prohíba el uso de todo distintivo religioso en público, fuera del servicio de la iglesia?

¿Saben ustedes que el terror que Roma infunde en los moribundos, hablándoles de las torturas del purgatorio y del infierno, con el fin de que hagan sus testamentos a favor de la iglesia católica, ha hecho que la Constitución prohíba que se herede a los sacerdotes y a la Iglesia?

¿Saben ustedes que las procesiones religiosas que la iglesia romana ha usado, más o menos, con fines políticos han ocasionado que la Constitución las prohíba lo mismo que cualquiera otra ceremonia en público?

¿Saben ustedes que el abuso de clero del poder que han ejercido sobre los peones en cuanto al uso de franquicias combinado con su oposición a la Democracia, ha ocasionado que la Constitución le retire al clero y a las órdenes monásticas el derecho al voto y a la discusión de los asuntos de gobierno?

¿Saben ustedes que el envío que el clero ha hecho de muchas de las riquezas del país, principalmente al papa, ha ocasionado que la constitución prohíba que el dinero salga de México, para el sostenimiento de la jerarquía y del Papa?

¿Saben ustedes que en parte, las exigencias de la je

rarquía de que se reconociera la religión católica como la única contra todas las demás sectas y religiones, ha ocasionado que la Constitución les conceda igualdad de derechos a todas y privilegios especiales a ninguna?

¿Saben ustedes que los únicos puntos referentes a religión de la Constitución de 1917, que no están incluidos en la Constitución del 1857, son la prohibición del clero extranjero y las escuelas parroquiales?

¿Saben ustedes que en la reducción de los privilegios la iglesia romana, en los casos arriba citados y en otros no mencionados se ve un buen ejemplo de retribución por las malas acciones?

¿Saben ustedes que la política que sigue el Gobierno mexicano en este conflicto es de protección y elevación a los humildes y los débiles contra sus opresores?

¿Saben ustedes que la política de la jerarquía católica no es para obtener la libertad de todos los cultos, sino autorización para sí, aunque pretendiendo que lucha por la libertad religiosa?

¿Saben ustedes que todas las investigaciones que no proceden de la iglesia romana, respecto a la situación mexicana han resultado en la declaración de que no hay tal persecución religiosa, sino que el conflicto es enteramente político?

¿Saben ustedes que esto es prueba de que Roma está falseando la situación mexicana en interés propio?

¿Saben ustedes que la jerarquía respalda el boycott comercial, religioso y social, pues si no fuera así, -- con una sola palabra podría terminarlo?

¿Saben ustedes que el clero se rebeló contra la Constitución del país, al retirar a los sacerdotes de las iglesias, en su intento de anular sus leyes referentes a la religión?

¿Saben ustedes que la jerarquía adaptó su oposición a las leyes referentes a la Iglesia, a la promulgación de las leyes de "extranjería y Petróleo", para darle mayor fuerza a sus exigencias por medio de la ayuda de los capitalistas extranjeros y explotadores de México?

¿Saben ustedes que han excomulgado a todos los sacerdotes que han aceptado los reglamentos del gobierno y han empezado de nuevo a officiar, con la asistencia de miles de creyentes?

¿Saben ustedes que la jerarquía mexicana, estando bajo el control absoluto del Papa, no se hubiera atrevido a poner un entredicho a México como lo ha hecho, sin la acusación directa del Papa?

¿Saben ustedes que esto prueba la hipocresía del Papa, que niega haber sancionado el entredicho a México?

¿Saben ustedes que la lucha de la jerarquía en contra de la Constitución la marca como enemiga del progreso?

¿Saben ustedes que los caballeros de Colón están respaldando los intentos revolucionarios que se hacen en contra de México?

¿Saben ustedes que los Caballeros de Colón exigieron de nuestro Gobierno que hiciera presión sobre México, — aparentemente por las supuestas indignidades cometidas a los americanos (del clero católico), pero en realidad —

fué debido a la actitud de México respecto a los privilegios especiales de la iglesia de Roma?

¿Saben ustedes que los AMERICANOS deben, cuando menos por simpatía, ayudar a México en sus esfuerzos para quitarse de encima el yugo del papismo?

Obsequio de Arthur Brownlee, Ap. Postal #721, In
Indiana, Ind. Co., Penna.

Trad:MCM.