

SIGNS *of the* TIMES

THE WORLD'S PROPHECIC WEEKLY

The BATTLE FOR "Blue Laws"

The Lord's Day Alliance and other kindred organizations are out on the warpath again.

WALTER L. BURGAN
Washington, D. C.

A VIGOROUS battle of ever-increasing proportions is now being waged in many parts of the United States over the question of Sunday observance, with the advocates of restrictive laws for that day growing in their determination to force all the rest of the population to conform to their circumscribed program, and the advocates of freedom of conscience just as determined that the Constitutional guarantees of civil and religious liberty shall not be abrogated.

Literally volumes are being devoted to the discussion of the question, and editors of newspapers are doing well in educating the people concerning this all-important theme. An absurd request of the ecclesiastical reformers, illustrating to what lengths they will go in their intolerance toward others who differ from them, was recently made by the Lord's Day Alliance Commission to prohibit broadcasting on Sundays "anything but purely religious music and oratory;" but the advocates of liberty gave vent to increased applause, metaphorically, when the Commission turned a deaf ear to such a request. "Certainly it would be intolerable if self-constituted censors could bar from the air on one day of the week everything except their kind of broadcasting," says a writer in the *United States Daily* of Washington, D. C., in commenting on the request that brought out editorial comment in many cities of the nation, praising the Radio Commission for its unqualified endorsement of the principles of civil and religious liberty. "The Constitutional guarantee of freedom by which a citizen may go to one church or to another, or to none at all, surely permits him to listen to church music, jazz, sermons, or lectures on nonreligious subjects," he continued.

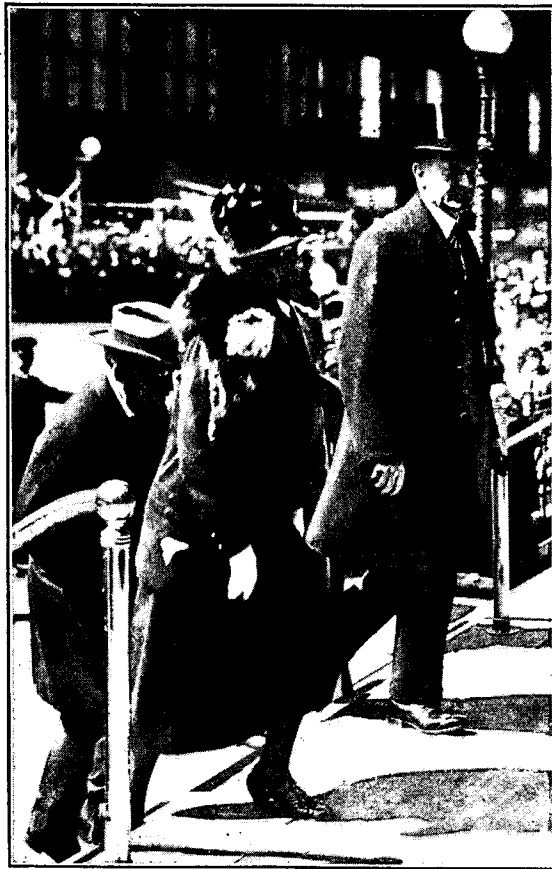
Concerning the attitude of the Lord's Day Alliance in making such a request, the *Beacon-Journal* of Akron, Ohio, says: "The fact that such a proposal should have been made by any type of organization to the Commission shows the extent to which American life and habits are subject to the

whims and prejudices of individuals who are under the constant obsession that they are inspired to ordain what is best for the people. Nothing is left to individual choice or freedom any more. The idea seems to be that the people live only to be regulated, and could not exist without the guidance of a crew of warders, who think they derive their

commission from on high. Already there is a popular rebellion against this system, which is expressed in a stubborn refusal to obey such a wardership when it appears carrying the warrant of laws passed by Congress or the legislatures. If there is so much of resistance to duly enacted law, what will be the popular reaction to mandates that are imposed by appointed, commissions, which usurp legislative authority to inflict their autocracy upon the people? This very antagonism to acts of repression is the one wholesome sign that the people at last are wearying of a benevolent despotism and that when all their patience is exhausted they will proceed to restore government to the simple forms in which it was erected by the founder. That seems to be the only way they can get rid of their tormentors."

That the advocates of Sunday legislation are worshipers of the day rather than of the Creator is admitted by Harry L. Bowlby, the secretary of the Lord's Day Alliance, who, in a copyright article by Lemuel F. Parton, and which appeared in various newspapers of the nation on December 13, says: "We want to see everything eliminated which would be detrimental to good morals or an insult to the day. We couldn't very well get this into our program of legislation by states, as it is more properly a matter for Federal regulation. For this reason, we wrote to the Federal Radio Commission. The Commission replied that it had a lot of things to straighten out."

Mr. Parton then says: "The Alliance represents twenty Protestant church denominations, with an estimated membership of about 20,000,000 persons. With one hundred sixty delegates in attendance at its fortieth anniversary convention, from all parts of the country, it displayed unusual vitality at this session, and as a result of its activities, it appears that the national Sunday checkrein will be tightened up two or three notches this year. It has already passed legislation in forty-six states, and will have new bills in every state legislature this year, in-



INTERNATIONAL PHOTO

Calvin Coolidge, when President, was a faithful attendant at church services each Sunday. Our photograph shows him arriving at the First Congregational Church, in Washington, D. C. Those who want to go to church can do so without a compulsory law for Sunday observance.

cluding California, Oregon, and the District of Columbia, the only three political units in which it has not passed bills. There will be a big drive in all three.

"As usual, the frontal attack this year will be against Sunday baseball and the movies. Mr. Bowlby carefully explained that this does not include corner-lot baseball, played by boys. The Alliance is out to kill Sunday professional sports and amusements, as well as to restrict industrial and business activities to 'the requirements for public comfort and safety.' The organization now has branches in every state east of the Mississippi, except Delaware, and this year will move into the West with banners and drums.

"Sunday golf is apparently a rather troublesome problem, regarding which organization policy has not been so sharply defined. Mr. Bowlby spoke with satisfaction of the activities of Governor Richards of South Carolina, in policing country clubs, under state laws, and preventing members from employing caddies or playing for money on Sunday." Mr. Bowlby is the secretary of the Lord's Day Alliance.

"HE'D NAB THEM"

"He'd nab them if they played for a five-cent piece," said Mr. Bowlby. "In the bills which we will introduce in the various legislatures, Sunday professional golf will be strictly forbidden. By professional golf, we mean games where admission fees are charged. If Bobby Jones or any of those fellows ever plays a match on Sunday where admission is charged, we'll get him in a minute."

That this program will have rough sledding, in view of recent actions on the part of people in different places in voting in favor of propositions that would allow healthful pastime on Sunday, is the opinion of the *Star-Eagle* of Newark, New Jersey, which says:

"Puritanical prejudice against Sunday activity of any kind has rapidly given ground before the necessities of health. Sports of all sorts have proved blue laws ancient and undesirable in the progress of any nation. That undoubtedly explains legislation in the many states allowing golf, tennis, baseball, and other recreating on Sunday.

"It was pertinent in the recent action in Massachusetts where the Plymouth Rock standpatters were forced to yield to modern trend in deciding baseball on Sunday was not so wicked after all.

"Not so long ago Sunday was considered the day to hitch up Dobbin and hie to a road house far from John Law and gossipy neighbors. By keeping the blinds drawn in the house, the rest of the world could not know that Sunday was used for any other purpose than to crawl into a starched collar and sit uncomfortably all day thinking about dinner.

"Fashion has decreed otherwise now. And sports gets the credit.

"Baseball has been the wedge that has finally uprooted prejudice in almost every section of the country. And baseball, protected from disrepute by capable handlers, should profit thereby." (Continued on page 10)

Old Kate Teaches a Lesson

CHARLES L.
PADDOCK



WHEN I was a boy, I arose before daylight one Sunday morning in summer, and, with mother, started on a twenty-mile trip between two small towns in southern Illinois. Automobiles were still in the experimental stage, and we were traveling by horse and buggy.

While I was putting the harness on old Kate, she acted as if she thought it was rather early to rouse her from her slumbers; and when we got started, she seemed to resent our efforts to hurry her. We had a hard time to persuade her to go faster than a walk.

MOTHER UNDERSTOOD

But in the evening, as I hitched her up to return, she seemed restless to go; and when she found out that she was retracing her steps, she was a different horse. It was a puzzle to me, and, boylike, I began to ask questions.

"Mother," I asked, "what can be wrong with old Kate? This morning we could hardly make her trot, and now she needs no coaxing at all."

It was no mystery to mother, for she had driven horses before. "Why, she knows she is going home," was the reply.

Kate was pulling the same load over the same identical road she had covered in the morning; but when she knew she was headed for home, her big animal heart was cheered, she forgot about the load, and her troubles, if she had any, and trotted off like a colt, for home.

Some wise men tell us animals don't think, but in my boyish mind I figured out that Kate was thinking about a barn that meant home to her, of a nice, straw bed, a feed of corn and oats, and all that a stable might hold dear to a tired horse.

ON THE WAY HOME

Have you ever felt that you had more trouble than anyone else in all the world? Have you come to the conclusion that your load is too hard to bear, too much for your strength? And, as the burdens pressed, have you slackened your pace or perhaps become disheartened, discouraged, despondent?

Sometimes trials thicken, troubles multiply, the road seems rough, and the load pulls heavy. There seems to be more cloud than sunshine, few roses and many thorns. At such times, many of us slow down, some of us stop altogether, and a few of us even backslide.

But we, too, are on the way home. Let us think of this fact, and resume our journey with renewed courage.

The disciples were at one time very much troubled,—in fact, just about discouraged,—when the Master told them that He would be leaving them here on the earth, that He was going back to heaven. Jesus knew the thing that would bring the most joy to their burdened hearts, so He gave them the comforting words found in John 14:1-3. "I go to prepare a place for you," He said, and "I will come again, and receive you." He is away now preparing that home for you and me, and He is coming back soon to take us home. We are on the homeward way to-day.

The disciples were cheered as they thought of going home with Jesus to be with Him throughout all eternity, and they wondered in their hearts when the promise would be fulfilled. They were encouraged by the thought that they were headed homeward, but they began to wonder just how long the road would be; so they went to Jesus with the question, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

THE ROAD MAPPED OUT

Jesus began immediately to map out their road for them. Read on through this twenty-fourth chapter, and you will find the many signs telling when His coming is near. He told them that false christs would arise; there would be wars, famines, pestilences, and earthquakes; the stars would fall from heaven, the sun would be darkened, and the moon would be turned into blood.

And then, to reassure them, He said: "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33:

There have been many false christs in the past few years. Famines, pestilences, and earthquakes have become common. The sun was darkened and the moon turned to blood in 1780, and the stars fell in 1833. Surely we have had wars and rumors of wars. The signs given by the Master have all been fulfilled, and we are almost home. True, we know not the hour or the day of His coming, but we do know that He is coming soon.

What if the way is rough? we are going home! What if we do have troubles? we shall soon be laying down our burdens! The darkness and gloom of earth will soon be exchanged for the unending sunshine of eternity. There is a warm welcome, joy, and happiness awaiting us at the end of the journey. We are almost home.

A Compromise with Paganism

WHAREY'S "Church History," a Presbyterian work, thus describes the corruption that at an early age found a place in the Christian church: "At the end of the second century, within a little more than one hundred and fifty years after the first preaching of the gospel, it is obvious to remark the changes already introduced into the Christian church. Christianity began already to wear the garb of heathenism. The seeds of most of those errors that afterwards so entirely overran the church, marred its beauty, and tarnished its glory, were already beginning to take root."—Page 39.

Morer says they adopted "such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the gentiles solemnly adored that planet, and called it Sunday, . . . the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the gentiles."—*Dialogues on the Lord's Day*, pages 22, 23.

MOTIVES OF EXPEDIENCY

The *North British Review* shows how Sunday keeping came into practice through motives of "expediency" and "patriotism," polite definitions for the policies, politics, and compromises that early impaired the spirituality of the church. Speaking of the first day, it says:

"That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath. . . .

"That primitive church, in fact, was shut up to the adoption of Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent nor undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate."—*Vol. 18, page 409.*

THE FIRST AUTHENTIC RECORD OF SUNDAY KEEPING

The church historian, Neander, said: "Opposition to Judaism introduced the particular festival of Sunday very early, indeed, into the place of the Sabbath. . . . The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*The History of the Christian Religion and Church*, Rose's translation, page 186.

About the middle of the second century we

First-day observance has no connection whatsoever with Christianity.

BYRON E. TEFFT



have the first authentic account of Sunday observance. Justin Martyr, A. D. 140, in an "Apology" for Christians, addressed to the Roman emperor, three times said that they held religious services on that day. He does not call it Lord's day, as he has been quoted. It was doubtless not "undelightful" to Justin, who had been a *heathen* philosopher, to tell the *heathen* emperor that the Christians thus honored a festival that was widely celebrated by the heathen world at that time.

As before stated, it was in this century that "Christianity began already to wear the garb of heathenism."

SUNDAY FIRST CALLED LORD'S DAY

Tertullian, one of the Latin fathers, who wrote in A. D. 200, is the first to call Sunday the Lord's day. This is what he said:

"As often as the anniversary comes round, we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday [the Pentecost]. We feel pained should any wine or bread, even though our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign [of the cross].

"If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the *originator* of them, custom as their strengthener, and faith as their observer. That reason will support tradition, and custom, and faith, you will either yourself perceive, or learn from some one who has."—*Testimony of the Fathers*, De Corona, sections 3, 4, pages 68, 69.

Kitto, in his "Cyclopedia of Biblical Literature," original edition, art., "Lord's Day," says this is the earliest authentic instance in which this title is applied to the first day of the week.

NO BIBLE AUTHORITY

So, as late as the beginning of the third century they had not yet sought to prove Sunday sanctity from the Scripture, which so many modern Christians attempt. Tertullian frankly admits that all these customs, viz., "offerings for the dead," "the sign of the cross," and the "Lord's day," had no Bible authority, but were supported only by tradition.

The adoption of Sunday caused the pagans to accuse the Christians of being sun worshipers. Tertullian denied this, but admitted that there was some reason for the charge since they prayed toward the east and made a festival of Sunday. In his defense he quoted no divine example, but said: "Do you do less than this? . . . It is you, at all events, who have even admitted the sun into the calendar of the week; and you have selected its day [Sunday] in preference to the preceding day."—Tertullian's *Ad Nations*, book 1, chapter 13.

He asserted that they had done no more than those who accused them, and that they had as much right to make Sunday a festival as did the heathen. This seemed to be his best argument.

Domville truly testifies: "Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to His apostles."—*The Sabbath: or an Examination of the Six Texts*, Supplement, pages 6, 7.

(Continued next week)

The Bible

JOHN ADAMS, second President of the United States, wrote these words in his diary: "Suppose a nation in some distant region should take the Bible for their only law book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged in conscience to temperance and frugality and industry, to justice and kindness and charity toward his fellow men, and to piety, love, and reverence toward Almighty God. In this commonwealth no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his precious time to cards or any other trifling or mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and good will with all men; no man would blaspheme his Maker or profane His worship; but a rational, manly, sincere, and unaffected piety and devotions would reign in all hearts."—*The Expositor*.

To HIS SERVANTS ONLY



*Infinite Wisdom knows how to reveal
to one and hide from another.*



STUDIES IN THE REVELATION NUMBER TWO

LUCAS ALBERT REED

THE first sentence of this last book of the Bible reads: "The Revelation of Jesus Christ, which God gave Him to show unto His servants the things which must shortly come to pass."

Here are three plain statements. Taken in the order given, they are: This is "The Revelation of Jesus Christ." This revelation was given Christ by His Father. And it was given to Him that in this revelation of Christ to His servants they should behold the things that must shortly come to pass.

And this last statement shows that it is Christ in relation to world events that this last book of the Bible reveals,—the things that must shortly come to pass.

In the preceding article we have seen that this book is actually a revelation of Jesus Christ. We have found that throughout its pages He is grandly disclosed. And now we wish to see the truth of the statement above—that these things of The Revelation are shown only to the servants of Christ.

First, we may ask, Has God failed to show these things to His servants? And this is but to ask further, Does God fail ever in anything He undertakes? God can not fail, because He is unlimited in power, He is infinite in wisdom, and eternally good. For this reason, there is no power that can really oppose Him, no wisdom that can circumvent Him, and no evil that can conquer His love.

Although God has given The Revelation to show Christ in relation to world events—and which comprehend all earthly time and all the ages of eternity—and has revealed these things to His servants, there are those who call this book a mystery, something that can not be understood. Others say that it is full of symbols that nobody can comprehend. Archbishop Benson tells us that he asked some one as to the impression made upon his mind by the reading of the Apocalypse, and the answer was, "Chaos."

When Professor Stuart was asked one time by his pupils to explain this book to them, he told them he would not until he understood it.

NOT UNREADABLE HIEROGLYPHICS

The very first words of this book plainly declare it to be "The Revelation of Jesus Christ," yet some one has suggested that this book is "a dark and inexplicable hieroglyphic, which it is humility and duty to leave unopened."

To-day no book of the Bible is more seriously neglected and passed over by ministers and Bible students than is The Revelation. It has come to be the general and the fixed opinion that this book can not be understood, that its secrets are too deep to be penetrated by the mind of man, that its symbols are too baffling to be interpreted.

If all this were true; then this book should not be called "The Revelation," but it should be called "The Mystery," or "The Enigma,"

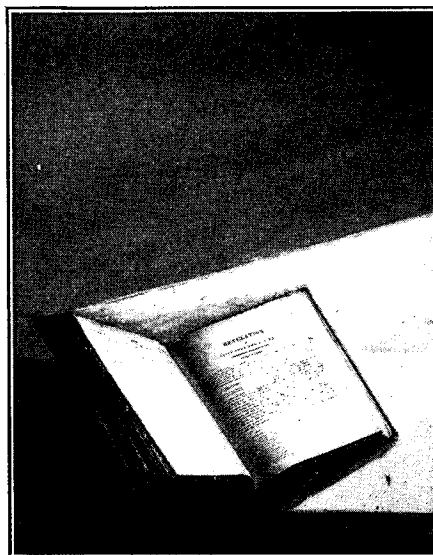
or "The Sphinx of the Bible,"—almost any title that would bear out its dark, unpenetrable meaning.

But God has named it "The Revelation," and therefore a revelation it really is. But it is a revelation only to His servants. So it reads: "To show unto His servants the things which must shortly come to pass." It throws light upon the meaning of world events. How useless a book that professes to do this and yet can not, does not, do it.

A BEATITUDE

God has said of this book: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein." Revelation 1:3. This is the beatitude from the opening words of this book. And again: "Blessed is he that keepeth the sayings of the prophecy of this book." Revelation 22:7. And this is the beatitude from the last chapter of this book. Are these idle words, insignificant words? Or are they the words of Him who says what He means and means what He says?

It is not necessary for man to answer this question; let this book answer. "And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent His angel to show unto His servants the things which must shortly come to pass. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book. And I John am he that heard and saw these things." Revelation 22:6-8. Such is the solemn attestation as to the veracity of The Revelation. In



The Bible contains the only revelation of the future made to man. God "revealeth His secret unto His servants the prophets." Amos 3: 7.

this book the infinite wisdom of God has shown to the servants of God the things that are certain to be, and if there be any failure to understand this book, that failure does not lie in anything God has done.

What God does is perfect, and the perfect can not be improved, for it has no lack, no superfluity. Well for us if we can say with the preacher: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God hath done it, that men should fear before Him." Ecclesiastes 3:14. And this mark of divine perfection—that God has produced it exactly as it should be—has been placed upon the book of The Revelation; for we read: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." Revelation 22:18, 19.

Under this solemn adjuration who is there to dare attempt any change in the name of this book? Who is there that will seek to take away any meaning of any statement made in this book? And where is there a man with the hardihood to flaunt the fact that Jesus is revealed here to His servants, and that there is a real God-given blessing in reading, hearing, keeping, the priceless things of this book?

MONSTROUS DELUSIONS

We know that some of the most gifted minds have grafted upon this book the most extravagant and monstrous of delusions; and, because such explanations, as unsound as they are mischievous, have been left behind as a fateful legacy, it is argued that we should not attempt to study and understand where such gifted minds have so signally failed. But such failure should be to us but beacon lights, as it were, to be avoided. Misinterpretation of the book in the past, instead of being a reason for neglect, is only a new reason for more prayerful and earnest efforts after just and proper interpretation for the future.

Abuse is no reason for disuse. Past error in the pursuit of truth does not make future success impossible. The failures of former expositors may be made the surest pioneers of success on the part of those that follow.

Some one has said that "the study of The Revelation either finds or leaves a man mad;" but in so far as this occurs, it must be through a perversion of the purpose and intent of God in giving us this book. God gave it to us to be a blessing; He has so declared. It is to be a curse to us only if we do with it in contradiction of God's instructions regarding its use; and this, too, He has declared. Those who obey the word of God, with the

encouragement He has given in this book as to its study, will be unmoved from a determination to understand the message God has here given. They will boldly, yet with serious mien, enter into the holy places of this book, since God has for them uplifted the veil. Thus, as this book solemnly asseverates, the blessing shall be theirs.

"Let none think, because they can not explain the meaning of every symbol in The Revelation, that it is useless for them to search this book in an effort to know the meaning of the truth it contains. The One who revealed these mysteries to John will give to the diligent searcher for truth a foretaste of heavenly things. Those whose hearts are open to the reception of truth will be enabled to understand its teachings, and will be granted the blessing promised to those who 'hear the words of this prophecy, and keep those things which are written therein.'" —*The Acts of the Apostles*, pages 584, 585.

THE BLESSING PRONOUNCED

A scholar was once asked why he so often read the book of The Revelation. His answer savored of humility and simple faith. He turned to Revelation 1:3 and read, "Blessed is he that readeth . . . the words of this prophecy."

Bengel, the great commentator, rebukes men for their neglect of this great book, for they seem to have reversed the promise, as if it were written, "Blessed is he that readeth not." He tells us that the very title of the book should quicken our interest, and provoke our desire to look in and see those things which are here revealed; whereas too many pass by the uplifted veil with eyes averted, lips closed, as if silence were wisdom, and indifference a sign of reverential fear. In this, he says, they are sure to weary God as did Ahaz, who, in pretended modesty, would ask no sign of Him. And such are also neglecting Christ, the One here revealed.

The things of The Revelation are not given to those who do not desire purity of heart; for Christ reveals God, and only the pure in heart can see the divine character. The word of the angel to Daniel is the truth of God for all divine prophecy: "The wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." Daniel 12:10.

And so we know that these visions of John are not for any who can not look up, who do not see with the eye of faith. The things of this book can not be understood by minds that are veiled by unbelief or that are darkened by the condemnation of sin. The Revelation is for the humble, the poor in spirit, the pure in heart—the servants of Christ, the teachable children of God.

SAINTS are sure to want no trials or sufferings; these, as Christ said of the poor, we shall have always with us. Art thou at peace with God? Hath He pardoned thy sins? Oh, then show no discontent at any cross of affliction wherewith He visiteth thee. We do not take so much pains as to stoop to take up that which is not worth something; Christ will have His people take up the cross, as one stoops to pick up a pearl that lies on the ground before him. And well it is for the saints that their crosses are all made in heaven; they would not else be so well fitted to their backs as they are.—*William Gumall*.



SHADOWS AND SUBSTANCE

WILLIAM A. WESTWORTH

THE almost universal conception of God prohibits the thought that He ever has or ever could give to His creatures something that was not good. The present tendency in the theological world eliminates God in the direct issues of life, and ascribes to Him a general "fatherhood," or, perhaps, describes Him as an all-pervading essence that disseminates good everywhere and to all. And even among those who cling to the Bible as the final authority, there seems to be established the idea that everything that God ever did for man was, *per se*, good.

However, as an introduction to the consideration of a much-mooted question, we refer to a scripture found in Ezekiel 20:24, 25, which tells a different tale: "Because they had not executed My judgments, but had despised My statutes, and had polluted My Sabbaths, and their eyes were after their fathers' idols. Wherefore I gave them also statutes that were not good, and judgments whereby they should not live."

TWO DISTINCT LAWS

Several facts are here brought to our attention: First, it was sin, the violation of God's law, that brought the disapproval of God upon His children. Second, the law which they had broken was the law which speaks of idolatry and Sabbath breaking, or, in other words, the Decalogue. Third, that the system of the Ten Commandments was in vogue before another law was given, and, therefore, the Bible plainly teaches the existence of two laws. Fourth, while the law of God is spoken of as "perfect," and "just, and good;" while it is called spiritual and holy, here we find God Himself saying that the law that He added because of their transgression was "not good," and stating that in this added law "they should not live."

Here, then, we have God Himself drawing a vital distinction between the law that He first gave and the next, which He added because His people had turned away from the first.

What, then, was this added law? It was that code which was designed to teach man the heinousness of sin; to impress upon the sinner the gross injustice of making the innocent die for the transgressions of the guilty; by a constant burden to cause man to reflect upon his own waywardness; and to create within man's heart a determination to forsake the evil.

Imagine, if you can, the awkwardness imposed upon Israel by the system that demanded that every time any one of them sinned, there must be made a trip to the temple, carrying or leading a sacrifice with which could be made atonement for sin. Consider the monetary cost of such a system and the inconvenience that it enforced. Think of the feelings that must have come to the sinner, when, because of his own iniquity,

he was compelled to take the life of a poor little innocent victim, perhaps the pet of his own child. He must take that trusting lamb and slay it because, forsooth, he himself had given way to selfish desire.

SLAYING AN INNOCENT LAMB

How distasteful it must have been to be compelled to acknowledge to his own children the necessity of thus slaying their playmate! The lamb had done nothing wrong, but he had. Why, then, must the lamb be slain? Oh, it was to indicate that, if that sinner eventually gained eternal life, it would also be necessary for an innocent victim to be the substitute; not then a mere lamb or a goat, but the eternal Son must be slain a ransom for sin. Unjust? Yes, the giving of His life for the sins of the world constitutes the most unjust transaction the universe has ever seen or known. But in that thing mercy overshadowed justice. And so that law of ceremonies was given to teach the offender that he was, in his transgression, making himself a party to this most unjust substitution. Could there be any more potent factor than this sensing of injustice to cause him to cease from sin? Nay, verily. And it all pointed forward to the great substitution, when Christ, the Lamb of God, should take upon Himself our sins; when He who knew no sin should be made sin for us, that we should be made the righteousness of God in Him.

And then the Lamb did come, and was slain. Then the shadow met the substance. Then there was no more need of prefiguring the true Sacrifice. And so we read in Colossians 2:14: "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross."

What else could this mean than the abolishing of that law mentioned in Ezekiel 20:24, 25 to which we referred? Added because of transgression till the Seed should come. Given as a reminder of what sin would demand, but now no longer needed, for the price had been paid; and, therefore, all those things that pointed forward to the great Sacrifice, including the sacrifices, the feasts that prefigured His work in redemption, the rest days, or ceremonial sabbaths, which indicated His struggle with and triumph over sin,—these now all done away. And what remains in the way of a guide for man's conduct? Just that which was first given, that which was and is still holy, and just, and good. That Ten-Commandment law that Christ died to vindicate; that code which He said He would magnify and make honorable, and which He tells us is to endure forever. And as our faith accepts the substitution that He made in our behalf, so will our lives show that we have received Him, and our conduct will indicate that we have learned the lesson God designed we should learn when He gave something that was not good.



The "SIGNS" QUESTION CORNER

Conducted by WILLIAM G. WIRTH, 5447 EL VERANO AVENUE,
EAGLE ROCK, CALIFORNIA

If you have a question regarding Bible doctrine and Christian living, or on other subjects apropos to the field of the "Signs of the Times," write out your question and send it in, preferably direct to Dr. Wirth. Anonymous questions will not be answered. Do not become impatient if your question is not answered immediately, for Dr. Wirth has scores of questions in waiting, and yours will be answered in order.

DIVINE HEALING; SPEAKING IN TONGUES

Mrs. Ray Killen of California wishes light on "divine healing" and "speaking in tongues."

Seventh-day Adventists do most certainly believe in divine healing, for the Bible so teaches. (Mark 16:17, 18.) The Scriptures clearly set forth the efficacy of prayer in the healing of our bodily ills. (James 5:15, 16.) When Hezekiah was "sick unto death," he prayed for recovery, and God answered his prayer. (2 Kings 20:1-7.) When "the father of Publius lay sick of fever and dysentery," Paul "prayed," and he was healed by God. (Acts 28:8.) We may depend upon the comforting fact that our loving heavenly Father, "who healeth all thy diseases" (Psalm 103:3), He who made us and cares for us, stands ready to give us His help. Not a few, who have put strong faith in God, can say with the psalmist, "O Jehovah my God, I cried unto Thee, and Thou hast healed me." Psalm 30:2.

However, the position must not be taken that God will answer every prayer for healing. It is only as we live in obedience to His commands that this divine healing will be ours. The Old Testament writer declares: "If I regard iniquity in my heart, the Lord will not hear." Psalm 66:18. If we obey Him only partially, half-heartedly, let us not expect this heavenly blessing. If we have been living known sinful lives, let us not presumptuously ask God to remove disease from us, so that when we recover we may, whether we expressly say so or not, continue further to live in sin. God's healing can not come unless, through sincere repentance, the confession of every known sin toward God and man (1 John 1:9; James 5:16), we purpose to amend our ways and be directed by God's own Spirit. "Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil; learn to do well." Isaiah 1:16, 17.

"In the word of God we have instruction relative to special prayer for the recovery of the sick. But the offering of such prayer is a most solemn act, and should not be entered upon without careful consideration. In many cases of prayer for the healing of the sick, that which is called faith is nothing less than presumption.

"Many persons bring disease upon themselves by their self-indulgence. They have not lived in accordance with natural law or the principles of strict purity. Others have disregarded the laws of health in their habits of eating and drinking, dressing, or working. Often some form of vice is the cause of febleness of mind or body. Should these persons gain the blessing of health, many of them would continue to pursue the same course of heedless transgression of God's natural and spiritual laws, reasoning that if God heals them in answer to prayer, they are at liberty to continue their unhealthful practices and to indulge perverted appetite without restraint. If God were to work a miracle in restoring these persons to health,

He would be encouraging sin."—Mrs. E. G. White, *"The Ministry of Healing,"* page 227.

Nor, even if the human conditions are favorable, if the one who is ill is a consecrated, devoted child of God, are we to expect that God will in every such case manifest His direct healing power. He may do so with some; with others He may not. We must trust to His infinite, all-wise will to do that which is best. We are short visioned and can not know the end from the beginning as does God. He knows whether the healing would be a blessing or a curse to the sick one or to others. Resignedly our prayer should be that of the Christ of Gethsemane, "nevertheless not my will, but Thine, be done." Luke 22:42.

It is no sign that the petitioner lacks faith because his prayer for divine healing is not answered. Paul was a mighty man of faith, and his petition resulted in the direct healing I have mentioned above. However, in spite of the prayers that we may well know he raised to God for his coworker and friend, *he left Trophimus sick at Miletus.* (2 Timothy 4:20.)

There are some Christians who take the position that to use material means for the restoration of health and to employ human agencies, such as physicians and nurses, is a denial of true faith. The fact that nature provides us with certain simple and effective remedies in the treatment of disease is itself strong proof, however, that God expects us to use these remedies. When we are tempted to doubt whether Heaven approves of physicians and nurses, let us counter this doubt with the fact that "Luke, the beloved physician" (Colossians 4:14), was Paul's great companion and helper in his missionary journeys, and that it was this same man, a physician, who gave us two books of the New Testament, his Gospel and the Acts of the Apostles.

When we would question whether it is right to use curative, material means nature furnishes, consider the case of Hezekiah, previously mentioned: "Isaiah said, Take a cake of figs. And they took and laid it on the boil, and he [Hezekiah] recovered." 2 Kings 20:7. Think of our Lord, who anointed the eyes of "a man blind from his birth" with clay, charging him to "go, wash in the pool of Siloam." John 9:1-7. There are times when God does directly heal; there are more times when God indirectly heals us through His cooperation with human agents and natural, material means. God assumes that we will use consecrated common sense when sickness comes. He has given men skill through their professional training to deal with human ills. He has in His divine love and care provided us with simple, natural remedies. Let us employ the men and remedies when needed, supplementing them with the strong prayer of faith; for what God did for Hezekiah through Isaiah's cake of figs, what He did for the blind man through Jesus and the clay, He is similarly doing today through human instrumentalities and natural remedies for our recovery.

There is true religion in the time-honored

adage, "God helps those who help themselves." When sickness comes, God looks to us to use the means, human and material, that He, in His providence, has provided, to gain recovery. God will cooperate with us in this program; and if it be His will, in cases where these human and natural agencies fail, He will effect directly the cure that they do not secure. To do nothing but idly pray and indolently believe that God will somehow work a miracle in our behalf, is presumption that Heaven does not approve.

While Seventh-day Adventists are in hearty accord with the principles of divine healing mentioned, they do not believe in the sensational, spectacularly popular, wholesale, advertising type of so-called "divine healing," so prevalent in these days of deception, and so often, unfortunately, connected with evangelistic movements. The Gospels do not reveal that our Lord did His divine healing in any such way. The enemy of all righteousness delights to counterfeit the true workings of God, and Biblical prediction plainly declares that this will be particularly true in these days, right before the second advent. (Matthew 24:23, 24.)

As to the question of speaking in tongues, the following quotation from a prominent Bible student will serve as a fitting introduction:

"We can not go into the matter historically except to say that from time to time down the history of the church this very course has arisen and flourished for a time, only to end in disordered minds and wrecked faith in hundreds of cases. Let it be noted, first, that nowhere, from beginning to end of the New Testament, is any human being told to seek the baptism with the Holy Spirit and with fire. Christians are told that they have the Spirit (1 Corinthians 6:19) and that by one Spirit they are baptized into one body (1 Corinthians 12:12, 13). Then Paul exhorts those who have the Spirit to be filled with the Spirit (Ephesians 5:18); but nowhere in all his fourteen epistles, nowhere in the two epistles of Peter, in the three epistles of John, is the Christian exhorted to seek anything in connection with the Holy Spirit.

"Second, the true Biblical gift of tongues was speaking in languages of men. (Acts 2:4-12.) The so-called gift of tongues in Los Angeles and other places where it has sporadically broken out is a mere gibberish. This has been investigated, and we say this with absolute assurance of the truth of what we say.

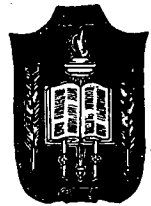
"Third, the Biblical gift of tongues was in connection with an immediate testimony to unbelievers (see Acts 2:4-12), and with the purpose of bringing them to Christ. The modern so-called 'tongues' consist of unintelligible sounds uttered not in the presence of sinners who by those sounds are informed concerning the death and resurrection of Christ and the necessity of salvation through Him, but in gatherings of ex-

(Continued on page 10)



EDITORIAL

ASA OSCAR TAIT
ALONZO L. BAKER



"His Goodness Leadeth Thee"

A FEW days ago, a prominent editorial paragrapher said: "There is a growing suspicion that a being great enough to manage this universe would not burn any of his own creatures forever."

The idea of eternal torment in a lake of fire is not, nor ever has been, a Bible doctrine. It is an outgrowth of the efforts of Satan working through benighted pagan minds to lead the world into the belief that God is a vindictive, cruel judge. And in this way they have sought, through sheer terror, to drive men to their various religious beliefs.

But the expression of God's word is, "Despise thou the riches of His goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" Romans 2:4.

Observe how the text speaks of "the riches of His goodness." The individual who is closely following the Bible, and from the Bible is gathering for himself a personal Christian experience, is cognizant of the "riches" of God's "goodness." He knows that God is infinite in forbearance and long-suffering. But those who do not gain this experience, and who "despise" the riches of God's goodness, do not know that it is "the goodness of God" that leads to repentance.

An individual may be terrified into accepting some theory, possibly into joining some church; but that terror never leads him to repentance. It is only the "goodness" of the infinite God Himself that can lead us to that repentance which will take away the life of sin and fashion the whole character like unto that of the Christ.

Were it not for the prejudices and the misleading theories of men to the contrary, they would readily see from the whole Book of God that His "goodness" is that which He displays, and through that "goodness" He seeks to draw men to Himself. T.

"Terrors and Great Signs"

WHEN the Master in person was teaching the multitudes, He was asked to describe the conditions that would precede His second coming; and one of His striking utterances is: "There shall be terrors and great signs from heaven." Luke 21:11.

Do not fail to note that these "terrors and great signs" come "from heaven." In other words, terrors and signs will be manifested that no human being can originate or in any manner construct. They will be supernatural and entirely beyond the powers of men. They will be di-

rectly under the control of Heaven, and only as Heaven permits can they be seen. And, furthermore, as these terrors and signs are witnessed, they will produce profound convictions. Men will be impressed that they are witnessing something so supernaturally out of the ordinary that they are led to believe that the signs portend some approaching event of great significance. They will not be able to shake off this conviction, because it is God Himself, infinite in power, as well as infinite in love for humanity, who is seeking to show to the world that He is about to bring to an eternal end this reign of sin and misery that has been cursing our planet, for, lo, these six thousand years.

Never, perhaps, in the history of the world were so many men and women everywhere, in all walks of life, asking so eagerly and so earnestly, "What is the portent of the conditions confronting us in this world?" For instance, to use a single illustration of these unprecedented conditions, we mention the cold wave that for days has held Europe in its grip. The cold was broken, and then the snow and ice began to melt, and the great streams of Europe were overflowing their banks, spreading destruction and ruin in every direction. And not only has this been seen in Europe, but in our own country we have been treated to unusual cold and severe weather during recent months.

One of the scriptures speaking graphically of this situation is given in a question that Jehovah Himself asked His servant Job, centuries before the Christian era. His words are: "Hast thou entered the treasuries of the snow, or hast thou seen the treasuries of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Job 38:22, 23.

In that far-off day the great God, in preparing to visit His judgments upon an iniquitous world, already had "reserved" great treasuries of "snow" and "hail" to be poured out in "the time of trouble," in "the day of battle and war."

God is infinite in His goodness, His mercy, and His love. He is also infinite in His justice. These two great qualities combine in His perfect character, and He is dealing with our world to-day not only through mercy, but also through judgments, because of its sins; and all of this most literally fulfills the predictions of the Master, that there shall be "terrors and great signs from heaven."

And how striking it is that, as men see these things, there is a conviction that irresistibly settles over them that some

great event looms before the world! That great event is the coming of Jesus.

If you are not ready for the sublime appearing of the Master, He invites you to come to Him, and bids you speedily to prepare, for the day hastens on. T.

"Scourged Him"

PILATE, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged Him, to be crucified." Mark 15:15.

Matthew speaks of this scourging thus: "Then released he unto them Barabbas; but Jesus he scourged and delivered to be crucified." Matthew 27:26.

This scourging of Jesus made a profound impression on another one of the disciples, for he says: "Then Pilate therefore took Jesus, and scourged Him." John 19:1.

What a marvelous presentation these short Scripture words give of the infinite love of Jesus Christ! How graphically do they disclose His desire to show men that He had no hatred in His heart! Regardless of what they did to Him, He loved them so intensely that He was willing to pardon any insult or any shame that they would heap upon Him, if only they would turn to the great Fountain of divine love, and receive forgiveness.

It must be borne in mind that while Jesus was submitting to this scourging, He had at His command the mighty hosts of angels that surround His Father's throne, for He says: "Thinkest thou that I can not beseech My Father, and He shall even now send Me more than twelve legions of angels?" Matthew 26:53.

In the time of the republic, the Roman legion was 4,500, while in the days of Marius, shortly before the Christian era, the Roman legion consisted of 6,000. This, in all probability, was the legion of Christ's time. That meant that the Lord Jesus could have summoned not merely 72,000 angels, but He could have summoned more than that number. And yet, with all this power at His command, He refrained from using force in order that Heaven's love could be revealed to suffering, sin-sick humanity. Jesus seeks to touch us through His infinite love, and this is one of the incidents in His life that disclose it so marvelously. How can any soul turn away from a character so full of love and yet so full of power?

Jesus entreats us by His love to-day, and He invites every one of us to come to Him, that we may receive the preparation that will fit us to stand before Him in that soon-coming day when He will be seen coming in all His glory. T.

The Whole World

DID you know that the arrangement of the strata that the evolutionists talk so much about is found only in the books they write?

The earth itself is vastly different.

H A R O L D W. C L A R K

Professor of Geology, Pacific Union College,
St. Helena, California

NO PERSON with ordinary powers of observation can spend any time in a study of the rocks, as they are to be seen in their natural location, without being strongly impressed with the idea that present forces at work in the earth are in no way comparable to the forces that must have been at work in the past. The scattered and irregular distribution, the twisting and tilting, the stupendous carving and upheaval of the rock formations seen in any mountain region, point clearly to violent action far surpassing anything that men know to-day. It is not at all surprising that the early investigators of the geological formations found in the story of the Flood an explanation for conditions in the earth.

DIRECT CREATION

Any candid consideration of the question of evolution must give attention to the alternative method, that of direct creation, and to the scientific aspects of the Genesis record. Although the acceptance of Lyell's theory of uniformity of natural forces has made long ages a necessity for the accomplishing of the geological actions observed everywhere on the surface of the earth, the fact remains that in the narrative of the book of Genesis there is another explanation that is worth a careful study. In the present knowledge of scientific truth, there are many facts that go to show that the scientific evidence for the Flood is much stronger than has been admitted.

The most of the geological work appears to have been the result of *wave action* rather than of quiet sedimentation. The alternations of beds already described in the coal fields are not confined to them by any means, but are almost universal. Simply taking a random example, in a geological report on certain sections in New Mexico, we find the following records of deep wells:

1. Well near Farmington, 2,730 feet deep, has 16 layers of sand alternating with 15 of shale.

2. Boring near Roswell, 3,120 feet deep, has 22 layers of dolomite alternating with limestone, sandstone, and other rocks. The layers of dolomite run from 25 to 50 feet in thickness, and are regularly distributed.

3. Artesian well near Tohatchi, only 1,160 feet deep, has 17 layers of sandstone alternating with shales and clay. Not only is this condition true for the lithological character of the rocks, but it is characteristic of many

formations that beds of fossils are interstratified in the same way. And even in the layers themselves, there is a succession of laminæ, or thin layers, many of microscopic size, that indicate the action of rapidly moving currents of water.

SUDDEN ACTION

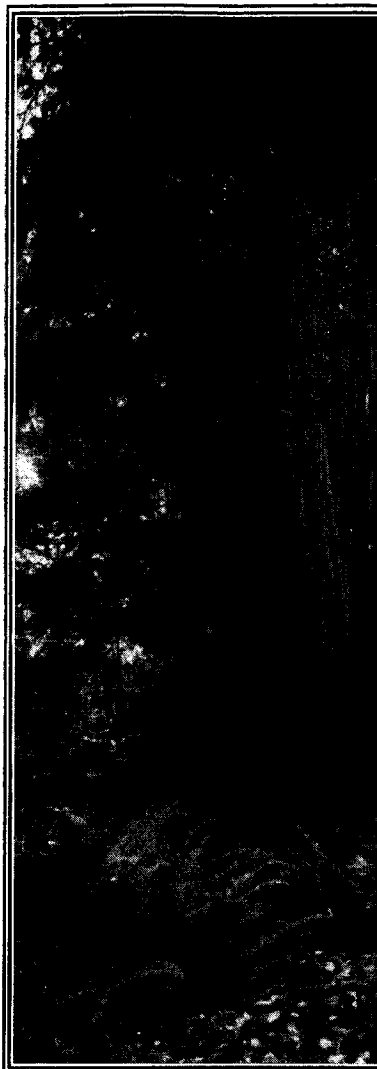
The geological evidence everywhere suggests sudden action rather than slow deposition. The presence of fossils in such enormous numbers and in so many places is accounted for only by the action of some unusual forces. In a slab of shale about 3 x 6 feet I have seen thousands of perfectly preserved jellyfish the size of teacups. That this collection could have been brought together under normal conditions and covered with fine silt in time to prevent decay is impossible.

In the oily shales of British Columbia have been found a large number of soft-bodied invertebrates of Cambrian age so wonderfully preserved that the details of the internal organs can in many specimens be seen through the transparent surface of the body. In other places soft-bodied animals leave prints in coal or shale that are almost as accurate in detail as a lithograph. ("Readings in Evolution, Genetics, and Eugenics," Newman, page 64.)

In many rocks there are fishes packed together in schools, and in beds extending for many miles. So prevalent are they in certain rocks classed as Devonian, that this period has been called the "Age of Fishes." Hugh Miller thus describes this formation in Scotland: "Some terrible catastrophe involved in sudden destruction the fish of an area at least a hundred miles from boundary to boundary, perhaps much more. The same platform in Orkney as at Cromarty is strewed thick with remains, which exhibit unequivocally the marks of violent death. The figures are contorted, contracted, curved; the tail in many instances is bent around to the head; the spines stick out; the fins are spread to the full, as in fish that died in convulsions."

ALMOST UNIVERSAL

The state of affairs just described is almost universal in its extent, for the fossils everywhere are found in such perfect states of preservation that only a sudden death and burial could have possibly occurred. This is well shown by the famous mammoth beds in Siberia. There are thousands of square miles



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A redwood grove in northern California. Pacific slope, from Alaska to Mexico, hundreds of square miles covered with ash beds and volcanic sediments, there by water.

of territory along the northern reaches of the Lena and other large rivers of this great plain, where the country is a low semitundra, formed of a fine silty clay deposit. Explorers often find the bodies of elephants, rhinoceroses, and other animals protruding from the frozen banks of the rivers; and so thickly were they buried that for centuries there has been a regular trade in fossil tusks, hundreds of thousands of dollars' worth of ivory having thus come into the markets of Russia and China. The carcasses are often found in a state of perfect preservation, so that dogs eagerly devour the flesh, and men have eaten it and found it not unpalatable. This indicates a sudden change in the weather at the time of the catastrophe that entombed the animals over all this vast area. The change was so sudden that the flesh had no time to decay; further than this, undigested food has been found in the stomachs of the elephants, and, in some instances, *unchewed food in their mouths*.

Further proof of the terrible contortions that affected the surface of the earth is found

FUTES EVOLUTION



in the widespread volcanic materials that were extruded during this time. As the surging of the waves increased in violence, the resultant grinding, compression, and crushing of rocks as the mountain chains were pushed up made an immense amount of igneous activity over the whole globe. That this condition is a universal one, the following examples show:

VOLCANIC MATERIAL

In the Lake Superior region there are 24,000 cubic miles of volcanic material, and the most of the surface of Eastern Canada is concerned with this action. The formations described in the preceding paragraph are usually full of cracks and crevices through which the molten material flowed.

The great plains of America are covered with volcanic material that has been *washed there by water*.

The Monterey series in California, along the south Coast Ranges, are formed by thousands of feet of volcanic sediments mixed with diatoms. The famous Lompoc region, where this diatomaceous material is quarried, abounds with beautiful specimens of fish.

The whole Pacific slope, from Alaska to Mexico, has literally thousands of square miles covered with these extensive flows and ash beds, which are interpreted in almost every case by the geologists as having been thrown out into lakes or seas. The great Columbia plateau flows, beginning at Mt. Lassen in California and including Shasta, Tacoma, and other peaks, as well as the region eastward toward the Rocky Mountains, are one almost unbroken mass of such volcanic material. This kind of rock is common the whole length of the Cordilleras in South America.

In Connecticut are three lava flows with sedimentary material between them, indicating plainly that the volcanic action was in progress during the time of deposition.

FLOWED UP THROUGH FISSURES

In India the famous Deccan flows cover an area of 200,000 square miles, and are acknowledged by the geologists as accompanying the upheaval of the mountain chains around whose base they lie.

These flows are called *intrusive* as contrasted with eruptive, for they were not

thrown out of local craters, but welled up through immense fissures extending for many miles. The crumpling of the mountain chains cracked the strata, and the melted material flowed up through these cracks. Wherever the strata remained only slightly disturbed, the cementing action of the sediments would form solid rocks; but where the processes of contortion were greatest, there would be a grinding and crushing, with accompanying formation of heat which would metamorphose and even melt the rocks, and recement the broken fragments together. This is exactly the condition described by geologists for the lower layers of rock, as the following instances show:

"The most ancient rocks at the surface of the earth are often referred to as the 'Basement Complex,' because they are at the base of the known geologic sequence, and because their internal nature and structural characters are usually so altered and complex that their unraveling has given rise to great perplexity among geologists."—*Textbook of Geology*, Pirsson and Schuchert, page 541.

The area in which rocks of this complex nature are most common covers the greater part of Eastern Canada, although similar materials are found elsewhere. From Lake Superior to Labrador are hundreds of square miles of territory where the upper sediments have been swept away, leaving these lower rocks exposed.

CARBONACEOUS SHALES

The Couchiching formation around Rainy Lake consists of "carbonaceous shales, now metamorphosed into mica schists and dolomite, both probably of marine origin." The Keewatin formation consists of lava flows, basalt, and ash beds. "The lavas flowed in the main over the sea bottom, as is shown by their pillow structures. All these igneous rocks are now altered into greenstones and green schists." The Grenville series of Ontario consists of pinkish marbles that have been formed from fine-grained, blue magnesian limestone and dolomite. Interbedded with them are schists and gneisses that have been much altered since they were deposited. "The Grenville limestones have been repeatedly invaded by the Laurentian granites, which have not only metamorphosed them into marbles but have also either burned out their carbon or converted it into graphite, while the remaining iron oxide has given the marble its pink color."

MOST REMARKABLE

The Laurentian granites referred to form the rounded hills of the whole Laurentian district of Canada, and seem to have been the result of widespread intrusions of melted material through the other sediments, which are crumpled and folded by the forces playing upon them. Another formation is the Sudburian, and where it is not intruded by these molten masses, "it is but little altered, so that the original bedding, cross bedding, and even the ripple marks may still be seen on weathered outcrops." The fossils found in these lower sediments are of a simple nature, Ra-

diolaria, Foraminifera, algæ, worms, and such forms being most commonly found; and due to the intense heating and compression of the rocks, these specimens are not easy to find.

A most remarkable thing about these regions is the fact, as reported by the United States Geological Survey, that much of the intrusive material welled out of the immense lines of fissures and forming much of the upper parts of the mountain ranges, as well as much eruptive material expelled from local craters, now extinct, was all thrown out *into water*. And then the additional fact that similar conditions are reported by geologists from almost every one of the so-called geological ages indicates that exactly the same processes were going on during the deposition of all the sedimentary rocks.

In all these facts we have an *incontrovertible evidence of the Flood*.

The Battle for "Blue Laws"

(Continued from page 2)

The policy of this magazine holds no brief favoring Sunday baseball or any other kind of sports, yet concurs in the belief that it is no more criminal to engage in healthful athletics on Sunday or to be spectators of such contests than on any other day of the week. And what is lawful civilly on Saturday must, of necessity, be lawful on Sunday, if the Federal guarantees of civil and religious liberty are respected. Such a program on the part of the Lord's Day Alliance, however, should not be allowed to go unchallenged, for it is when we who love freedom assume a "don't care" attitude, and also assume that such an apparently ridiculous program can never be put across, that the so-called reformers steal a march on us, and secure such oppressive legislation. Now is the time to oppose with all vigor their unjust, unnecessary, un-American, and unchristian propositions, and arouse ourselves to defend the guarantees of civil and religious liberty by voice,—on the public platform,—by pen,—through the mighty agency of the press,—and by vote. American citizens need to awaken to the realization that their liberties are constantly being tampered with, and let the political preachers know that they want none of their persecuting plans thrust onto them.

Question Corner

(Continued from page 6)

cited Americans who all understand the English language, and have no evidential value whatever.

"Fourth, the use of tongues even in the Biblical sense, that is of speaking languages that were understood by the natives of the different countries where those languages were used,—even that was rebuked by the apostle Paul in the fourteenth of 1 Corinthians when indulged in, in gatherings of believers who all understood one language. It was all to no profit, he said, and that certainly marks the present-day manifestations. They are absolutely profitless, and do not rise even into the sphere of the disorderly Corinthian manifestations, for these were, as I have said, utterances of languages. The whole thing is another instance and illustration of which there are so many in the history of the church, of Satan's way of pushing earnest and spiritual Christians over the brink of sobriety into fanaticism. Our only safety is to abide by the Bible and to give no value whatever to so-called experiences

which are not strictly Biblical."—*Dr. C. I. Scofield's Question Box, pages 153, 154.*

This quotation deals succinctly and directly with a question that perplexes many. However, while it is agreed that the gift of tongues in Acts 2 presents itself in various human languages, it is not so clear to some that this is so in 1 Corinthians 14. Therefore, a few more words on 1 Corinthians 14 may be helpful to the questioner.

There are those who maintain that Paul in this chapter uses this gift in the sense of a spiritually ecstatic, rapturous, unintelligible utterance, given for the same purpose as were the miracles, to make visible, and to call attention to, the entrance of new powers into human nature,—the gospel of our Saviour, Jesus Christ,—and so to excite inquiry. My own view, however, is that throughout the New Testament, including the references the questioner mentions (Acts 2:1-8; 10:44-48; 19:1-7), the gift refers to the ability to speak in some foreign language known to men, with the idea of bringing to them the good news of salvation.



What Is Faith?

It is a mistake to think that faith or trust is a kind of theological virtue that is heard about only in a church. It is a quality without which the work of the world would soon come to a full stop. We are saved by faith in all ways. Without it there would be no education of children, no commercial dealings between man and man, no inventions and discoveries, no enterprise of any kind.

You are in a vessel that has struck upon a rock in foggy or stormy weather, and the night is black. The vessel makes signs of distress, and she is answered by a rocket fired from shore, which brings with it the end of a rope. This is fastened to the ship, and along the rope a kind of large basket is seen to approach. Will you have faith enough to get into the basket in the dark, when the waves are dashing mountain high, and you can see by the flashes of lightning how very severe is the storm and how great is the danger? If you trust the arms and hearts of the men on shore, you will get into the basket, and will once more touch with your feet the good, solid earth.

It is the very same principle that enables us to take Jesus Christ as our guide over life's troubled sea, and to believe that He will bring us one day into the haven of everlasting peace and happiness. Faith is not credulity, and should never be contrasted with reason. The true antithesis of faith is sight. It is the great and willing adventure of a soul that believes where it can not see.

ERNEST LLOYD.

The fact that many languages commingled at Corinth, one of the great commercial emporiums of the ancient world, with its harbors on two seas, which languages undoubtedly were frequent barriers, in spite of the quite universally used Greek and Latin, to common action, presents good reason why the gift of speaking in foreign languages should be manifest in the church at this place. It is hard for me to believe that God would employ a method similar to the oracular, ecstatic, unintelligible gibberish of pagan sibyls and pythonesses, supposed to be inspired by pagan gods, to convey His will and message to men or to impress them with the new powers of the gospel. The Delphian oracle has no part with Christianity.

That Paul does use the gift as referring to foreign languages seems clearly to be shown by the eighteenth verse, where he says, "I speak with tongues more than you all." When we think of the extensive travels of this great missionary and the various languages he had to speak if his gospel message was to reach these peoples, there is every reason why God should give him the gift of tongues "more than you all."

Further, if this gift was to be attended with "understanding" both by the speaker and the hearer, it is not easy to see how this could be so if the medium of speech was an unintelligible, ecstatic gibberish. (Verses 8-19.)

In 1 Corinthians 14 Paul distinctly recognizes the gift of tongues as one of those given by the Holy Spirit. It is not as important as that of prophecy, and it is of scant value to the congregation unless interpreted. What the apostle is seemingly dealing with in this chapter is a *perverted* use of the gift. God had given it for those *outside of the church, those not members of the Corinthian Christian congregation.* "Wherefore tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying is for a sign, not to the unbelieving, but to them that believe." Verse 22.

The Corinthian believers in congregation assembled understood one common language medium, most likely the Greek. This is proved by the fact that the apostle gives the greater commendation and importance to "prophecy" as that gift of the Spirit which "edifieth the church," showing that "prophecy" was understood by *all* the members of the church. See verses 1-5.

So far as the *church* congregation was concerned, "he that speaketh in a tongue edifieth himself." Verse 4. And it was because the Corinthian believers were in the church assembly evidently using this gift for *personal edification rather than for congregational edification* that Paul rebukes its manifestation here. Instead of the speaker of tongues uttering that which is unintelligible to his assembled fellow believers for his own display, he is *only* to speak when he is attended by "interpretation," so that all may be edified for the glory of God. (Verses 5, 13, 27, 28.)

When God bestows this gift of tongues upon His coworkers on earth, we may be sure He will do so for the sole, sane, practical purpose of having them bring to other men and peoples, in the vernacular of these men and peoples, the good news of salvation. He will not bestow it upon those speaking and understanding the same language, and who, therefore, do not need this spiritual manifestation. These may use it, self-deceivably, as evidence of the Holy Spirit's presence, but, in reality, it is but the ecstatically emotional, hysterical, and purely physical demonstration of a contrary spirit.

The LAW Our SCHOOLMASTER

Some have said that the law leads us to Christ, and then ceases to be operative. But is that what Paul meant?

HOMER E. GIDDINGS



THE term schoolmaster suggests a school. When the law becomes a schoolmaster, the school must be a law school. The apostle seems to treat the subject in this way.

He raises the question in Galatians 3:19: "What then is the law?" and answers it in verses 24-26, A. R. V.: "The law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus." Observe the office of the law and its purpose. Its office is that of tutor. Its purpose is to bring us unto Christ. The results are that we who go to the school and accept the instruction of the tutor become the sons of God, through faith in Christ Jesus. Those who enter this school and pursue the course outlined by the tutor, and are graduated as sons of God are no longer under the tutor, the law.

THE LAW IMPARTS KNOWLEDGE

The duty of a tutor, or schoolmaster, is to instruct or impart knowledge. Does the law do this? It is so stated in many texts. "Through the law cometh the knowledge of sin." Romans 3:20, A. R. V. "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7:7. "Thou . . . approvest the things that are more excellent, being instructed out of the law." Romans 2:17, 18.

This reveals the fact that the law acts as a tutor, instructing the sinner that he may become aware of his need of a Saviour to rescue him from the sentence of death and the thralldom of sin, and set him free as a son of God, free from the condemnation of the law and from the bondage of sin. After he accepts Christ as his substitute in death and his righteousness in life, he is no longer under the tutor, since he has learned the lesson and adopted it in his life as a Christian. In this new covenant relation to God the transformed sinner has the law written in the heart as his own will and delightful choice, and he does not need the law as a "tutor" any longer. He is a son of God with a will the same as the will of God.

SAME LAW FOR BOTH

How about those who are not the sons of God by faith? Will the law still act as a tutor to them, and condemn them for violating its precepts? The transgression of the law is still sin, and the sinner is yet under the condemnation of the law and the instruction of the tutor. Can the law condemn the sinner for his sin and at the same time license the sons of God to sin? Absurd! The sinner is urged by his tutor, the law, to come to Christ and find pardon from the death sentence, which hangs over him for his sins. The son of God has the same law in his heart, justifying him for his upright life of obedience to all its precepts, through the indwelling Christ.

Both sinner and saint have the same law, but it occupies a different position in each. It is outside of the sinner's heart, and condemns him to death, while it is within the heart of

the son of God who finds pleasure in obeying it and finds justification of life.

The sinner is under the law, and the son of God is under the pardon and grace of God. The child of faith has access into His grace and is no longer under the condemnation of the law.

While in the law school and under the tutelage of the law, the law is outside of the heart and is an offense to the carnal heart, and it "is enmity against God: for it is not subject to the law of God, neither indeed can be," for they are unlike. The tutor continually presses home this offensive lesson, and it is kept before him night and day with a view to bringing the sinner to Christ that he might be justified by faith and find peace with God. There can be no peace for the sinner while the tutor is driving home to the heart of the conscience-smitten guilty one the surety of death for his sins. When the condemned criminal cries out, "Woe is me! for I am undone" (Isaiah 6:5), a great change comes into his life, and he finds rest in the assurance that "therefore being justified by faith, we have peace with God [and it comes] through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Romans 5:1, 2. Such a one has passed from under the condemnation of death by the law to a state of peace and justification under grace, the favor of God.

PAUL'S OWN STRUGGLE

Paul, in describing his experience in the law school, said: "I was alive [considered myself sure of life] without [a knowledge of] the law once: but when [a knowledge of] the commandment came, sin revived [I found it to be a live reality in my life], and I died [passed under the sentence of death]." "I had not known sin [that I was a sinner], . . . except the law had said, Thou shalt not covet." Romans 7:9, 7.

After struggling in an effort to better his own condition and win the approval of God, to no avail, he cried out in despair to his legal tutor, "O wretched man that I am! who shall deliver me out of the body [or sentence] of this death?" Romans 7:24, A. R. V. Then

his faithful tutor, the law, pointed him to "the Lamb of God, which taketh away the sin of the world," and the cry of despair was changed to one of exultant hope and thankfulness: "I thank God [help comes] through Jesus Christ our Lord." Verse 25. As he realizes more fully the completeness of his deliverance, he shouts in rapture, "There is therefore now no condemnation to them which are in Christ Jesus." Romans 8:1. The schoolmaster had done his work faithfully, and led the sinner to Christ, where he who was condemned to death found deliverance from the awful sentence, and rejoiced in the freedom wherewith Christ had made him free.

The mission of Christ was to bring sinners to Himself. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

The work of the gospel minister, according to the great commission, is to bring sinners to Christ. "Go ye therefore, and make disciples of all the nations." Matthew 28:19, A. R. V. "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God." 2 Corinthians 5:20, A. R. V. "The law is become our tutor to bring us unto Christ." Galatians 3:24, A. R. V.

THESE THREE

These three, the law, Christ, and the gospel minister, all have the same objective—to bring sinners to Christ, that they may become the sons of God through faith in Christ Jesus. They should be in perfect accord, having a unity of purpose. Each should give the heartiest support to the others. The minister of Christ should exalt his Master, the Lord Jesus, and the perfect divine law of life.

This law school is but one of the colleges in the great university of salvation. God, who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," is the head of this university; Christ is the dean, and occupies the chair of redeeming grace. The law is at the head of the college of divine jurisprudence, and occupies the chair of righteousness and true holiness. The Holy Spirit is at the head of the department of theology, and occupies the chair of spiritual ethics. He makes penitent sinners acquainted with the divine nature and fills them with a living knowledge of God, whom to know is life eternal.

The law school demands the death of the sinner as the just penalty for sin. This school will not promote any student until, through a true knowledge of sin and its awful consequences, he becomes broken in heart and contrite in spirit. He then is given a course in practical faith; and when he fully accepts the death of Christ as the atonement for his sins, and the life of Jesus as the life he must live by the indwelling divine power, he is pro-

(Continued on page 15)



Ask the *B* DOCTOR

MUCOUS COLITIS

"Please give cause, symptoms, and treatment of mucous colitis."

Causes: Various; principally, the habitual use of cathartics or of enemas, and faulty eating habits.

Symptoms: Abdominal pains, passage of mucous strips, nervous symptoms, constipation or diarrhea, sometimes alternating. There may be loss of appetite and weight.

The disease is very obstinate, but rarely fatal. With faithful care, dieting, and treatment, there may be complete recovery. This is more likely to be so when the patient is under skillful medical care.

Diet: "All foods must be finely divided, and contain little digestive residue; must not stimulate peristaltic activity of the bowels; must be sufficient in quantity and of quality to nourish the body completely. The diet in the beginning of the treatment should be of the bread-and-milk type, made of the most bland and easily digested foods, using milk and cream and milk foods for the most part. Later there may be a gradual transition to a coarser type of diet; but the bulk should at all times be of a soft, nonirritating character. Bismuth may be of value in allaying the irritation in case there is diarrhea. The bowels in constipation are regulated by the use of mineral oil, agar-agar, petrolagar, and oil enemas. Yogurt and acidophilous cultures appear to have special value in the treatment of some cases, on account of their antiputrefactive action."

ANGINA PECTORIS

"What is the cause of angina pectoris? I am inclosing urinary analysis. I have had pain in region of heart for years."

You have some kidney trouble and some heart trouble. The analysis shows kidney trouble. Your symptoms indicate heart trouble. Probably you have high blood pressure, which is common at your age. These conditions may be due to some infection, as bad tonsils or abscessed teeth. The little infections that seem to cause only a slight uneasiness often do more mischief than some severe infection such as scarlet fever or typhoid fever. A smoldering fire between walls may be more dangerous than a blaze that is out in sight. One should always get the small chronic infections cured promptly. Many elderly persons suffer torments from "rheumatism," or go early with heart disease or kidney disease that has come from some chronic infection that has never had proper attention.

RAPID HEART

"What can be done for a woman of 40, married, with rapid heart, and nerves on high tension?"

It may be a case of exophthalmic goiter, or it may be something else. A good many cases of exophthalmic goiter do not have the bulging eyes or the visible goiter. An examination by a competent doctor ought to give the proper diagnosis, and suggest the right treatment.

Readers of the "Signs of the Times" who send questions regarding health, with two cents return postage, to Dr. Heald will receive prompt reply by mail. But, remember, he can not diagnose or treat disease by mail. Persons who are sick need an examination and the personal attention of a physician.

No questions will be answered direct through this column. The answers which appear here are selected from the doctor's correspondence.

Send questions, with a two-cent stamp, to Dr. G. H. Heald, 140 Eastern Avenue, Takoma Park, D. C.

KETOGENIC DIET; LUMINAL TABLETS

"What is a ketogenic diet, and for what is it given? What are luminal tablets, and what are they given for? I have some kind of convulsions, and the doctor put me on these."

A ketogenic diet is one that produces in the body an acidosis. It consists of a large amount of fat with an insufficiency of starches and sugars to burn up completely the fats. The ketones formed in this way are a sort of "clinker," resulting from the incomplete burning of the fat.

Luminal is a substance believed to be beneficial in epilepsy. The ketonic diet with luminal medication is one of the newer methods of treating epilepsy.

NEURASTHENIA

"What is neurasthenia? What are the symptoms, and what is the remedy?"

It would take quite a book to answer your questions properly. Neurasthenia means literally nerve weakness. But a number of conditions are classed under this name, and different doctors will tell you different things about the cause and the cure of neurasthenia.

There may be some disturbance of the glands; but, back of that may be an unhappy life, disappointment, friction in the family, perhaps anxiety about money matters, and the like. But while these things may help to cause neurasthenia, neurasthenia will make these troubles very much worse. Sometimes it is hard to determine whether the home cares and frictions are making the neurasthenia, or whether it is the neurasthenia making a mountain out of a molehill in the family affairs. Some people are "sensitive," misconstrue the words of others, see a slight where no slight was intended, and so on. This may be a symptom of neurasthenia, but it is also a condition that tends to make the neurasthenia much worse.

The symptoms are numerous. There may be pains in head, neck, and elsewhere; the patient makes much of little things, and there is usually a tendency to get tired easily. In fact, one may be more tired on arising in the morning than at night.

The cure would require, first, a study of the case to determine, if possible, what has brought on the condition; and any possible cause must be put away. It may require a month or more of vacation from the old surroundings, the home life, and the home cares. A stay in a sanitarium, or, possibly, a visit to relatives, if they are thoughtful and agree-

able, may be a help. But if there is some bodily trouble, such as trouble with the glands, no amount of rest will be likely to give relief.

Usually, however, the patient most needs mental and physical rest, and help in adjusting self to the annoying things of life. A neurasthenic is usually an ill-adjusted, dissatisfied person.

DIET FOR HIGH BLOOD PRESSURE

"I am 64 years old, weigh 175 pounds, do the work for a family of four. Have high blood pressure. What would you advise for diet?"

For high blood pressure an alkalinizing diet has been recommended, and does some good, but there are other things besides diet that cause high pressure.

I am sending you an alkalinizing diet list, but you would probably do as much as anything for lowered pressure and increased length of life by lightening your work and eating less. *This is important.*

HAY FEVER

"Please give diet for hay fever."

There is no special diet for hay fever. Sometimes a certain food causes hives in some persons, or it may cause hay fever in another, or asthma in another. But hay fever usually is caused by something breathed in—pollen from certain flowers, the emanations from skin or hair or feathers of certain animals or birds. Wheat bread and wheat flour will do it in some cases.

You should go to some doctor who has made a study of hay fever. By a special examination he can tell what substances can bring about an attack of hay fever in your case, and can give treatment or advice.

SENILE BLADDER

"Is there help for frequent urination in old man? Is it true that the prostate gland may enlarge, causing a stoppage of the urethra? Are the advertised reliefs safe or reliable?"

There is such a thing as prostatic enlargement in elderly men, but it is not a thing to attempt self-treatment for. You should be under the care of a capable doctor.

EYE WASH

"Is the frequent use of salt water to bathe the eyes harmful? It seems to help granulated lids."

If you have granulated lids, you ought to do something more energetic than to use salt water. If you have the real trachoma, you ought to have it properly attended to by a physician, or else you may ruin your own eyes, and give the disease to others. Salt water, if it is clean and of the right strength, is as harmless as anything you can put into the eyes, but it is best not to put anything into the eyes unless it is needed. If you use salt water, better boil it and let it cool just before using it.

The PRIEST UPON *the* THRONE

WILLIAM W. PRESCOTT



MEDITATIONS UPON THE MEDIATORIAL WORK OF CHRIST BASED UPON THE EPISTLE TO THE HEBREWS. THE NINTH IN THE SERIES OF TEN.

IN MY last article I attempted to develop the essential meaning of the expression "the blood of Christ," pointing out that the sacrifice of Christ involved His whole life of suffering obedience, which came to its climax in His actual death upon the cross of Calvary. This appeals to me as being the real meaning of that pregnant statement, "He humbled Himself, becoming obedient even unto death, yea, the death of the cross."¹

I now wish to continue this study a little further, and to make it clear that this culmination of Christ's obedient life in His actual death upon the cross was the necessary procedure for the ratification of the new covenant, and that, therefore, apart from His death the new covenant would not be effective. In view of the current teaching, so much in evidence in the writings of pronounced modernists, to the effect that the death of Christ is a striking example of heroic devotion to a good cause, but is entirely without any atoning value, it seems doubly necessary to emphasize this phase of the gospel as presented in the epistle to the Hebrews.

MEDIATOR OF THE NEW COVENANT

After mentioning the typical cleansing which resulted from the presentation of "the blood of goats and bulls," and the superior value of the blood of Christ, our writer makes this statement: "For this cause He is the Mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."² In the covenant of grace Christ is the mediator, Christ is the victim whose death secures redemption, and Christ is the offerer.

Christ's death, in obedience to the will of God, ratifies, or gives efficacy to, the new covenant, in accordance with the very nature of a redemptive covenant, which is unfolded in the following words: "For where a covenant is, there is a necessity that the death of the appointed sacrifices be brought in. For a covenant is firm over dead sacrifices, seeing it never hath force whilst the appointed sacrifice liveth."³ I have adopted Macknight's translation of these verses as more suitable to the connection than to introduce the idea of a will and a testator.

COVENANT INSTEAD OF TESTAMENT

The reasons for adhering to the word covenant, in place of testament, in these verses have been well stated by Bishop Westcott: "The mention of the 'inheritance' in verse 15 does not appear to furnish any adequate explanation of a transition from the idea of 'covenant' to that of 'testament.' It is true that Christ has obtained an inheritance (1:4); and it is also true that He entered on the possession of it through death; but it can

not be said that He 'bequeathed' it to His people. He 'made a disposition' in favor of His people. (Luke 22:29.) By union with Him they enjoy together with Him what is His. But He does not give them anything apart from Himself. It is also of importance in this respect to notice that the thought of a bequeathal of an inheritance by Christ to His people is not supported by any other passage of Scripture (not by Luke 22:29). Again there can be no question that in verse 15 Christ is spoken of as 'the mediator of a new covenant.' Now the conceptions of Christ as the 'mediator of a covenant' and as a 'testator,' the 'framer of a will' are essentially distinct. A covenant is a disposition of things determined by God for man and brought about through Christ: a testament would be the expression of Christ's own will as to what should be after His death. The thoughts are wholly different; and the idea of death is unable in itself to combine them. The covenant might include the necessity of the mediator's death, but the admission of that necessity does not convert the covenant into a testament, or place the mediator in the position of a testator. He who fulfills the covenant may indeed by the covenant secure rights which he can communicate to others after death, but such a communication is not a testamentary disposition. . . . A covenant indeed requires for absolute validity the ratification by death, as is conspicuously illustrated by the fundamental covenant sacrifice in Genesis 15 and by the covenant with Israel. And this condition was satisfied by Christ. He was Himself the covenant victim. In this aspect He attested the inviolable force of the covenant which He established. Not in a figure only, but in reality, He showed how the covenant was valid and must be valid. He made the new relation of man to God possible and sure. His death was an atonement for sin, and it was a perfect ratification of the covenant which He made 'in

His blood,' in His life offered and communicated. In Him humanity fulfilled its part. For here we are considering not a covenant between man and man, but between man and God. And that man may enter into such a relation He must yield up His life, that He may receive it again. This Christ has done once for all for men, and in Him, in virtue of His life, all men can draw nigh to God."⁴

GROUND OF THE BLESSING

I regard the foregoing reasons as sufficiently clear and strong to warrant a departure from the usual translation of this passage, and for retaining the idea of a covenant and not introducing the idea of a will and a testator.

A later writer, in dealing with this passage, maintains the use of covenant here on the following grounds: "In the New Testament *diatheke* [the Greek word for covenant] is used some thirty times in a way which makes it plain that its translation must be 'covenant.' In Galatians 3:15 and Hebrews 9:15-17 it is held by many that the sense of covenant must be set aside in favor of will or testament. But in the former passage it can be taken in the sense of a disposition of affairs or arrangement made by God, a conception in substantial harmony with its regular New Testament use and with the sense of *berith* [the Hebrew word for covenant]. In the passage in Hebrews the interpretation is more difficult, but as it is acknowledged on all hands that the passage loses all argumentative force if the meaning testament is accepted, it seems best to retain the meaning covenant if possible."⁵

Since it is the atoning death of Christ that ratifies and gives efficacy to the new covenant, there is no ground upon which anyone can claim the blessings of the new covenant while at the same time denying the atoning value of the death of Christ. Unless Christ became the atoning sacrifice, the propitiation, for our sins, there is no sure basis upon which to rest the new covenant promise of the forgiveness of our sins. Hence the importance of the right interpretation of the passage with which I have been dealing. The fundamental blessing of the gospel is the remission of our sins, which is made possible by the mediatorial work of the Priest upon the throne, who pleads the atoning value of His life of suffering obedience and His substitutionary death, on the ground of which God can be just and the justifier of him who believes in Jesus. I urge every one of my readers not to allow any advocate of a merely human philosophy to deprive you of your confidence in the saving efficacy of the blood of Christ, who gave His life "a ransom for many."⁶

I have now to show further that the blood

of Christ, or the sacrifice of Christ, as interpreted to us in our epistle, has efficacy not only for the remission of sins that are past, but also for guaranteeing a life of obedience to the will of God on the part of all who truly accept that sacrifice. This comforting truth is presented in the following passage: "It is impossible that the blood of bulls and goats should take away sins. Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest [willedst] not, but a body didst Thou prepare for Me; in whole burnt offerings and sacrifices for sin Thou hadst no pleasure: then said I, Lo, I am come (In the roll of the book it is written of Me) to do Thy will, O God. Saying above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin Thou wouldest [willedst] not, neither hadst pleasure therein (the which are offered according to the law), then hath He said, Lo, I am come to do Thy will. He taketh away the first, that He may establish the second: By which will we have been sanctified through the offering of the body of Jesus Christ once for all."⁷

There was no moral efficacy in the blood of animals. There was no atoning value in their death. God has no pleasure in the sacrifice of dumb creatures. His pleasure is in those who live in harmony with Him. In this respect man has failed from the beginning. Christ came "in the likeness of men,"⁸ and as the representative of humanity, and did the will of God perfectly, relying upon no other power than has always been available for humanity, and then as the climax of His suffering obedience He voluntarily gave His life as a propitiation for sin. He thus not only provided a ransom for sin but also a life of obedience in humanity and for humanity. Having then taken His place as our great High Priest upon the throne of grace, in His capacity as the Mediator of the new covenant, He poured out the gift of the Holy Spirit, the impartation of His own obedient life, and Himself became the very life of the life of each one who was willing to accept Him as the Lord of his life.

THE OBEDIENT LIFE

Such are the facts upon which rest the assurances of the Spirit-filled, obedient life of every believer as found in the following scripture: "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you."⁹ Here we find the very essence of Christianity, "Christ in you, the hope of glory."¹⁰

POWER FOR OBEDIENCE

Christ took away the merely ceremonial sacrifices by the sacrifice of Himself in a life of obedience and a substitutionary death. But He who voluntarily laid down His life had power to take it again, and to impart that same obedient life to those who believe on Him, so that they also might do the will of God. Thus He took away the first—ceremonialism, formalism, professionalism, legalism—that He might establish the second, the actual experience of a life fully surrendered

to the will of God and revealed in suffering obedience through the power of the indwelling Spirit of Christ.

There is a teaching, much emphasized in some quarters, which affirms that under the new covenant we are set free from any obligation to do the will of God, to keep the commandments of God, and that to insist upon obedience is to bring us under a yoke of bondage. Such teaching is a perversion of the true gospel. In the words of Andrew Murray: "The whole old covenant was meant to teach the lesson of the absolute and indispensable necessity of obedience for a life in God's favor. The new covenant comes, not to provide a substitute for that obedience in faith, but through faith to secure the obedience, by giving a heart that delights in it and has the power for it. And men abuse the free grace, that without our own obedience accepts us for a life of new obedience, when they rest content with the grace, without the obedience it is meant for. They boast of the higher privileges of the new covenant, while its chief blessing, the power of a holy life, a heart delighting in God's law, and a life in which God causes us and enables us by His indwelling Spirit to keep His commandments, is neglected. Let our first thought be: *Obedience is essential*. At the very root of the relation of a creature to his God, and of God admitting the creature to His fellow-

ship, lies the thought of obedience. . . . The crowning gift of Christ's exaltation was the Holy Ghost, to bring salvation to us as an inward thing. The first covenant demanded obedience, and failed because it could not find it. The new covenant was expressly made to provide for obedience. To a life in the full enjoyment of the new covenant blessing, obedience is essential."¹¹

I hope my readers will see that in the statement, "He taketh away the first, that He may establish the second," there is revealed to us the real purpose of the life and death and priestly mediation of the eternal Son of God. Through a life of new covenant obedience, wrought in us through the gift of the indwelling Spirit of Christ, we are restored to the wondrous privilege of personal fellowship with God in Christ. "God is faithful, through whom ye were called into the fellowship of His Son Jesus Christ our Lord."¹² Let no one fail to respond to the heavenly call.

¹ Philippians 2:8.

² Hebrews 9:15.

³ Hebrews 9:16, 17.

⁴ "The Epistle to the Hebrews," pages 300-302.

⁵ David Foster Estes in "The International Standard Biblical Encyclopedia," page 729.

⁶ Matthew 20:28.

⁷ Hebrews 10:4-10.

⁸ Philippians 2:7.

⁹ Romans 8:9-11.

¹⁰ Colossians 1:27.

¹¹ "The Two Covenants," pages 115; 116.

¹² 1 Corinthians 1:9.

GET ON THE INSIDE

ARTHUR W.
SPALDING



Sympathy, understanding, companionship,
—these are the keys to your child's heart.

NINE tenths of the injustice done to children by parents, and, in consequence, nine tenths of the bad training, is due to the fact that the parents do not understand the child. When you told Johnny not to play with that bad boy, and Johnny promised he wouldn't, and five minutes later was found with him, why did he do it? His explanation is incoherent; and you lose patience because you can't understand, and try to "beat it out of him." When Jennie smuggles love notes

and maneuvers secluded walks with the curly-headed little boy, you recall that there was nothing like that in your nine-year-old life, and severely punish her for her foolishness. When Willie tells you he has not broken your rule against swimming, though his hair is wet and his feet unnaturally clean, you mourn over the fact that the first liar has been born in your family, and you make him mourn too. When Jane is too tired to run an errand for you to Mrs. Fry's, three blocks away, and yet immediately can skip rope with Lily Payne for an hour or two, you begin to believe in the doctrine of original sin. *Why* can't children be like their fathers and mothers? *Why* can't they confide in you, and tell you the truth?

Oh, because you have gone away from childhood's house. You have stepped out, and locked the door, and pressed on into the streets of life; and you have lost the location and forgotten the number. Believe me, if you have done that, it's going to take more days of search to find than it took to lose—unless you are lucky. But you never will succeed with your children till you get back to the home of childhood, and find the key, and get on the inside. Sympathy is the key. Maybe there are several keys: humor strikes me as another one,—a funny bump, if you please. And there is a love of play, so that you can bump around and rough it with your children. It's a good thing to hasten your second childhood for the fun of living with your children. "Oh, dear!" said a little neighbor girl, "I wish my papa would hurry up and get to be a man, so he'd play with me as Elizabeth's papa plays with her!"

The Law Our Schoolmaster

(Continued from page 11)

moted to the university proper, where he grows in grace and in a knowledge of God, whom to know is life everlasting. What an exalted privilege to have scholarship in this university! How we should love Jesus for purchasing entrance for us! We should make the best use of the time allotted us in which to complete the course with joy and prepare for the final examination.

When one is admitted to this school, he is given a fellowship in the fraternity of those who love the law of the Lord. (Psalm 119: 97.) One is granted fellowship in this fraternity on the evidence that he delights in the law of the Lord, and in His law meditates day and night. It is the recognition that he is in full harmony with the heavenly system of

law and order, which is essential to life, peace, and happiness for all the intelligences of the universe.

"Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. "The law is become our tutor to bring us unto Christ, that we might be justified by faith." Galatians 3:24.

By accepting the instruction of this tutor we may become wise unto salvation through faith which is in Christ Jesus.

"It was the outcast, the publican and sinner, the despised of the nations, that Christ called, and by His loving-kindness compelled to come unto Him. The one class that He would never countenance was those who stood apart in their self-esteem, and looked down upon others."

SIGNS OF THE TIMES

Advocating a return to the simple gospel of Christ, and a preparation for His imminent second appearing

A. O. TAIT, A. L. BAKER, Editors
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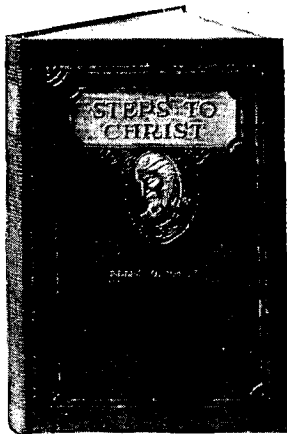
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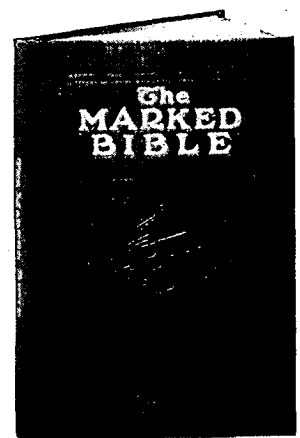
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Pacific Press Publishing Association, Mountain View, California



The WORLD OUTLOOK



A Half-Century's Service

THE Pacific Press, the publishers of this periodical, are this year celebrating their golden anniversary under the management of Charles Harriman Jones. Brother Jones' life parallels to a large degree the major publishing activities of the Seventh-day Adventist denomination.

When a young man of twenty-one, he became foreman of the pressroom of the senior publishing house of the denomination, the Review and Herald, then located in Battle Creek, Michigan. For eight years he served there, and operated the first power press the denomination ever owned,—an Adams press, now obsolete, which had a maximum speed of but eight hundred impressions an hour. He had to run it but half time to turn out all the printing of the denomination on that one primitive press.

When Brother Jones came to the Pacific Press, then located in Oakland, California, in 1879, it had been established only three years, and was doing a business of about \$50,000 annually. This last year, 1928, its total business amounted to \$1,154,689; and during the past fifty years this institution has put out \$22,000,000 worth of Christian literature. The Pacific Press is now one of the most complete publishing houses west of Chicago, and maintains branch factories in Cristobal, Canal Zone, and near Chicago, at Brookfield, Illinois, and book depositories in Portland, Oregon, and Omaha, Nebraska. It also does a large oversea business.

Fifty years ago the SIGNS OF THE TIMES was only five years old, and had a circulation of but a few thousand weekly. Last year was the greatest year in the history of the SIGNS, for 4,440,000 copies were printed and given a world-wide circulation. These copies, placed end to end, would reach from London to Rome, or from Constantinople to Bagdad, or from New York City to Madison, Wisconsin.

In 1879 Seventh-day Adventists had but two publishing houses in all the world. They published in English alone. Now there are 54 publishing houses scattered at strategic spots all over the globe, and they publish in 132 languages. Then there were only three periodicals, a few books, and a score or two of tracts. Now there are 201 periodicals, 1,240 bound books, 794 pamphlets, 2,873 tracts,—a total of 5,108 separate publications, and to purchase one copy of each would require \$1,594.

Then Seventh-day Adventists had but barely launched a foreign-missions program, and were preaching and teaching in

not more than three languages. Now they have entered 127 different countries of the world, and are conducting work in more than 278 languages. A new language is added every 22 days. Then there were less than 10,000 Seventh-day Adventists in all the world; now there are more than a quarter of a million, and the membership has doubled in the last 12 years.

All this is not said in any spirit of boastfulness or in laudation of any individual; the work is of God, not of man, and to Him belongs all the glory.

God has set His hand to call out a people who are true to Him and His word, who will turn their backs on the allurements of the world, who will separate themselves from the error and apostasy of the times, and who are determined to prepare themselves in body and soul for the imminent return of Jesus Christ in the clouds of heaven. All the world must be warned in this generation of judgment to come, and to this great task the SIGNS OF THE TIMES, the Pacific Press, and the Seventh-day Adventist denomination as a whole have consecrated themselves. B.

Megacephalous

THAT is a big word for the "big head." But that is the disease that is grievously afflicting modern society. Civilization to-day is so swollen with pride over its accomplishments that it is on the



CHARLES HARRIMAN JONES for fifty years, 1879-1929, the manager of the Pacific Press Publishing Association, the publishers of the "Signs of the Times." See accompanying editorial.

verge of the bursting point. To illustrate:

A few days ago we listened to a university professor in an address on the anniversary of the birth of Abraham Lincoln. He spent little time in speaking of the accomplishments or the estimable traits of "the martyr President," but rather dwelt on the facts that Lincoln could swear in lusty fashion, was not overly religious, was no great success as a legislator or as a lawyer, and owed his reputation to a happy coincidence of circumstances rather than to intrinsic greatness individually. He declared that Lincoln, as popularly conceived of, was "mostly a myth."

And then this professor said: "It used to be thought that a man's worth was to be measured by the strength of his convictions, but to-day only the ignorant and unsophisticated have convictions. The more learned and educated you are, the fewer convictions you will have, for your mind will always be in a state of flux."

And we said, Alas! Alas! Such as he sit in the chairs of our higher schools, drilling into the next generation that they must be shed of their convictions or they will disgrace their *Alma Maters!*

Why this attitude on the part of "modern," "liberal" "thinkers"?

Because men to-day do not wish to acknowledge that the past has done anything great or good, for they consider that would cast a reflection on the standards and abilities of the present generation. There is a type of individual who thinks the best way to boost himself is to knock everybody else. That is the way with this present generation. It seeks to depreciate and discount all that has gone before, so that it will stand alone. It terms our forefathers "old fogies," with the inference that to-day we are of a superior type.

Paul was speaking of this generation when he wrote, "Knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools." Romans 1:21, 22.

God, keep us humble in spirit. Help us to realize that from the very beginning men who have worshiped Thee in spirit and in truth have developed characters that have been the glory of the centuries. Help us to accept truth even if anciently discovered. Help us to be learners from Thee, from Thy word, and from the saints of all generations. Help us not to vaunt our puny knowledge against Thy infinite wisdom. Help us to believe that "blessed are the poor in spirit: for theirs is the kingdom of heaven."