

# SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY

FOUNDED 1874



# ARE WE EDUCATING PAGANS?

*Millions Without Religious Training  
Responsibility of the Christian Church*

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by LOUIS HALSWICK



True education is "the harmonious development of the physical, the mental, and the spiritual powers." Are the youth finding this in the schools today?

THIS fall more than a million American youth entered colleges and universities to equip themselves better to meet the problems of the future. Nearly five million more young people enrolled in high schools. What did this army of youth, the future leaders of the country, find in the American cloisters of learning—a belief in the established order of law and government, in the family, and in the sanctity of the home and the church, or the dangerous undercurrent of atheism and radicalism?

There are in America today at least fifty-five million children and young people under twenty-five years of age. This is almost half the population of the nation. It is said that a majority of these youth have no religious instruction of any kind.

Writing about our "unevangelized youth," the *Watchman-Examiner* (Baptist) says: "A recent survey of religious trends shows that 66.5 per cent of Protestant children are not enrolled in any Sunday school. This tendency is general. This survey includes all young people under the age of twenty-five, the years when character is being formed. We are told on good authority that over seventeen million children of school age are not receiving religious education of any kind whatever."

At this very hour America's greatest need is a revival of old-fashioned Bible

religion. "Awake to righteousness," as wrote the apostle Paul (1 Corinthians 15:34), is a greatly needed slogan today.

Whatever other obligation to society the church may have, there seems to be a unanimous opinion among thinking men and women that the church must earnestly set itself to win the youth for Christ.

### *Churches Contribute to Education*

The founders of America's first institutions of learning announced clearly defined purposes for their schools. Harvard was founded in 1636, "to save the churches from an illiterate ministry." William and Mary was founded in 1693 for the same purpose. Yale, in 1701, declared that its aim was to prepare young men "for the public employment both in church and civil state." Columbia was established in 1754 with the chief objective, "to teach and to engage children to know God and Jesus Christ." Dartmouth was, among other purposes, "to impart Christian knowledge to savages." Of the first 119 colleges founded east of the Mississippi River, 104 were Christian, and all of them were primarily for religious purposes.

No such singleness of aim prevails today. It is a tragic fact that many of our young people are being turned out of colleges with their faith shaken, and

even in some instances with their morals shattered. In many of the academic lecture halls and classrooms thousands of our finest youth are subjected to the devastating influence of smart and jesting allusions to religion and that for which it stands. In this way their faith in God is shaken, and they are started on the dubious road to atheism. Lord Lothian, British Ambassador to the United States, analyzed the ills of humanity in a speech at Swarthmore College in the following words: "The root disease of modern society is the dethronement of religion as the governing motive in society." He added that the discoveries of modern science had been so "exciting" that "mankind became almost entirely preoccupied with material values, and he lost sight of the eternal truth that the true foundation for happiness and success is spiritual life."

Dr. John E. Anderson, Child Welfare Director at the University of Minnesota, recently wrote: "The newspaper, radio, and moving pictures now exert a greater influence on children than the home, church, and state."

Prof. James H. Leuba of Bryn Mawr, in his book, *The Beliefs in God and Immortality*, presents some interesting and impressive statistics deduced from a widely circulated questionnaire to teachers and students in many colleges and universities. This seems to afford a

reasonably accurate appraisal of the extent to which atheism has penetrated the teaching force of educational institutions. The following list is from Professor Leuba's book: "The percentage of atheists in the various sciences is as follows: psychologists, 87 per cent; biologists, 82 per cent; sociologists, 81 per cent; historians, 68 per cent; physicists, 66 per cent."

It is true that there are many colleges, operated by various denominations, where the old purposes of Christian faith and Christian living are still advocated. It is also true that there are still many young people who graduate from college and university with a firm belief in the Bible. We are also glad for the following declaration of faith by Dr. Howard A. Kelly, Johns Hopkins University, who declared: "I believe the Bible to be the inspired word of God, inspired in a sense utterly different from that of any

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#### OUR COVER PICTURE

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A typical scene on the steps of any American college this fall.

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merely human book. I believe Jesus Christ to be the Son of God." In his book, *A Scientific Man and the Bible*, he writes: "The crying need of the world today is a more intimate, thorough knowledge of the word of God."

The church must set itself to win the youth of today for Christ, not only by building and organizing bigger and better social centers and spreading good will and neighborliness, but by preaching the gospel of Jesus Christ and salvation from personal sin. We are living in an era of formalism, and we are in danger of drifting away from Bible religion and holy living. As in the days of Noah,

lawlessness and lust are prevalent. Of our day Jesus asked: "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

"My only hope for the world," wrote William Gladstone, "is in bringing the human mind into contact with divine revelation."

The church needs to concern itself with a revival of pure religion and Bible righteousness to sweep away infidelity and self-righteousness, to overcome sin in the human heart, and to change the life to one of faith in God and confidence in fellow men.

THE Bible does not take away our trials, or deliver us from our sorrows; but it does tell us that they have a purpose, and that they are working out for us and in us the peaceable fruits of righteousness.—*Dr. C. E. Macartney.*

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## BIBLE DISTRIBUTION THREATENED

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IN THE staggering tornado of a violent world war, in which the whole organization of human life is being disrupted, hundreds of millions of people, from soldiers in battle to mothers of little children in lands far away, cry out in the desperation of their anxious hearts for help. The bereaved and those whose dear ones are recorded "missing" dumbly long for comfort. The *évacué* and the refugee, weary and harassed, seek security. All who can think find more excruciating than any physical hardship the bitter question, Is this humanity's end? Are men destined to create civilization,—trade, art, culture, valuable social institutions,—and always, in a whirlwind of hate and violence ever more bitter and destructive, suddenly to destroy it and themselves? Men can endure hardship and the forecast of sudden death if there is prospect of good for their children and their children's children. But if the end of the struggle is only frustration and disaster, then, indeed, is the heart cast down into the deepest depths of despair, and the soul's final question burns in the mind: Is this the last word for humanity?

In such hours the hearts of millions of men and women are open, as they are not in easier times, to another word—to the divine word. The Bible knows wars and despair full well; but it also knows the supreme answer: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." "I am the way, the truth, and the life." "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Psalm 24:1; John 14:6; 16:33.

In the Bible is not only the word of comfort, not only the word of a distant hope; herein is God's design for the healing of torn humanity, for the building of His heavenly kingdom. Now is the hour when,

### *There Must Be No Blackout Anywhere*

by DR. ERIC M. NORTH

*General Secretary  
American Bible Society*

to millions, it can come with a power and a directness immeasurable—an hour when it means salvation.

Thousands upon thousands of Christians are bearing their witness superbly, but are unable to reach all the vast multitudes. Missionaries and lay workers in mission fields are also all too few. Indeed, the war in Europe threatens the support of 40 per cent of the missionary enterprise.

Besides these devoted persons, the one other great possibility is the printed Gospel, the printed Testament, the printed Bible, where every man can read—and read again and again—the one positive answer to the world's despair. But the availability of this is threatened just at a time when the world's supply should be doubled and tripled.

Three fourths of the world's missionary supply of the Scriptures has come from the British, the Scottish, the Dutch, the French, and other European societies now drastically affected by the war. Half of the pastors of the churches which support the French Society are in military service; and more than half of the churches are themselves *évacués* or overwhelmed by *évacués* and refugees. Only recently the American Bible Society received the first word from the Dutch Bible Society since Holland was invaded. Dr. H. C. Rutgers, general secretary of the Dutch Society, states that in the situation with which they are now faced

they cannot support in any way the work of their society in the Dutch East Indies. He adds: "This our anxiety overshadows all other fears. We urgently solicit your help, trusting that our call will receive wholehearted response."

The British and Scottish Societies have valiantly undertaken, in the face of 37 per cent income taxes, to supply extra Scriptures for their troops; but budgets which provide the Scriptures for mission fields have been cut already an average of 14 per cent, and the effect of the conscription of wealth and the terrific preoccupations of all with war duties are sure to cause a far greater cut.


Thus, at a time when the outpouring of the Scriptures into the hands of the multitudes desperately needs to be multiplied, it is in danger of being seriously reduced.

The only hope of preventing this disaster is an immediate, strong, and continued increase in the number and the amount of the contributions American people and churches make for this cause. There is no other way.

The only Bible Society not in a belligerent or war-beleaguered country is the American Bible Society. It must meet this need.

The Society has already forwarded Scriptures or funds for Scriptures for soldiers and refugees to the value of \$4,600. The Board of Managers of the Bible Society has now authorized an appeal for a fund of \$150,000 above the budget to begin to meet the emergency.

When we remember that in one hundred twenty-five years of history the British people have contributed more than three times what the American Christians have to spread the Scriptures throughout the world, surely there are enough Bible-loving Christians in America to step into this breach, and hold it.



Sapping

# AMERICA'S STRENGTH

*Evil Habit That Multiplies Defectives  
Urgent Need for Anti-Tobacco Instruction  
in Public Schools*

by D. H. KRESS, M. D.

NATIONS are putting forth every endeavor to build stronger armies and more efficient navies. As far as the weapons of war are concerned, warring nations will probably remain about equally matched by each attempting to excel the other. Other things being equal, success will come ultimately to the nation whose men are best able to endure the hardships of war for prolonged periods. All history affirms that this is the case. Individual efficiency has always been the deciding factor in the past.

It is well known that the prevalent smoking of cigarettes by young men is doing serious injury to the youths. Athletes are not encouraged to smoke cigarettes. The athlete who smokes is almost certain to be a failure. He lacks endurance. He is easily winded, and he seldom excels. Young army and navy men before taking up arms should have received the same consideration and training that athletes receive. This training should begin in our schools.

During World War I a condition was found among many of the men called to the front, known as "soldier's heart," which unfitted them for the battlefields. They had to be culled out and returned to the hospitals. They were short-winded. It was later found that the cigarette was chiefly responsible for the prevalence of this condition.

But this was not a new discovery. Several years before, the superintendent of the United States Naval Academy at Annapolis had requested the Government to appoint a commission of sci-

entific men to ascertain whether there were adequate reasons for the existence of a rule against smoking by the younger men, a regulation which, it seems, had been almost entirely ignored. A certain number of smokers and nonsmokers were put through the following tests: muscle strength, heart strength, and capacity for study. The average results obtained were greatly in favor of the nonsmokers. To verify the findings, tobacco was then withheld from the smokers for a time, and again they were tested, with the result that muscle strength, heart strength, and the capacity for study were all increased. The rule against smoking was then enforced. Smoking was afterward prohibited also at the United States Military Academy at West Point. Such maladies as headache, disordered digestion, and malaise, it is said, diminished at least one half in the first three months after the order went into effect. Some of the officers thought this rule was a little too severe; hence the order was later rescinded, and smoking was permitted for one year. The surgeon general of the United States Army said that it showed such unmistakable results that all the officers who had favored the plan of permitting the cadets to smoke confessed that the experiment had proved a failure.

Dr. Larned, in his report to the surgeon general, said: "*Unquestionably the most important matter in the health history of the students of the academy is that relating to the use of tobacco.* I have urged upon the superintendent, as my last official utterance, the fact, the truth of which five years' experience as health officer of this station has satisfied me, that beyond all other things the future health and usefulness of the lads edu-

cated at this school require the absolute interdiction of tobacco. In this opinion I have been sustained not only by all my colleagues, but by all sanitarians in military and civil life whose views I have been able to learn."

At present, restricted smoking has been again permitted at West Point, merely because even the severest penalties, it was said, failed to keep tobacco from the cadets. The superintendent at West Point said: "I have found that the majority of the cadets who used tobacco before entering the academy continue its use afterward, and some even acquired it here. The enforcement of the regulation caused many of the cadets to resort to unsoldierly subterfuges and in some cases to dishonorable deceit in order to evade it. *No proper effort is spared to discourage the use of tobacco and to make known the harm resulting therefrom. The greatest difficulty the subject presented was the existence of a regulation which the severest penalties did not enforce.* Its continuance had the tendency to produce contempt for all regulations, a most harmful result from a military standpoint, and of causing cadets to depart from rules of straightforward manhood in its violation." It is still recognized that tobacco smoking is harmful to the cadets, and is permitted merely because it cannot be controlled. This is a sad admission. It shows the tremendous grip this habit has upon young men. The time to control this is in our public schools, before the cadets are called to West Point. After the habit is once formed, it is difficult to control it.

Cigarette smoking is now general within the army and navy. The late Surgeon General Presley Marion Rixey, United States Navy, recommended that the use of cigarettes be forbidden all persons under twenty-one years of age on board ships of the United States Navy. "If the recommendation is put into effect," he said, "the sick record of the navy will be smaller, and the development of a *better physique will be fostered, and the general efficiency of the navy enhanced.* The habit," he added, "is becoming a serious impediment to robust health in the navy."

In Great Britain, the effect of cigarette smoking upon the recruits of the army and navy has for some years been deplored. Some years ago, Surgeon General Sir W. D. Cubbins, in his annual report on the health of the home army, said: "In the interest of the army as well as of the individual soldier, this habit must be greatly checked." And Sir Bampton Gordon said: "The evil effects of the growing habit among boys of smoking cigarettes can scarcely be exaggerated.

"Without doubt it is a habit which

(Continued on page 15)

SIGNS of the TIMES

# Will Sir Oliver Lodge "Come Back"?

*His Mysterious Sealed Envelope*

by HENRY ARGENT

FOR some years Sir Oliver Lodge believed that those who die merely pass on to life in another sphere, and that under some circumstances it is possible for them to "come back" and communicate with the living.

He believed that his son, Raymond, who was killed near Ypres in the last war, was still alive somewhere, and that he had had messages from him. One of the messages, purported to be from his son, urged Sir Oliver to work for the extension of spiritism. Raymond even mentioned a friend whom he had met on the other side: He said: "You will be doing the greatest work of your life. . . . People are ready to listen now. . . . Mr. Myers says that in ten years from now the world will be a different place. He says that about 50 per cent of the civilized portion of the globe will be spiritists or coming to it."

Sir Oliver's wife died in 1929, and her husband believed that she was with Raymond, and that when he died, he would join them.

Now he has died, and, in order to prove his existence in another world, he has left in a sealed envelope with the Society of Psychical Research a test message known only to himself. The revealing of such a message by a medium, Sir Oliver felt, would be conclusive proof that he himself was still alive and had "come back."

The most that the disclosure of such a message could prove would be that there are superhuman intelligences who can communicate with people in this world. That there are such intelligences is not doubted, and that they may claim to be Sir Oliver Lodge is not impossible.

Sir W. F. Barrett, writing in his book, *On the Threshold of the Unseen*, says: "One of the most provoking things in this connection is this not infrequent impersonation of great names in history."

Sir Arthur Conan Doyle, too, was puzzled about the amount of lying among the spirits. He wrote: "Apart from all these limitations, we have, unhappily, to deal with absolute, cold-blooded lying on the part of wicked or

mischievous intelligences. Everyone who has investigated the matter has, I suppose, met with examples of willful deception, which occasionally are mixed up with good and true communications. There is nothing more puzzling than the fact that one may get a long, connected description with every detail given, and that it may prove to be entirely a concoction."—*The New Revelation*, page 123.

Sir Oliver Lodge himself had noticed the same thing. He said: "The only alternative in the best cases is to imagine a sort of supernormal mischievousness so elaborately misleading that it would have to be stigmatized as vicious or even diabolical."—*Raymond*, page 347.

Any information, therefore, coming through spiritistic mediums, any claims made, must be accepted with the utmost reserve.

The fact is, that, despite any claims that may be made, no message can come through from Sir Oliver Lodge himself. His work on earth is finished. *He is dead*; and the wise man said of those who are dead: "Neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9:6.

In the Scriptures death is consistently represented as sleep. Jesus said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. . . . Then said Jesus unto them plainly, Lazarus is dead." See John 11:11-14.

Paul also wrote, "I would not have you to be ignorant, brethren, concerning them which are asleep." 1 Thessalonians 4:13.

In sleep one is unconscious, and has no knowledge of anything that is happening in the world around. It is even so in death. "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished." Eccl. 9:5, 6.

Is death, then, the end of everything? Indeed, it is not! The Bible speaks of death; but it speaks also of life, of a glorious resurrection.



Sir Oliver Lodge INTERNATIONAL

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29.

Not until Jesus comes again will those who have died live again. Then all that are in the graves shall hear His voice. They will be wakened from sleep by the Son of God, "they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29.

This has been the hope and the expectation of the people of God from the very earliest times.

"If I wait," said Job, "the grave is mine house." Job 17:13. But he expected to wait only until the resurrection, for he left on record this message of confidence: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold." Job 19:25-27.

This was the hope and the expectation also of the first Christian believers. Paul wrote to the Corinthians: "As in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. Again, he assured the Thessalonians: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4:16.

So Sir Oliver Lodge has not yet joined his wife and his son in a fuller life.

# LIVING IN CHRIST



*Secret of the Victorious Experience*

by J. C. STEVENS



*"Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jer. 29:13.*

IF ANY man be in Christ, he is a new creature." 2 Corinthians 5:17. This word "in," though small, is a word of deep significance. It is used frequently by the apostle Paul. He speaks of new creatures in Christ, one body in Christ (Romans 12:5), the sanctified in Christ Jesus (1 Corinthians 1:2), babes in Christ (1 Corinthians 3:1), in Christ shall all be made alive (1 Corinthians 15:22), the faithful in Christ Jesus (Ephesians 1:1), accepted in the Beloved (Ephesians 1:6), the saints in Christ Jesus (Philippians 1:1), the dead in Christ (1 Thessalonians 4:16).

Fundamentally, there are but two persons involved in our sinful state and redemption, namely, Christ and Satan. Everyone is either in one or the other. "We know that we are of God, and the whole world lieth in the evil one." 1 John 5:19, R. V.

How did man get in the evil one? Through the first birth, that of the flesh. John 3:6; 8:44. "The tares are the children of the wicked one," Christ said. Matthew 13:38. The apostle John speaks of those who have not been born again as "the children of the devil." 1 John 3:10.

How does one get in Christ? It is through the new birth. "If any man be in Christ, he is a new creature." When one accepts Christ as his personal Saviour, the Holy Spirit baptizes him into Christ. "By one Spirit are we all bap-

tized into one body." 1 Corinthians 12:13. The body is Christ's. It is the Holy Spirit that makes the living connection between the believer and Christ. Again we read: "As many of you as have been baptized into Christ have put on Christ." Galatians 3:27. "Believers were . . . added to the Lord." Acts 5:14.

It is then that the Holy Spirit creates the new man in the image of God. The believer then enters into a new relationship—a son or a daughter of God. 1 John 3:1, 10. This experience comes only when a full surrender is made. All weapons of rebellion must be laid down. There must be a complete consecration of all one is and has. It is not always an easy way. Taking up one's abode in Christ is the same as entering into life through the strait gate, the gate of self-surrender. It means a fight with self; and here many falter. Some years ago in Madras, India, a building was to be erected for the Y. M. C. A. The site was selected, the plans were drawn, the money was ready; but building operations were held up for months because

two men, who owned two little shanties, worth only a few dollars, standing in the center of the lot, held onto them. So we often hold little "shanties" in the center of our hearts which hinder the new creation.

Now being new creatures in Christ, what follows?

1. The new man walks in Him. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." Colossians 2:6. To assist in grasping the thought, imagine yourself submerged in Christ, and, as He walks, you walk, in Him. The walk means the manner of life—one's habits, practices, customs, and the like. If one had this experience, would it not control the conduct? Would it not solve the problem, if problem it is, of what is right and wrong for one to do, where to go, and in what pleasures to engage? For example, would Christ walk to a theater? There was one in Jerusalem when He was there. Would we not be surprised if we read in the Gospels that He went there for relaxation? How about dancing? card playing, foolish and hilarious pleasure parties? Would He walk that way? No,

## *The Better Land*

by J. BERGER JOHNSON

*I am thinking today of that country  
Where sadness and sin are unknown,  
Where the ransomed shall bask in the presence  
Of the Saviour they claim as their own.*

*In that land ne'er shall enter deception;  
There sickness and sighing depart;  
There the dweller shall not be afflicted  
With the suff'rings that here break the heart.*

*In that home neither death, neither mourning,  
Nor carnage, nor warfare are found;  
No more hate, no more strife, no more envy—  
All the ills in this world that abound.*

*In that realm we shall know nought of struggles  
That burden our life day by day;  
All the trials of this earth life are banished,  
And the tears—God shall wipe them away.*

*But in that blest domain of tomorrow  
Where justice and peace shall abide,  
There the saved shall rejoice with true gladness  
As they stand by their Lord, at His side.*

*As I'm thinking today of that homeland,—  
Its beauties, its pleasures divine,—  
There but deepens within me the purpose  
That by God's grace they all shall be mine.*



He would walk the path of righteousness and holiness. This is the *new road* the new man walks, in Christ.

2. He walks in love. "Be ye . . . followers of God, as dear children; and walk in love." Ephesians 5:1, 2. This is the *new direction* of the new man. He has been following the devil; now he turns and follows God, and walks in love to God and to his fellow man; he therefore fulfills the law. Romans 13:10.

3. He walks in the light. "He that followeth Me shall not walk in darkness," Jesus said, for "I am the light of the world." John 8:12.

4. He will "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Colossians 1:10.

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

6. He will walk in Christ's righteousness. He has "put on Christ" (Galatians 3:27), and as he walks, those with whom he comes in contact will see Jesus in him.

### *Walking as Did Our Pattern*

How did Jesus walk? He walked in obedience to God. Romans 5:19. He walked in God's commandments. John 15:10. He walked in His Father's will; "Thy will be done," was His constant prayer. He walked to please His Father. John 8:29. So it is with the new man who abides in Him, and walks in Him. He will walk in obedience. Acts 5:32. He will walk in God's commandments. 1 John 5:3. He will walk in God's will. 1 Peter 4:2. He will walk to please his Lord and Master. 1 John 3:22; Colossians 1:10. Would not this, too, solve many a problem in the Christian's life? Instead of asking whether it is wrong to do this or that, to go here or there, why not ask, "Will it please Him in whom I abide and walk?"

Being in Him is the new man's *new hope*. In the wicked one, man has "no hope." Ephesians 2:12. But in Christ, there is hope of immortality and eternal life in His coming kingdom. "Looking for that blessed hope, and the glorious appearing of . . . our Saviour Jesus Christ." Titus 2:13. If one in Christ dies before He comes the second time, he falls "asleep in Jesus," and at His coming the "dead in Christ" will come from their graves in a glorious resurrection, and be made immortal. 1 Thessalonians 4:13-18; 1 Corinthians 15:51-54. If one is living when He comes, and is found abiding in Him, he will be translated to heaven without experiencing death. "Now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be

ashamed before Him at His coming." 1 John 2:28. This is the new hope of the new man.

FAITH is more than a mental decision; it is a surrender of the will. It is more than a verdict; it is the execution of the verdict. It is of momentous importance to remember that the very core of faith

is motion—a movement of the will toward the holy Lord. The act of faith is the yielding of the personal life to the God who is revealed to us in Jesus Christ our Lord. And the life of faith is the constant repetition of that act of surrender until the repeated acts become an attitude, and every choice and will in life is stamped with the pleasure and fear of God.—J. H. Jowett.



## *My Will for God*

*Ninth in the Series, "MY GIFT TO GOD"*

*"Take my will, and make it Thine:  
It shall be no longer mine!"*

by MARTHA E. WARNER

**D**ID you ever stop to think that the will is the great decisive factor in life? Paul found it so, and in Romans 7:18-21 he tells us about it. Listen and see if he doesn't express the thoughts of your own heart.

"For in me (that is, in my flesh) no good dwells, I know; the wish is there, but not the power of doing what is right. I cannot be good as I desire to be, and I do wrong against my wishes. Well, if I act against my wishes, it is not I who do the deed but sin that dwells within me. . . . I desire to do what is right, but wrong is all that I can manage." Moffatt.

The only legacy a dying mother had to give her son was her Bible. She charged him to read it, and to live a godly life so that sometime they might be reunited.

The young man gave his mother his promise, and after her death, wherever he went his mother's Bible found a place on the table or the dresser in his room, and was read again and again.

Like Paul, he had the *wish* to do right but was lacking in the power to do right, for he was chained to the habit of drink. Time and time again he would promise, with his hand on his mother's Bible, not to drink another drop. For a time he would keep his promise; then would come a fall, and he would be shut up in his room to sleep off the effects of the liquor.

All this young man's promises were like

ropes of sand; they were of no value because his will had not been yielded to the will of God.

A man who had passed the threescore-year-and-ten mark of his life gave his heart to the Lord, but retained his pipe. He couldn't give that up, he told me; it was such a "comfort" to him. But after a little he began to have pains—conscience pains; and many were the times that he slipped that pipe up his coat sleeve when he saw a person coming.

But the pains increased. He was doing wrong, and he knew it; so he just went to the Lord, asked Him to take his will and keep him from smoking, and the Lord *did*. From that day to this, he has not smoked or had the desire to smoke.

What God did for this man, He will do for us if we will let Him.

When we realize that no good resolutions, no will power of ours, can permanently alter our lives, when we ask God to take our will, when we let Him *keep* our will, then old habits of sin will drop away; and our respectable sins, the sins with which all are more or less afflicted—envy, jealousy, bad temper, despair, anxiety, gossiping, telling the truth with an inflection that makes it untrue, criticizing, and scores of others—will have no place in our lives. Then and only then can we truly pray:

*"Take my will, and make it Thine:  
It shall be no longer mine!"*



# CAN WE TRUST THE NEW TESTAMENT?

*Modern Research Throws Floodlight Upon  
the Ancient Apostolic Writings*

by TAYLOR G. BUNCH

**D**URING His great prophetic sermon Jesus said: "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24:35. This is a very significant statement in the light of the fact that Jesus left no written record of His teachings. He did not write a biography of His own life, or a book to perpetuate His doctrines. The only writing He ever did that we know of was recorded in the drifting sand for the benefit of the accusers of a woman; but what He wrote is unknown, for it was not even recorded in the New Testament Scriptures. As far as we know, Jesus never instructed His disciples to make a permanent record of His works and teachings. Nevertheless, after Pentecost they did make written records under the inspiration of the Holy Spirit, and historical research and scientific investigations are confirming the accuracy of their accounts to a remarkable degree.

Speaking of these corroborative discoveries, Camden M. Cobern says: "It is a most suggestive fact that while these unrivaled discoveries of the monuments and inscriptions of the ancient world have in scores of instances cast discredit upon the accuracy of classical historians and ancient writers, they have served only to put in clearer light the remarkable knowledge and scrupulous exactness of the New Testament writers."—*The New Archaeological Discoveries and Their Bearing Upon the New Testament and Upon the Life and Times of the Primitive Church*, page 488. In other words the reliability of the secular historians upon which the critics depended

to discredit the Scriptures, under the searching light of modern research are being found to be far less reliable than the Scriptures themselves.

Floods of light are being thrown upon the Biblical record, especially that of the New Testament, by the discovery of papyrus manuscripts written centuries ago and preserved in various ways till our time. The word "manuscript" indicates what is hand written. Papyrus was the ancient paper made from the pith of a reed that grew on the shores of the Nile River. It was much like our coarse brown wrapping paper. From the Greek word "papyros" comes the English word "paper." The first papyrus records were found in the ruins of Herculaneum, which was destroyed by the eruption of Vesuvius A. D. 79. There were 432 of these Greek manuscripts, but they were too charred to be of much value.

By far the greater portion of the papyrus records are found buried in the dry sands of Egypt, where they have been preserved for millenniums. Many tons of these records have been uncovered, most of them in a perfect state of preservation. So plentiful were these ancient documents that the natives along the Nile were found using them for fuel, or burning them to obtain the fragrant odor. In 1892, Dr. Edouard Naville, Professor of Archaeology in the University of Geneva, Switzerland, was exploring under the auspices of the Egypt Exploration Fund when he discovered the ruins of a building containing "an entire library of decayed rolls, the burned contents of which almost

choked its chambers." The building had been a government office in the city of Thmuis, the capital of a province in the delta of Lower Egypt. The papyri constituted the registration files of the district. In other places rubbish heaps outside the ancient cities have been uncovered, with piles of papyri 20 and 30 feet deep. A single collection of manuscript from one of these, numbers more than 100,000.

The discovery of papyri entered a new era in 1897, when Grenfell and Hunt, working under the auspices of the Egypt Exploration Fund, made a sensational find while excavating in the site of Behnesa, the ancient Oxyrhynchus, in the valley of the Nile about 120 miles south of Cairo. They uncovered tons of Greek papyri many of which had been written in the days of the apostles, and in the language of the New Testament. Up to that time this was the most far-reaching discovery in corroboration of







A portion of a Coptic Bible, dating from about the fourth century.

the New Testament ever made in Christian history. The story of this discovery was written in the *Journal of Egyptian Archaeology* for April, 1914. So great was the mass of manuscript found that it was stated it would be a generation before all these documents could be examined and published.

These manuscripts deal with Egyptian life in all its phases, and cover a period embracing several centuries before and after the birth of Christ. Poems, laws, contracts, maxims, official records, and private and official letters have been found by the thousands. The letters were written by all classes of people, including children. Letters written by boys and girls to their parents and teachers sound very familiar and modern, as well as do those between husbands and wives and lovers. "No honest man ever grew rich," is a sample Egyptian maxim of the first century. In 1894, Dr. Grenfell edited a papyrus roll forty feet long, containing

the revenue laws of Ptolemy Philadelphus. Records were found enumerating 155 religious feast days to be observed each year in some of the cities of Egypt.

These discoveries prove that the Egyptians of the time of the Ptolemies and after were an enlightened people, and that writing was as universal as it is today in most civilized nations. "The ancient scribes of Egypt," says Dr. Cobern, were "almost as voluminous writers as the scholars of today."—*The New Archaeological Discoveries*, page 6. Again he wrote: "The new discoveries concerning the practical universality of reading and writing among all classes of the population has come upon us as a great surprise. It is, on the whole, comparatively rare to find a man unable to sign his name to a legal document or to find it stated in a papyrus that the sender of the letter cannot write."—*Ibid.*, page 672. Skeptical criticism had vigorously maintained that those were times of great ignorance, and had used this argument against the Biblical accounts. Again the discoveries of modern science have silenced them.

The critics had claimed that the New Testament was written in the fourth instead of the first century. The papyrus records covering the first four centuries of the Christian Era prove conclusively that the New Testament was written in the first century. They show that all the books of the New Testament, with the exception of those of Luke, the Hebrews, and some of Paul's epistles, were written in the "vulgar tongue" of the common people instead of in classical Greek. They were written in the exact style of

these first-century papyrus documents, with the same phraseology and the same method of beginning and closing letters. These discoveries show that it was the custom of the time to dictate letters to scribes and then add a postscript and sign the letter with the author's own hand, as Paul so often did. Dr. Adolf Deissmann, Professor of the University of Berlin, in his book, *Light From the Ancient East*, has catalogued scores of words used in the New Testament on which light has been thrown by first-century papyri. Hundreds of words and texts written by the apostles have been illuminated by these discoveries.

Among the masses of papyri dug out of the rubbish heaps of Oxyrhynchus was a collection of the "Sayings of Jesus" dating from the third century. There were eight of them, some of which are virtual quotations of New Testament texts. The second of these sayings reads: "Except ye fast to the world, ye shall in nowise find the kingdom of God; and except ye make the Sabbath a real Sabbath, ye shall not see the Father." This indicates that the Sabbath was still being observed in the third century. In 1903, Grenfell and Hunt found another fragment from the collection of the "Sayings of Jesus," containing five more statements. One of them reads: "For there is nothing hidden which shall not be made manifest; nor buried, which shall not be raised." Does this prophecy include the resurrection of these buried records which corroborate the Bible accounts?

A few years ago Mr. Chester Beatty,

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A papyrus roll, a common method of transmitting a message in writing in ancient Egypt.



# ALL ISRAEL TO BE SAVED!

*How Will It Happen?*

★

by ALLEN WALKER

**I**N THIS issue we shall study the statement of Romans 11:26, which says, "All Israel shall be saved." This verse is used in the "rapture theory" to prove that after the second coming, all the Jews are going to be saved by a physical examination of the Lord's body.

Paul uses the name "Israel" in two ways. When he uses it in a salvatory sense, he has reference to those who experimentally believe in and accept Jesus as their Saviour. Then, at times, he uses the name "Israel" in a national sense, as distinguished from Gentiles. It is tragic that when Paul declares that "all Israel shall be saved" it should be contended that he is talking of Israel as a nation. Why should Paul declare in one place that only a "remnant shall be saved," and in another that "all Israel shall be saved"? Romans 9:27; 11:26. Does he contradict himself? He does not; but men pervert his statements by refusing to accept his interpretation of the name "Israel" when used in a salvatory sense.

At the very beginning of this epistle, Paul puts a distinction between Israel that will be saved and that part (the greater part) which will not. He makes it very plain that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart." Romans 2:28, 29. Through the ages a very small "remnant" has experienced an inward work of grace in the heart through the supernatural working of the Holy Spirit as they believed in Jesus as the Messiah. These constitute the "Israel" that "shall be saved."

Explaining more fully the great difference between Israel after the "flesh" and Israel after the "promise," we read with interest Paul's words in Romans 9:6-9: "Not as though the word of God

*As Jacob struggled with the Angel and prevailed, he became "an Israelite indeed."*



hath taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children [Israel] of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son."

This inspired explanation reveals who are classed as true Israelites and who are not. There is no chance of misunderstanding the plain language. There are two classes mentioned, one called "the children of the flesh" and the other "the children of the promise." It plainly states that "the children of the flesh" are "not counted" as "the seed of Abraham;" but "in Isaac shall thy seed be called."

We all know that "Abraham had two sons, the one by a bondmaid, the other by a freewoman." We know that the one by the bondmaid was a biological production of the "flesh," and the other by the freewoman, a special favor of God to fulfill His promise. From that day until this, and on to the end, these two sons represent and distinguish between the Israelites "born of the Spirit"

and those "born after the flesh." "What saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman." See Galatians 4:22-30.

The "rapture theory" contends that when Paul declares that "all Israel shall be saved," he is speaking of Israel classed in the Bible as "the children of the flesh," or nationally. Now the word "flesh," as here used, has reference to carnality, and, "to be carnally minded is death," not salvation. Romans 8:6.

"All Israel shall be saved." What is the origin and meaning of the word "Israel"? We find that the name was first given to Jacob. The name "Jacob" means supplanter— one who cheats. After Esau had been defrauded of his birthright, he said: "Is not he rightly named Jacob?" Genesis 27:36. Before Jacob could be saved, that trait of character had to be overcome. Upon his return home, after fleeing from Esau, he heard disquieting tidings. His brother Esau was on the way to meet him with an armed force. Jacob was not sure that he would ever live to see the close of another day. He also knew that he was not ready to die. So he spent the night

in prayer beside Jabbok. See Genesis 32. There "he wept and made supplication." Hosea 12:4. As he struggled desperately for victory, the Angel asked; "What is thy name? And he said, Jacob. And He said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." Genesis 32:27, 28. When God changed Jacob's nature from "carnal" to "spiritual," He changed his name to correspond with his new nature; and the "all Israel," who, through prayer and trust in Jesus, prevail over the "flesh," "shall be saved." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Romans 8:1. Such "are counted" as "all Israel." How plain this makes it that "they are not all Israel, which are of Israel!"

In Psalm 73:1 we read: "Truly God is good to Israel, even to such as are of a clean heart." And, in John 1:47, when Jesus saw Nathanael coming to Him, He "saith of him, Behold an Israelite indeed, in whom is no guile!" It is one with a "clean heart," one in whom there "is no guile," one who is an overcomer, one who is "born of the Spirit," who is "an Israelite indeed;" and only such "shall be saved." It was of this class that Paul was speaking when he declared, "All Israel shall be saved."

Let us briefly study the eleventh chapter of Romans, and see how when a Gentile or a Jew comes into fellowship with Christ by faith he is "counted" as belonging to the "all Israel" that "shall be saved."

Paul begins the chapter by inquiring: "Hath God cast away His people? God forbid." He means, according to the rest of the verse, that, as individuals, any or all of them are still subjects of salvation. In proof of this, he continues: "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." This makes it plain that Paul's understanding was that God was no longer dealing with Israel as a nation, but as individuals, and the "receiving of them" would be as "life from the dead." This shows that, as a people, they are "dead," and Paul hoped to "save some of them." Verses 14, 15.

He speaks of the unbelieving as "branches" which were "broken off," and this "because of unbelief." But this did not mean there was no gospel chance for them as individuals; for, "if they abide not still in unbelief, . . . God is able to graff them in again." There is the crux of the matter—"if they abide not still in unbelief." What is the remedy for that "unbelief"? The answer is found in Romans 10:17. "So then faith cometh by hearing, and hearing by the word of God." So this faith in Jesus as

the Messiah must come through "the word of God;" and that is the very thing the Jew will not hear. Paul said: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. Today they still put "the word of God," which testifies of the Messiah, away from them, and in thus doing they judge themselves "unworthy of everlasting life." Knowing how deep-seated this "unbelief" is, Paul said it would continue "in part" until "the fullness of the Gentiles be come in." Romans 11:25. That is, we need not expect a great number of the Jews to cease this "unbelief" and turn to the Lord. This "unbelief" will continue until the gospel work has been finished with the Gentiles, and probation closes for all. Revelation 22:11, 12.

## Flashlines

by W. L. EMMERSON

**LITERATURE OF REVOLUTION** In his foreword to *A Running Commentary on the Bible*, by M. R. Bennett, Canon F. R. Barry says of the Bible: "It is the literature of revolution,—a book to turn the world upside down,—and is made, as it were, of volcanic substance; it will never yield its secret to those who want to make it 'safe' or conventional."

**EXPLOITED YOUTH** "Youth, without question, is in the saddle today," said Dr. R. H. Brooks, in a recent sermon in New York; "and I would remind those who think that they can close their eyes to this fact, and dismiss it by shrugging their shoulders and saying, 'It is only youth, and youth must have its day,' that they are making a grievous mistake. Youth has been given a place of importance around the world, as well as amongst us, which is not only far beyond its real value, but one which is fraught with great danger. Youth is being exploited today by false leaders here and abroad."

**SPIRITISM AND THE CHURCH** Spiritists are divided among themselves as to their relations with Christianity. Mrs. M. A. St. Clair Stobart, leader of a Fraternity of Christian Spiritists, asserts that the "majority of spiritists are unequipped, whereas the churches have special qualifications, education, prestige, tradition, culture, buildings sanctified by ages of tradition."

The editor of *Psychic News*, however, declares: "The churches have had their chance. They have failed mankind. They have preferred worn-out creedalism to spiritual truth. Spiritism is not dependent upon the churches. Neither does it depend upon the Bible."

After explaining the process of "broken-off" branches being "graffed" again "into their own olive tree," the apostle Paul says: "And so [through ceasing this "unbelief" and exercising "faith"] all Israel [true Israel] shall be saved." Because, "It is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Romans 11:26.

The "rapture theory" places this "Deliverer" who shall "turn away ungodliness from Jacob" in the future. But, according to the Scriptures, it had reference to the first and not the second coming. Christ came the first time "to seek and to save that which was lost." Luke 19:10. Peter said to the Jews: "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:26. That does not mean that everyone did turn, but that they were and still are given the opportunity to turn. That this "Deliverer" has already come is made clear by the next verse, which says: "For this is My covenant unto them, when I shall take away their sins." Romans 11:27. This is a quotation from "the new covenant" found in Jeremiah 31:33, 34. "This shall be the covenant that I will make with the house of Israel; . . . I will forgive their iniquity, and I will remember their sin no more."

We inquire, Does that have reference to some period following the second coming of Christ? Paul says not. Commenting on this "covenant," Paul declared that it was ratified by the death of Jesus on the cross, and has been in "force" ever since. We read: "For this cause He [Christ] is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Hebrews 9:15-17. There is no room for argument here. In Paul's day Christ was "the mediator of the new testament." There is no way to project its becoming valid after the so-called "rapture." It is valid now, and has been ever since "the death of the testator."

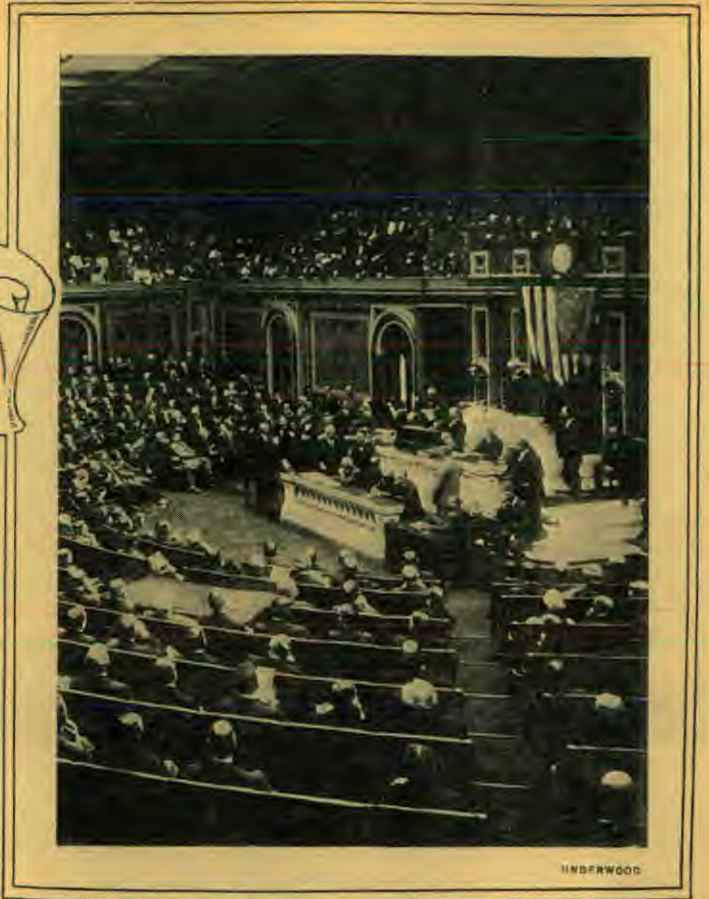
To all who are the experimental subjects of this "new covenant," the Lord says: "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Hebrews 8:12. These are the very words Paul quoted when he said: "All Israel shall be saved." In confirmation of this pledge, a "Deliverer" had centuries before been

(Continued on page 13)

The United States Senate  
in session.

# THE RISE OF THE UNITED STATES FORETOLD

CARLYLE B. HAYNES



**T**HE prophecies of the Bible deal with all the great nations of antiquity. Assyria, Egypt, Babylon, Medo-Persia, Greece, and Rome were all subjects of divine predictions. And these prophecies have all been fulfilled.

The nations that were to follow Rome—the nations of modern Europe—are also included in the prophetic writings, in the image of Daniel 2 and among the ten horns of Daniel 7 and Revelation 13.

Why, then, should we not expect some mention of the United States?

If God had not mentioned it, outlined its history, foretold its rise, and spoken of its destiny, the suspicion might have arisen that He did not know.

But He did know.

The prophecy which deals with the United States is the one which begins with the twelfth chapter of Revelation.

We have already commented on and explained that chapter. But the prophecy continues through the thirteenth chapter.

We now come to the consideration of its different symbols and parts.

The twelfth chapter introduced us to the Christian church, under the symbol of a woman. It also showed us pagan Rome, under the symbol of the great red dragon.

The third symbol of this line of prophecy is brought before us in Revelation 13:1-10. Read these verses with care.

Here is a leopard beast with seven heads and ten horns. We recall that the dragon also had seven heads and ten horns. This, then, is similar to the dragon.

Indeed, this, too, is Rome. Only it is Rome in a different form.

Pagan Rome has given place to papal Rome.

This is shown in the prophecy by the fact that this beast has the same heads and horns. It is shown, too, by the fact that the dragon gives this leopard beast his power, his seat, and great authority.

It is also shown by the time of its continuance in power—forty and two months, which is the same as a "time, and times, and half a time."

We have already seen in a former presentation that it is from A. D. 538 that the supremacy of the papacy should be dated.

As "power was given unto him to continue forty and two months," and as each Jewish month contained 30 days,

we have here just 1260 days, which, with each day representing a year (Ezekiel 4:6), would bring the end of papal supremacy just 1260 years from A. D. 538.

That brings us to the year 1798, at which time the pope was taken prisoner by Berthier, a French general, a decree of religious liberty was proclaimed in Rome, a Roman republic was established, and the pope was exiled into France, where he died.

These circumstances constitute the "deadly wound" seen by the prophet. These are the circumstances which fulfilled the expression, "He that leadeth into captivity shall go into captivity."

Rome, which for so many centuries had led tens of thousands of God's people into captivity, and killed them with the sword, was in 1798 given a stroke with a sword itself and led into captivity.

At the very time John saw the papal power going into captivity and being struck with the sword, or in 1798, he saw another beast arising from the earth.

Read of it in Revelation 13:11.

This is the fourth symbol of this line of prophecy. We have considered the woman, the dragon, the leopard beast, and now this two-horned beast.

All the features and specifications of this symbol make it necessary to apply it to the United States.

Look at these specifications.

The time of its appearance. This was in 1798, when the deadly wound was given the papacy.

Another beast came up out of the earth;  
"and he had two horns like a lamb."



Note the language carefully. As the papacy was "going" into captivity, this beast was seen "coming." Not "had come," mind you, and not "would come," but "coming." It was in the very act of rising in 1798.

"Coming up out of the earth." The leopard beast came up "out of the sea." Revelation 13:1. So did the beasts of Daniel 7.

"Water," in symbolic prophecy, represents "peoples, and multitudes, and nations, and tongues." Revelation 17:15.

Hence the earth, out of which this two-horned symbol arises, would represent the exact opposite of the sea; that is, a place where there had been no great organized systems of government.

Clearly the two-horned symbol stands for a government, a nation, which arises in new territory, territory not before occupied by great systems of governments.

The dragon of the twelfth chapter had crowns upon his heads.

The leopard beast of the thirteenth chapter had crowns upon his horns.

The two-horned beast has crowns neither on his head nor on his horns.

This new government was not to be a monarchy. It would be a government of the people—a republic.

Its horns are the horns of a lamb. The lamb is a symbol of Christ. These two horns, then, represent two principles of government which are Christlike in character. They are, without question, the two principles which Christ Himself laid down in Matthew 22:21, the principles of civil and religious liberty, or an entire separation of church and state.

Now we have before us all the specifications of the prophecy.

The new nation was to put in its appearance in human affairs about 1798.

It was to arise in new territory where there had been no organized systems of government before.

It was to come up as a republic, not as a monarchy.

It was to have in its fundamental law two great Christlike principles.

These specifications clearly point to one nation, the United States of America.

The United States did follow the papacy in point of time.

It was arising to power among the nations in 1798.

It did arise in new territory—in fact, in the New World.

It did assume its place in the world as a republic—a government of the people. And it placed in its fundamental law the two great principles of civil and religious liberty.

The first of these principles is found in the Declaration of Independence, which declares: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their

Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Never before had there been a government which so definitely took its stand on this principle.

The principle of religious liberty is embodied in the Constitution of the United States, and reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The hopes and aspirations of the human heart for freedom were met more fully in the establishment of the government of the United States than they ever had been since history began.

The principles of liberty found their fairest fruitage here in those great constitutional provisions which form the fundamental law of the land. These are freedom of conscience, freedom of worship, freedom of speech, freedom of assembly, freedom of the press, and the right of appeal.

This fair land as a consequence became a haven of refuge for the oppressed people of all the world. They came to this land in great numbers, and found here what their hearts desired—freedom.

That is the glory of America. That is what has made it great among the nations.

But that liberty is going to be lost in America. There are enemies of freedom in this land. They are at work against its fundamental principles.

And the prophecy we are studying makes the dread prediction that they

will succeed in undermining liberty here.

America is going to repudiate its fundamental principles, turn its back on all that it has stood for up to the present time, and start back toward the Dark Ages.

That is a part of the prophecy God has given. And if He has predicted this, it will surely come to pass.

(To be continued next week)

## All Israel to Be Saved!

(Continued from page 11)

promised as well as a new covenant which made provision to "take away their sins." Romans 11:27. It is unscriptural to teach that all this is still in the future. All the accumulated evidence here proves that "they are not all Israel, which are of Israel" and that "they which are of faith, the same are the children of Abraham" (Galatians 3:7), and the others are not "counted." In the same chapter (verse 29) we read: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This applies to all the Jews as well as to all others who are not Christ's.

If Paul meant, "all [national] Israel shall be saved," he must have reckoned from his day forward. That would include all who have died in unbelief since then, for they make up a part of "all Israel" nationally. The "rapture theory" endeavors to dodge this by claiming that Paul meant "all Israel" that would be living at the second coming of Christ. Paul did not say that. Such a construction is arbitrary, and lacks proof. Paul had reference to all "which be of faith" from



## COMING NEXT WEEK

IN ADDITION TO THE REGULAR FEATURES:

THANKS FOR EVERYTHING . . . . .	Harriett D. Johnson
WHO RULES THE NATIONS? . . . . .	Herman F. De'Ath
CHRIST'S COMING NEAR . . . . .	B. R. Spear
ARE WE VICTIMS OF CIRCUMSTANCE? . . . . .	Marenius H. Jensen
NEW HOME FOR NEW MEN . . . . .	J. C. Stevens
MY HEART FOR GOD . . . . .	Martha E. Warner
HOW DID THE WORLDS BEGIN? . . . . .	Taylor G. Bunch
A SONG AND A LIGHT . . . . .	Lenore E. Howe
WHEN JESUS MARVELED . . . . .	Meade MacGuire
THE UNITED STATES IN PROPHECY . . . . .	Carlyle B. Haynes
CHRIST'S PLAN FOR PEACE . . . . .	Wesley Amundsen
JUST SMILE! . . . . .	Inez Brasier

his day forward. Taken that way, his words would apply to such from then to the second advent.

More than once in the New Testament the terms "Israel," "Abraham's seed," "the twelve tribes," etc., refer to all the people of God, and exclude all the unconverted. James addressed his epistle, "to the twelve tribes which are scattered abroad." "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting." This salutation was to all who were Christians, as the reading of the book will disclose. The "twelve tribes" did not exist in James's day, nor do they exist today. The "ten lost tribes" had become racially extinct centuries before this epistle was written. This makes it plain that when he addressed "the twelve tribes which are scattered abroad," he was thinking of all the people of God through Jesus Christ our Lord. It would be inconsistent to claim that he was writing to the unconverted Jews.

## Can We Trust the Bible?

(Continued from page 9)

son of England's sea lord during the World War, found a Bible papyrus manuscript in a shop in Cairo, Egypt. It had been discovered about fifty miles south of Cairo, where for two millenniums it had been hidden in the sand. It was in twelve parts, representing almost every portion of the Old and New Testaments. The first part was written during the first half of the second century, and is the oldest scriptural manuscript yet discovered. The writer doubtless copied some of it from the originals, for he was born before the death of the last of the apostles.

Regarding the importance of this discovery, it was said: "The first and most important conclusions derived from the examination of them [the Beatty papyri] is the satisfactory one that they confirm the essential soundness of the existing texts. No striking fundamental variation is shown either in the Old or the New Testament. There are no important omissions or additions of passages, and no variations which affect vital facts or doctrines."—Quoted in the *Signs of the Times*, March 12, 1935. In other words, the Bible we have today is the same Bible used by the apostles and their immediate successors, with no changes affecting its teachings.

Literally thousands of manuscripts have been found containing portions of the New Testament which were written between the second and fourth centuries. Some of these contain only a few texts, and others almost the entire New Testament. Indeed, the entire Bible could now be reproduced from texts quoted in the papyri and on the monu-

ments. Dr. Cobern says: "No man had ever seen a page from any pre-Constantine New Testament previous to these discoveries. Many supposed that if such Bibles ever came to light they would be very different from ours. Some skeptics frankly expressed their opinion that the present New Testament was either originated by Constantine or much changed by him. But now these New Testaments are in our hands. We now know the kind of New Testament which the poor Christians of the martyr period were using and reverencing. It was the same as ours. It is now certain that there was nothing of importance left out by Constantine. There was nothing put in. There are enough verbal changes among these many New Testaments . . . to prove the independence of the scribes and their freedom from ecclesiastical censorship, but not even one very important change in the readings was found, and no change whatever in the teaching. The results confirm surprisingly the ancient text as worked out by the scholarship of the last century."—*The New Archaeological Discoveries*, pages 173, 174.

Of the Greek manuscripts alone, 2,328 were catalogued in 1902, and many thousands have been discovered since. Of these 2,328 "about 40 contain in whole or in part all the books of the New Testament. Some 1,716 MSS. contain portions of the Gospels, 581 of the Acts, 628 of the Pauline epistles, and 219 of the Apocalypse." "The text of the New Testament is now fixed more certainly than that of any other ancient book. Not even one discovery has been opposed to the overwhelming testimony regarding the antiquity of the text, while the general purity of the text has been established by a mass of evidence a hundred-fold greater than that which can be marshaled for any ancient classic."—*Ibid.*, pages 174, 209.

The same author continues: "In addition to these Greek texts hundreds of manuscripts in many languages, Coptic, Syriac, Latin, etc., have been collated, rep-

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representing very ancient translations of the Greek New Testament—some of these being practically as near to St. John as we are to Shakespeare—and these also confirm the integrity of the text. . . . It is not, therefore, an exaggeration to say that the original text of the New Testament is now fixed as certainly as the text of some of Shakespeare's plays."—*Ibid.*, page 210. Since Cobern's book was published in 1922, many more ancient manuscripts have been discovered, bringing us one hundred years still closer to the days of the original apostolic writers. "In the variety and fullness of the evidence on which it rests the New Testament stands absolutely and unapproachably alone among ancient prose writings."—Westcott and Hort, *The New Testament in Original Greek*, page 565.

Sir William Ramsay, a graduate of Oxford and a brilliant scholar, visited Asia Minor in 1880, and became interested in archaeological discoveries in Phrygia, Galatia, and other countries mentioned in the New Testament. He continued his work for many years. He entered upon his work as an avowed skeptic, and the critics expected great things from his investigations. He declared that the New Testament history was unreliable, and could therefore be of no aid to him in his researches. He said that the book of Acts was the result of a highly wrought imagination, and was untrustworthy as far as its historical references are concerned. But in 1915 he wrote a book entitled, *The Bearing of Recent Discoveries on the Trustworthiness of the New Testament*, in which he said: "Luke's history is unsurpassed in respect to its trustworthiness." He had reference to the book of Acts. His researches made with the idea that the New Testament history would be refuted turned him into an ardent Christian and defender of the faith.

Regarding Luke's accounts of the travels of Paul recorded in the book of Acts, Sir William Ramsay said: "The more closely we are able to test the story of Acts, the more vivid and true to the

situation and surroundings does it prove to be, and the more justified are we in pressing closely every inference from the little details that occur in it." Such a positive testimony represents a great change of attitude from the wise and cocksure Oxford graduate who left England in 1880 to prove the Bible untrustworthy as a historical record, hence unreliable in all its deductions. Unfortunately, all skeptics are not as honest as Ramsay. Honest men are always willing to accept truth even when it means the changing of their stubborn wills. All who reject the abundance of scientific evidence of the truthfulness of the Scriptures must face certain embarrassment and shame. How good it is to know that the Lord has kept His promise, made through the psalmist so long ago, that He would "keep" His words and "preserve them from this generation forever." Psalm 12:7.

## America's Strength

(Continued from page 4)

has left the rising generation deteriorated in physique. If in ten or fifteen years hence we should have the misfortune to be engaged in a great war, this habit among our youth of today would tell against us." It has not been checked, but has increased by leaps and bounds since then.

Many of the young men after the war was over returned from the field of battle physically crippled. Some had lost a leg or an arm, and were maimed physically for life. Should 90 per cent of the warriors have returned crippled in 1918 when the war was ended, it would have been regarded as a national calamity.

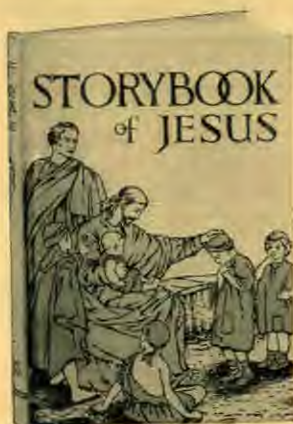
Ninety per cent of the young men did return from the battle front, however, with *injured hearts* as a result of cigarette smoking, and later their children suffered the results, for the sins of the father are visited upon the children.

We enact rigid laws to shut out defectives and degenerates from our country; but in the smoking of cigarettes we are sanctioning an evil which is making defectives. In the interest of the nation's future, a stop should be put to this traffic. Educational work along this line should be carried forward energetically in all public schools.

Japan recognized the need of this years ago. A law was enacted forbidding the use of cigarettes by the children and youth in public schools. Its Preamble read: "If we should make this nation superior to the nations of Europe and America, we must by all means stop the smoking of cigarettes among the youth in our schools."

The time has come for America to sit up and take notice and begin this educational work in our public schools.

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by

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# DON'T BLAME GOD

by C. L. PADDOCK

A GOOD many times in the past few months I have heard people say, "If there is a God of love, why does He let this terrible war go on? Why does He permit the slaying of thousands of innocent men, women, and children? Why does He allow this awful holocaust to come upon so many peace-loving nations? Why does He not put an end to this destruction, suffering, misery, and death?"

In these questions there is a spirit of accusation. It is another way of saying that God is to blame for the present state of our world. There is doubt expressed, too, as to whether there is a God at all. And there are insinuations that if there is a God, He is not the kind of God we thought He was—One who so loved us that He gave His Son to save us.

One cold, blustery night last winter there was a terrible railroad wreck in our district. It was during the Christmas holiday period when trains were packed with happy holiday travelers. A local train pulled into a siding to let a fast train pass. The switchman, whose job it was to close the switch, left it open, and when the fast train came speeding down the track, it also took to the siding and plowed into the local train, killing and injuring scores of men, women, and children.

It surely was not the will of the men who designed this railroad that this catastrophe should occur. One could hardly blame the men who laid the rails and made the siding and the switch. They made them for safety, for the protection of the traveling public. And if the rules of the road had been followed, no one would have been killed or injured, and all would have reached home and loved ones without harm. But a careless employee disobeyed the rules, the laws of that great organization. He didn't close the switch. And this disobedience brought death and injury to innocent, trusting passengers. When only one man of a great railroad company disobeyed the law of the road, death and destruction were the results.

God's great universe is governed by laws. These laws make for order and harmony. For instance, God gave us the law of gravitation for our protection. If it were not for this law, or force, which we call

gravity, if we were to jump a few feet from the earth, we might not get back again. Everything would have to be fastened to the ground. Now if a man gets drunk and, ignoring this law of gravity, steps from the window on the tenth story of a hotel, he will go downward to his death. Surely no one would blame God for the tragedy.

God gave us His laws to guide us in our relations with Him and with other human beings. We have the Ten Commandments, which point out clearly our duty to God and to mankind. In the first four commandments we have in a nutshell our duty to God, and in the last six, our duty to our fellow men. God has told us that we should love Him supremely and our neighbors as ourselves. Had we lived by the golden rule, instead of by the rule of gold, we should now be doing unto others as we would that they should do unto us.

One man caused disaster and death by disobeying the laws of a great railway organization. Not one man, not one hundred, not one thousand, but millions today are disregarding the laws of God. Whole nations have tried to drive God and His law from their lands. What can we expect in our world but calamity, strife, war, bloodshed, murder, and wholesale destruction?

Disobedience to the laws of God brings disaster just as surely as does the breaking of the law in a great railway system. We are the switchmen. We have forgotten God. We have flagrantly disobeyed His laws. Do we, then, have the audacity to blame Him for the chaos

in our world, for the suffering, the destruction, and the cruelty?

A century or more ago learned men began to teach that there is no God, that the world came into its present state through millions of years of evolution. They declared that God did not create man, that man evolved. "Man did not sin," they told us, "so does not need a savior." "There is no God," they affirmed, "no law—and if there is no law, there can be no transgression—no sin." Nothing to them is wrong.

These godless theories crept into our universities, and the young men and young women who went from Christian homes to the higher seats of learning came home with their faith wrecked. The graduates of our universities went into the high schools with their atheistic ideas, and ere long these theories were being taught in our public schools. And we paid our taxes to hire teachers to wreck the faith of our children!

It has not stopped there, for many ministers are telling their congregations that we are no more subject to the law of God. "It is nailed to the cross," they preach, "and we are no more under the law." Of course, if there is no law, there is no sin, for "sin is the transgression of the law." 1 John 3:4.

This doctrine of no law, no sin, no penalty, is quite generally accepted today. It has brought wholesale transgression of the law of God. And the disobedience has brought to us the conditions we find in our world today.

We have opened the switch, and left it open. We have traveled the forbidden way. We are paying the terrible price. It is not God's will that His children should suffer as they are suffering today. We have ignored Him, disobeyed Him. And then when our bold and flagrant disobedience has brought us to the point of self-annihilation, we blame God. We are not consistent.

What we need is to confess our wrongdoing, seek to know God's way for us, follow His leadings, and obey His commandments. Joy and happiness and peace will be the result. It is not likely that whole nations will ever do this, but we can do it as individuals. There is real joy in obeying God, and at the end of the way eternal life.

*The scores of unsuspecting passengers mangled or killed through no fault of theirs in this accident are but few of the multitudes meeting untimely and terrifying deaths.*



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