



A mountain climber sitting on the very top of the famous Jungfrau peak in the Alps, 13,670 feet above the sea. A slight misstep, and he would be plunged to certain death.

## Does God Predestine Some to Be Saved and Others Lost?

WALTER E. HANCOCK

Does God foresee all things? Does He know beforehand all that is coming? Can He make the good come to pass, and prevent the evil from happening? If so, is He not responsible when evil comes? It is hard for us to understand the existence of so much bad and good all in one world and in the life of each individual. Let us look to His Book to find the answer to the problem.

God foresees and foreknows all things. He is able to do all things, but does not choose to do all things. He cannot do all things and still be the true God. Therefore, while He foreknows all things, He does not foreordain all things. He foresaw it all, no matter what the eventuality may have been, and planned to meet all the consequences. But He did not foreordain all that He foresaw. He did not foreordain the entrance of evil in the world, nor all that its entrance involved; but the entrance of evil did not take Him unawares. He was prepared to meet the situation and to solve all the problems that its entrance produced.

There are certain things that God has foreordained. He has foreordained that all intelligent and reasonable beings should have the privilege of individual and responsible will

power. He has endowed all intelligent and reasoning beings with that faculty. He foreordained that those who should use that gift in harmony with the eternal principles of truth and righteousness should live eternally. He foreordained the existence of morally responsible agents, and that necessarily involved the possibility of a wrong use of the power of choice. He has just as truly foreordained that those who make a wrong use of the power of choice given them of God shall suffer the consequences of that misuse.

In accordance with the eternal principles of love and justice, God foreordained the character that rational, intelligent beings whom He had created should have. He foreordained, or predestinated, the character of the individuals, but did not predetermine the individuals who should meet the character. He gives the individual a voice in this matter. Man can cooperate with His Creator in the building up of a divinely planned character, or he can do the exact opposite, if he so wills.

The apostle Paul had this conception of

God's manner of foreordaining, or predestinating, as we read in Ephesians 1:4-6; and Romans 8:29, 30: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified."

Let us notice some of the expressions in these passages: "He hath *chosen* us in Him . . . that we should *be holy* and *without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.*" Ephesians 1:4, 5. "For whom He did *foreknow*, He also did *predestinate to be conformed to the image of His Son.*" Romans 8:29. It is clear that



the apostle is talking of the kind of beings God predestinated, and not the particular individuals. He has not foreordained that certain men should be saved and certain others lost; but He predestinated the type of characters that men should have, "according to the good pleasure of His will."

#### NO CONFLICT WITH POWER OF CHOICE

Having foreseen all things, it is only reasonable and just that God should use His foreknowledge in ordering His plans. This foreordering is called foreordination with reference to facts and events, and predestination when referring to individuals. The use God makes of His foreknowledge in no way interferes with man's free moral agency. Foreknowledge necessarily implies that God foresees what use man will make of the power of choice, but it does not imply that one man must use this God-given power to choose evil, and another to choose good, by the act of God's arbitrary will. That choice man makes of his own volition.

Predestination, as concerns individuals, is predicated on man's own choice. God may appoint beforehand His agents, those who choose the right, or reject, on the basis of man's choice, foreseen before it is made, those who refuse to follow the right course. He is not limited, as finite beings are, to waiting until the individual actually makes his decision, before making His plans concerning the said individual. To God the future is just as much present as present time. Men have to wait until their appointees qualify by willing and doing before they can make their plans with reference to the future of those appointees. They accept men or reject them for specific work, on facts already taken place, because they do not know the future. But it is not so with God; for He makes His plans based on foreknowledge. In neither case are the appointees forced to qualify. God makes His plans on what He sees will take place; they are not based on an act of His willing necessarily (although the plans He makes with reference to an individual may be according to His will if the choice of the individual be in harmony with His will), but based upon the choice of the individual. Foreseeing the attitude that each individual will take and the decisions that he will make, God makes His plans, according to the willing and the doing of each one, with complete surety and without the use of arbitrary willing or coercion on His part.

#### WHAT BIBLE PREDESTINATION IS

Bible predestination is love foreseeing the decisions of free wills, but it is far from being the arbitrary willing and doing of God regardless of man's will or choice. It in no way influences man's power of choice. It is wholly predicated, on the one hand, on God's foreknowledge and, on the other hand, on man's voluntary choice. Predestination in God's hands is infinite, foreseeing in purpose for all eternity the decisions of free moral agents, which He foresees. God's infinite love, wisdom, and power are the companions and counselors of His infinite will power. They all range over the field of infinity in their activities, and have eternity as

the landscape of their vision. All divine plans and purposes are based upon infinity and eternity. God's infinite love, wisdom, power, and will have all cooperated in perfecting plans that will eventually bring into existence a universe of beings who will be capable of willingly and freely enjoying all the blessings and opportunities that only morally responsible beings can enjoy on an infinite scale throughout eternity. In order to make this possible, God has endowed all intelligent and reasoning created beings with the ability of exercising will power, on a finite scale to begin with, but capable of growing toward infinity throughout eternity. This superior endowment gave man the impress of God's image. It is what makes him a man instead of a beast. It is what makes him feel within himself the sense of right and wrong.

#### MAN MORALLY RESPONSIBLE

Divine revelation and human experience teach man's sense of moral responsibility. Every morally responsible being is conscious of his or her responsibility for the use made of this faculty given to us by the Creator. Every one knows that he can decide questions, and is called upon to do so. The fact that men and women recognize right and wrong and deliberately choose the one or the



#### For Musicians Only

Music has been called the speech of angels. Music is the universal language of mankind. Sacred songs are the national airs of heaven. Only a Christian can truly sing a Christian hymn.

There is plenty of heavenly music, if one tunes in.

Paul and Silas sang a duet while in the Philippian prison.

Some one says jazz is dying. It sounds as if it were dying hard.

The music of earth should be a rehearsal for the music of heaven.

One can't sing "rags" here, and expect to wear robes over there.

One can't grouch around all the week, and sing well on the Sabbath.

Count Tolstoy said, "The best music pleases the unsophisticated."

The devil's songs get into the feet. God's songs get into the heart.

It is in the heart, and not in the throat, that true song has its habitation.

The favorite musical instruments with many are the horn of plenty and the trumpet of fame.

It is said that one inspiring national hymn is worth a standing army of thirty thousand men.

Why should a jazz musician be paid fifteen dollars a day to make a noise, and a riveter get only ten?

The New Jerusalem choir sang when the Babe was born, and even the shepherds understood the words of the song.

other is the greatest argument, outside of the Bible declarations, in favor of the power of choice, and against the idea that our acts and our destinies are decided by an arbitrary decree of the Almighty. Every rational being is aware of the fact that he is responsible for the decisions he makes and the acts he performs, just as truly as he is conscious that he lives and thinks. This is one of the divinely ordained faculties of man, just as much as that of living, thinking, and feeling. It is just as truly a part of human experience. This power of choice is what makes man a responsible being. It is the very foundation of all law and order, for without it men could not be held amenable to law. They would not be responsible. It is the root of all religious belief and conviction. If man cannot choose, he cannot be held responsible for his acts. If he cannot be held responsible, it is manifestly unjust to think of punishments or rewards for his acts.

#### A LIGHT FOR EVERY MAN

Both experience and divine revelation unite their testimony in teaching that man has the faculty of choice, and can decide and does decide the questions of human experience. He may not always have the learning or light to choose and decide rightly; but that has nothing to do with the fact of his having the faculty of choosing. His education may be wrong, and his convictions may be terribly corrupted by error, ignorance, and superstition; but, whatever the light, or lack of it, that conscience may have, sometime in a man's life it is illumined by the Spirit of God so that the path of duty and right is made plain. It leads man inevitably to recognize in some way that there is a higher power, a Supreme Being, who holds him responsible for his choice and acts, according to the light he has. This is the teaching of the Scriptures. Every thought, word, and act will be taken into account in the final reckoning, but the judgment will be gauged in mercy and justice by the light and opportunities of men. It is said that "the Lord shall count, when He writeth up the people, that this man was born there." Psalm 87:6. Paul says: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." Romans 2:12.

The day of just reckoning is not in this life; "because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31. That day is clearly stated to be "at His appearing and His kingdom." 2 Timothy 4:1. Partial retribution may follow in this life for wrong thinking and acting, just as a man may momentarily suffer arrest and temporary imprisonment for a wrong committed, while waiting for the final and full verdict of "guilty" or "not guilty." In this final day of reckoning, all things will be brought to light, all wrongs righted, all good awarded, all evil duly punished. All mysteries that are now hidden from our eyes and closed to our understanding will be made plain.

(Next week,—"Is God Responsible for Evil?")



# Borrow NOAH'S FLOOD?

☞ THE higher critics declare that Moses got the Flood story from Babylon. But did he?

L Y N D O N L . S K I N N E R



A fragment of a clay tablet inscribed with the Babylonian account of the Deluge. The original is in the British Museum.

MANY pet theories of modern "higher criticism," which seeks to discredit God's word, have been completely disproved by recent archaeological discoveries. This article shows what archaeology has done with the theory that the Flood story is of Babylonian origin. Destructive higher criticism is hanging itself on its own platform so rapidly and so completely that the average layman is entirely unable to keep up with the pace of the "death march."

### NEW LIGHT ON FLOOD STORY

For years higher critics have been telling us that the Biblical record of creation and of the Flood were copied from earlier Babylonian nature legends, and that they have no basis in fact. But not long ago the late Prof. Albert T. Clay, Laffan Professor of Assyriology and Babylonian Literature, and curator of the Babylonian collection, Yale University, a man whose authority in archaeology and in Semitics cannot be disputed, made some statements that shed new light on the Babylonian account of the Flood, and show fallacies in the claims that the Babylonian accounts of the Flood were the progenitors of all other Flood stories.

Our first trace that there was a Babylonian story of the Flood came in 1875, when George Smith, of the British Museum, published a version found in the Nineveh library of Ashur-bani-pal, who was king of Assyria 668-626 B. C.

Twenty-five years later another fragment of the story was published by Professor Scheil, of the Sorbonne, which had been written about 2000 B. C. at Sippar, and which stated that it was a copy of a still earlier tablet.

As Moses lived five hundred years after the writing of this tablet, some scholars have assumed that the Hebrew narrative was

borrowed from the Babylonian. Since the discovery of these tablets, there have been others, and many fragments, one of which, also belonging to the British Museum, was published under the title, "The Ea and Atra-khasis Legend." This tablet referred to a great famine that preceded the Deluge, and which apparently lasted seven years. This tablet was written at the time of Ashur-bani-pal.

Atra-khasis is the name of the hero of the cuneiform Deluge story, which we mentioned as being published twenty-five years ago by Professor Scheil. This fragment is now in the possession of the Pierpont Morgan Library, and was made public some four or five years ago.

And after a complete and careful restudy of this fragment, it has been found to be an earlier version of the same legend of Ea and Atra-khasis, which is located in the British Museum. Professor Clay of Yale says it was written thirteen centuries before the British Museum tablet, which, of course, lends to it a great value.

There is one other important version of the Flood. It was written in Greek, and handed down to us by Berosus, who lived about 250 B. C.

All scholars in Assyriology agree that each of these versions of the Deluge are related, but most of them also agree that there was no common Semitic tradition. Hence, the unreserved declaration that the Bible account was an interpolation of the Babylonian account.

### SCRIPTURAL RECORD CORROBORATED

In support of this conclusion scholars have held that the land of Canaan, the traditional and Biblical home of the early Hebrews, was dominated by Babylonian culture and thought. The logical sequence of such assumption would be that the Hebrews gained their religion and tradition from a Babylonian source.

"This view is no longer tenable," says Dr. Clay, in the *Sunday School Times*. "It is now possible to show that the culture and religion of Canaan are not Babylonian, but are West Semitic or Amorite; that is, the traditions of the Hebrews have their origin in their own home, namely, Syria and Mesopotamia." This assertion by a leading archaeologist supports in detail the Scriptural account of the location of the early Hebrews.

"Another theory that was responsible for the view that Israel borrowed its traditions from Babylonia," continues Dr. Clay, "is the

so-called cradleland theory of the Semites, which says that all Semites are Arabs, and that Arabs called Hebrews first spilled over into Palestine when they invaded the country in two waves, one from the south, referring to the twelve men sent to spy out Canaan, and one from the East, referring to the invasion of Joshua and the entire band of Israelites. The history of the patriarchs is regarded as so much fiction. The Semites in Syria prior to the time of Joshua, it is held, were semibarbarous.

"This theory, which is found in nearly all histories used at the present time, and in many helps for the study of the Old Testament, is utterly baseless. There are no historical facts, traditions, or anything else but theory to support this generally prevailing view; while, on the other hand, there are hundreds of facts and reasons for substantiating the idea that the Semites in Syria and Mesopotamia had a civilization which was very ancient, and give us reason for believing that the traditions handed down by the Hebrews bearing on their ancestral home have a historical basis.

"We know that when peoples migrate their religion and culture migrate with them. One of the strongest proofs against the Babylonian origin of the religious traditions of the Hebrews, and in support of the Amorite origin of the Babylonian stories, is the fact, on the one hand, that the people of Amurri migrated in all early periods to the alluvial plain of Shinar, that is, Babylonia, and, on the other hand, that the Babylonians did not migrate to Amurri. The Babylonians and Assyrians, we know, invaded and conquered Syria and Mesopotamia again and again, but they did not migrate to that region; which explains why their religious ideas had little influence on the peoples of the West. On the other hand, there is a mass of evidence to show that the Western Semites or Amorites poured into Babylonia in all periods."

### LITTLE RAIN IN BABYLONIA

The most commonly accepted theory of the origin of the Deluge story is that the tradition found its origin in the yearly rainy season that lasts for several months every year in that region, during which time whole areas are flooded. Those who hold this view, however, must not be aware that the time of the heavy storms in Babylonia, which come in the winter, is not the time when the rivers overflow and flood the land, in the spring. In other words, the land is not flooded in the rainy season, but later in the spring, the same

(Continued on page 9)



# Was JESUS a Scoff-Law?

MERLIN L.  
NEFF

**O**LD-FASHIONED, abolished, relics of an age of ignorance, obsolete, impossible!" These are a few of the terms that some modern religionists would apply to the Ten Commandments. But in all of this strife and controversy between the fundamental and ultrarecent doctrines, there must be a reversion to the standard: What does Jesus declare to be the truth? What would Jesus Christ say if He were on earth now?

This is a pertinent question for to-day. When ministers will stand in the sacred desk of churches and declare that the Decalogue is a code of negative dogmas, that it is a mere farce, it requires more than a passing thought to accept such a challenge.

## DECRYING THE DECALOGUE

"A great change is going on," one clergyman declared. "Youth is asserting its right to honest dealing. We say the code of morality is found in the Ten Commandments. The Christian church insists that Moses received the tablets. We must believe this to be religious. But the facts are, *no one in a world of enlightenment believes such a thing.* It belongs with other myths of an age of ignorance."

And while many professed followers of Jesus Christ would not take this radical position on the law of God, they would put it entirely out of the way by declaring that the Decalogue was done away when Jesus Christ came and lived and died on this earth. In harmony with this series of studies, let us study to discover whether the teachings of the Master uphold the law of God or abolish it for the Christian dispensation.

## ESTABLISHED THE LAW

In the first place, did Jesus Christ declare that He would abolish the law of God? A search of the Scriptures will reveal no such thought. On the occasion of the Sermon on the Mount Jesus declared in clear, concise language His position upon the law. Said He, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matthew 5:17. The original Greek would simplify His words more fully by using the word overthrow in place of destroy, and establish in place of fulfill. Thus Jesus was declaring to the vast multitude on the mountain side, "I did not come to overthrow but to establish the law."

Jesus' teachings proclaimed the eternal permanence of the law of God rather than the abolition thereof. For in the next verse we read His statement: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matthew 5:18. A "jot," or "yod," is the smallest letter in the Hebrew alphabet. More than sixty-six thousand "jots" are to be found in the Hebrew Bible,



The constant burden of the teaching of Jesus was, "If thou wilt enter into life, keep the commandments," and "If ye love Me, keep My commandments."

and the scribes were so very scrupulous in their copying that the slightest error of a tiny "jot" in the writings would make their copy of the manuscript useless. In this simple illustration Jesus showed the absolute perfection and perpetuity of the law given by God from Mt. Sinai.

## JESUS' INSTRUCTION CLEAR

And for generations before the Messiah came, the prophecy had been made through Isaiah concerning Jesus' teaching of the law. He declared that when the Son of God came He would "magnify the law, and make it honorable." Isaiah 42:21. To magnify and honor a law or group of laws would assuredly not come about by throwing the entire code upon the rubbish pile.

On one occasion a rich young ruler approached the Man of Nazareth on the subject of eternal life. The Master answered his query in very definite language: "If thou wilt enter into life, keep the commandments." Matthew 19:17. There is no indication here that Jesus came to dissolve the Ten Commandments. On another occasion His words reiterated the same thought. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the *will* of My Father which is in heaven." Matthew 7:21. The *will* of God the psalmist declares to be the law of God. (Psalm 40:8.)

Jesus Christ taught the necessity of the keeping of the Ten Commandments. God's law spoken from Mt. Sinai is the foundation principle of His government. Instead of coming to abolish the commandments of the Lord, Jesus came to live the law and to teach the depths to be found in those ten eternal words.

Men did not realize the perfection and righteousness of the law until Jesus lived and taught. His teachings of the law burned with the Spirit of truth, and those who listened

"were astonished at His doctrine: for He taught them as one having authority, and not as the scribes." Matthew 7:28, 29.

It was Jesus Christ who taught that not only the wrong action but the evil thought and purpose of the heart was disobedience. Not only was the overt act of murder a sin, but the thoughts of hate in the heart were also a transgression of that law. Not only was the act of adultery an offense against the seventh commandment, but the lust of the eye and of the heart was sin in the sight of God. (Matthew 5:21-28.)

## HE KEPT THE LAW

Jesus lived a human life upon this earth nineteen hundred years ago in harmony with the Ten Commandments; and although He stated that the law of God should stand forever, men and women to-day are passing the Decalogue by in scorn. "It is not sufficient for our enlightened age," they exclaim, and go on their way to sinful desires and pleasures.

Scoff-law has become a pertinent term. Not only has a political anarchy spread abroad through the land, but there is a moral and religious anarchy that is reaping its toll of blighted humanity, sin-polluted living, and a disregard for all things sacred. Religious anarchists would brazenly declare that the law of God is of no consequence to-day. When five hundred representative Americans were questioned concerning their belief in the Ten Commandments, a large majority of them believed that the religious value of God's law was negligible.

But Jesus said, "If thou wilt enter into life, keep the commandments." Men who scoff at the law of God will scorn the laws of men. When humankind lose their faith in spiritual values, it is impossible for them to uphold a mere code of ethics. As Judge William McAdoo affirms: "I have found one thing more definitely established than all others—that is, people who go wrong and



drift into crime are those who have lost faith in God. What is there to live for, what inducement is there to lead a righteous life, if there is no faith? Ethics is not a substitute for the Sermon on the Mount."

#### ETHICS NO SUBSTITUTE

And neither can ethics become a substitute for the Ten Commandments given from Sinai. Listen to the message of a newspaper correspondent, William T. Ellis, who spent days in travel in the wilderness of Sinai. He states: "Day after day, in this mountain air of crystalline clearness, from heights where one may see fierce and blinding sandstorms raging on the desert below, I have pondered the basic problems of this, our time. With all the honesty of soul I possess I have sought to see straight into the causes and character of conditions I can call to mind (and I have recent personal experience of Bolshevized Russia, of proud and discontent Europe, of sullen and menacing Asia). Here is the answer to every question. Things have gone wrong because nations and people have departed from this law. They will never go right until nations and people have the clarity of vision and the courage to return to the keeping of the Ten Words spoken on Sinai."—*New York Herald*.

Men must return to the law of God, the teaching of Jesus Christ, or chaos lies ahead. Take the law of God from the hearts of men, and there is no almighty restraining power remaining. There is then no allegiance to a higher being; there is then no regard for the laws of nation or community. Such are the steps that will lead downward when men would annul the unchangeable law of Jehovah.

#### CHRIST AND LAW INSEPARABLE

When the modern world would do away with the law of God, they must also do away with Jesus Christ and His mission to this world. "I am the way, the truth, and the life," was the declaration of Jesus. John 14:6. He likewise said, "Thy word is truth." John 17:17. And with this we read in the Psalms, "Thy law is the truth." Psalm 119:142.

If we abolish the law of God, then there remaineth no sin, for "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Thus we must admit that if the law is abolished then there can be no sin. If sin is no longer a thing to be reckoned with in the lives of mankind, then Jesus Christ had no need to come to this earth to live a perfect life, and die for the sins of the world. If such were true, His mission to "save His people from their sins" (Matthew 1:21) was a futile one. If Jesus did away with the law, then He died an unnecessary death to save His people from something that was unknown—sin.

Such is the extreme rejection that must follow if religious leaders would say that the law of God is forever abolished. The Ten Commandments must remain as the unchangeable word of God. The true follower of Jesus Christ will heed His message that stands clear and plain: "If ye love Me, keep My commandments." John 14:15. Jesus declared the law of God to be truth—something that was permanent upon which the eternal government of God has its basis. The

attitude of the Christian to-day must be similar to that of David if he would ever gain admission to the home Jesus Christ is preparing for those who love Him enough to obey His teachings. "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8.

### Neglected Covenants

Do you remember the covenant you made that time you were ill and thought you were dying? Do you remember how you promised the Lord you would never go to a theater, or ball room, or whist drive again; that you would make a clean cut with all these things? You made the covenant. Have you kept it? God remembers it, even if you forget it.

Or, it may be something better. You made a prayer covenant; you were moved under some address, or prayer, or testimony, and it went home to your heart, and you promised God that you would enter a new prayer life.

It may be that some of you fathers and mothers promised that your child should become a missionary if the Lord called her; or that some of you who are young promised Him you would be a missionary, because you felt He was calling you. The covenant has never been fulfilled. God remembers it, though you have not acted upon it. Perhaps this is the reason why you have made no progress in your Christian life. Your path is blocked up by your own unredeemed pledges to God.—*Rev. Charles Inwood, D. D.*



OBJECTION: *The Sabbath cannot save anyone. Why not preach Christ instead?*

FRANCIS D. NICHOL

THE weakness of this objection becomes clearly evident by simply expanding the objection to its logical limits. The statement is made that the Sabbath cannot save anyone; in other words, that Sabbath keeping can never win for man a place in heaven. But it is also true that the mere keeping of any other commandment of the Decalogue will not purchase entrance into heaven. Shall we therefore conclude that it is unnecessary for a minister to preach on the third commandment, for example, or the fifth, with their stern declarations concerning the reverencing of God's name and the honoring of one's father and mother? No, you say, by all means preach out boldly on these, for profanity is heard on every side, and honor to parents has almost been forgotten by the youth to-day.

#### ALL STAND TOGETHER

Well then, if it is not only proper but highly important to preach about the third and the fifth commandment, how can you say that we should not preach the fourth commandment? That it is as proper to preach the fourth as the third or the fifth is surely evident. And when we think for a moment of the wholesale violation of that fourth commandment—as widespread surely as the violation of the third or the fifth—the candid reader will immediately realize that the preaching of the Sabbath commandment is not only proper but highly important. It is for this reason that we raise our voice so clearly on the Sabbath.

We have admitted that no one can purchase admittance into heaven by Sabbath keeping, and have shown that such an admission proves nothing against the Sabbath. But we would take the matter a little further. Simply because it is true that the keeping of any or all of the commandments cannot get a person into heaven, is it therefore true that the failure to keep the commandments will not prevent us from entering that blessed abode? No, you say, the person who willfully violates the commandments cannot enter heaven. Abstaining from murder will not get us into heaven, but the violation of that

commandment will certainly keep us out. Refraining from stealing or from adultery will not assure us entrance, but certainly the breaker of those commandments is clearly debarred. Well then, does not the most obvious analogy cause us to conclude that while Sabbath keeping cannot provide us admission into heaven, Sabbath breaking will certainly prevent our entrance. And if it is possible for a man so to relate himself to the Sabbath, or to any other commandment in the Decalogue, that his entrance to heaven is impossible, is it not very important that the minister of the gospel preach on those commandments, the Sabbath commandment included?

#### OBEDIENCE THE FRUIT OF LOVE

But let us go still further. The inference to be drawn from the objection is that the preaching of Christ is something wholly different from preaching the obligations of God's holy law—that the two have nothing in common. Some have gone so far as to declare that the very idea of law is in opposition to the gospel of Christ. But such views cannot stand a moment's investigation. Space does not permit a full treatment of this question at this time. However, two texts of Scripture will reveal the close relationship of law and gospel. Christ said to His disciples, "If ye love Me, keep My commandments." John 14:15. Thus if we would preach the doctrine of love to Christ, we must include an exhortation to obey the commandments. Obedience is the fruit of love. Or, take this other text in the book of Revelation: "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12. This is a description of the true children of God in the closing days of earth's history. How closely related is their faith in Christ and their obedience to God's commandments!

The reason why some men do not want to hear the Sabbath preached is because it troubles their consciences, and they feel condemned before God as violators of His law. It is not the preaching that is wrong, but their lives.





# 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.

## THE KING JAMES AND REVISED VERSIONS

*Numerous individuals are asking about the relative merits of the King James and the revised versions of the Scriptures.*

### THE KING JAMES

No finer production was ever published in the English language than our time-honored Authorized, or King James, Version of the Holy Scriptures. Its noble Anglo-Saxon diction; its simple, forceful, cogent phrasing, will ever make it the Book that is dearest to our hearts. I do not take second place to any other in the reverence that I accord it, though I do recognize that it does not now represent the most accurate translation into the English of the Old and New Testament originals. In this accuracy, this nearest approach to the very words of the autographs of the Bible, the Authorized Version must yield to the revised versions, particularly the American.

The King James translation was made in 1611, more than three hundred years ago, when only fragmentary texts of the Biblical originals were known, and these texts by no means of the best. None of the great Scriptural codices in the Greek had been discovered,—the Alexandrian, the Vaticanus, the Sinaiticus. These codices, and many other important manuscripts, came to light after 1611; and the textual results of these for greater accuracy appear in the English Revised Version of 1885 and the American Revised of 1901.

### AMERICAN AND ENGLISH REVISED

The American Revised differs from the English Revised in that it reveals a freer disposition to change the King James wording when it comes to a strictly correct translation of the original. The English revisers felt the restraint of traditional conservatism more than did the American revisers.

During the last century especially, Biblical *textual* criticism has done much to bring the Bible closer to what it must have been when it left the hands of the Bible writers themselves. Inasmuch as the word "criticism" relative to the Scriptures conjures up forebodings in many, I would have the reader make a most careful distinction between this kind of Biblical criticism and the so-called "higher criticism." The difference between them is the difference between light and darkness.

### KINDS OF CRITICISM

Higher criticism, as generally applied, is destructive of God's word. It stands for those scholars who are not content to accept the Bible as it comes down to us, but who question its history, its authorship, its facts,—in a word, its divine inspiration.

Textual, or *lower*, criticism serves another purpose altogether. It is to give us the Bible as it was originally, without personal question or personal interpretation. These scholars compare, painstakingly, manuscript with manuscript to arrive at the Bible as it was in the autographs. Such scholars have been

Lightfoot, Westcott, Hort, Thayer, Tischendorf, Nestle, Alford, and many others,—men whose profound scholarship God has used to give us His word accurately. It is to the scholarly work of these textual critics that we owe the revised versions, and we ought, with a true love of truth in our hearts, to avail ourselves of such Heaven-approved endeavor.

We owe to the English "Jerusalem Chamber" company of Hebrew and Greek scholars of King James' day our honored Authorized Version. In like manner, and with the same purpose,—only with the far greater information that the thousands more manuscripts found during the long interval of three hundred years gave them,—learned Hebrew and Greek scholars in England and America gave us our accurate revised versions.

### NO CATHOLIC INFLUENCE

Some, in their too ardent defense of the Authorized Version, have maintained that the revised versions are not really as correct as the King James because of papal influences that crept into the textual manuscript material, serving as the basis for the revised versions. This position does not stand the test of sound scholarship. It is admitted by all who know anything about the history of our English Bible that the text of the revised versions is practically the same as that of the first century after Christ. As Catholic historians themselves do not claim that their church as an organized and accepted body appeared before the fourth or fifth century, how could the papacy corrupt a text that was in use, as in our revised versions to-day, long before it existed?

More detailedly, the formation of the canon disproves Roman Catholic influence in the Bible. The revised Old Testament of today is substantially the same as the Old Testament of apostolic times; and, inasmuch as the canon for this part of the Scriptures had already been accepted before Christ's day, as I have shown on an earlier occasion, where does the papacy come in? So far as the New Testament is concerned, the apostolic church, as is now proved conclusively from the papyrological discoveries, had the New Testament as we now have it in the revised versions by the end of, and very shortly after, the first century after Christ. Again this shows the absurdity of any papal influence in the material of the revised versions. We may safely depend upon God's protecting His word from the untoward and unholy interference of any man, or group of men.

The many manuscripts from many varied places that have come down to us show a

"EVERY soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word."

remarkable and providential agreement. The Bible manuscript portion found in the monastery of Italy agrees with the Scripture manuscript found in the church of France or of England. True, of copyists' errors there are many; there have been interpolations and emendations showing religious bias; but the *substantially same wording* of the manuscripts of Scripture from all parts of Europe and from different church groups has created admiration on the part of scholars. This shows the futility of any extreme argument that the Waldenses or other defenders of the true faith in Europe's Dark Ages alone had the true Divine Writ that enters into the composition of the Authorized but does not enter into the revised.

Too many manuscripts of the Bible have come down to us and from too many different places, let me repeat, to allow of any intentional ecclesiastical bias by any Christian church or sect to prevail. Under the fierce searchlight of scholarship this would be detected, for comparison would reveal it. But the greater the comparison the stronger is our assurance of the freedom of the Holy Word from any papal or other church influence.

As to papal influence specifically, we must remember that both groups of textual critics who have given us our Authorized and revised versions have been Protestant. This, added to the impartial cautiousness of the love of the truth, which always accompanies sound scholarship, would certainly reveal any papal tampering. God is blessing the use of both the Authorized and the revised versions; and if some prefer the latter to the former, let us all be Christianly charitable, keeping in mind that in an earlier day some preferred the better and later King James Version to the old and less accurate Coverdale, Tyndale, Geneva, and Bishops' Bibles.

Because of all this, no preacher or Bible teacher ought to expound the Scriptures until he first checks up, so to speak, his King James references with the revised, to insure accuracy. We have heard eloquent expositions of certain Bible verses, which would have vanished into thin air had the speaker wisely consulted first his Revised Version.

## CHRIST FULFILLING THE LAW OF SACRIFICES

*B. A. B. of South Dakota would like a short answer as to how Christ fulfilled the law of sacrifices.*

Because Jesus is "the Lamb of God" (Isaiah 53:6, 7; John 1:29, 36; Revelation 5:6; 6:1, 16; 12:11; 13:8; 15:3; 19:7; 22:1, 3), we know that He is the antitype of the Old Testament sacrificial system. As the "Passover," He was crucified at the time when the Passover lamb was slain. (1 Corinthians 5:7; John 13:1.) As to His fulfilling "all those acts that the lamb went through," the Gospels say nothing. Our Lord's being termed the "propitiation" in Romans 3:25 and 1 John 2:2 is further proof of His meeting the Old Testament sacrificial type.





# EDITORIAL

ASA OSCAR TAIT  
ALONZO L. BAKER



## "He Said Within Himself"

THE striking intimacy that God holds with all His creatures is abundantly set forth in many passages of Scripture. For instance, in the eighteenth chapter of Luke, where the Master is telling the story of the importunate widow and the unjust judge, He says of that judge, "He said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming." Luke 18:4, 5.

Observe that the Master tells what the judge is actually thinking about, the things that he "said within himself."

In speaking of what is brought into the judgment, where God Himself presides, Paul, in writing to the Romans, says: "There is no respect of persons with God.

of this should sober us and cause us to be much more particular in every thought and motive, for from the thoughts and the motives spring the actions, or deeds, of life.

On a certain occasion, when Jesus was teaching, it is stated that there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and from Jerusalem. There was a great concourse of people present. An individual came to the Master for healing. His friends could not bring him into the immediate presence of the Son of God, so they opened up the roof and let him down in the midst of the congregation in the presence of the Master. Then the text says, "Seeing their faith, He said, Man, thy sins are forgiven thee." Luke 5:20.

will take the time to analyze his own experience knows that he is conscious of the fact, whether he openly acknowledges it or not, that he is in touch with a living power that knows his motives and weighs every thought and every purpose. This very fact is the strongest evidence of the unseen power of the all-wise God that is ever with us. And most specifically does the word say that "God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." Ecclesiastes 12:14. It is utterly impossible for us to hide anything from God.

Then how strikingly beautiful and impressive is the prayer of David, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Jehovah, my rock, and my redeemer"! Psalm 19:14.

We speak of our conscience troubling us, but that very conscience that we possess affords us the evidence of the unseen Power that dwells within us and all about us. Everything is naked and open before Him with whom we have to do. And how impressive is the thought that when we stand before that supreme Power, not merely what men have seen us do, but what God Himself knows of our motives, of our thoughts, of every purpose in life, will be deciding factors in rendering judgment in our cases.

Pure and true thoughts bring life and joy; evil purposes and evil desires bring death and destruction. Will we recognize these facts that impress themselves upon us so perceptibly and so clearly? T.

## No Hope

A FEW weeks ago the newspapers told us of a man seventy years of age who, in a drunken orgy, attempted to kill his wife. Her cries brought the officers, and the old man turned his weapons on them, killing one and critically wounding another. He then, in his drunken frenzy, barricaded himself in his house, and for hours kept the officers at bay.

Criminals of this sort are continually projecting themselves into the limelight through the advertising given them in the daily press. But how sad is the thought that a man of seventy should have such a disappointing outlook on life! He finds no joy stronger than that of intoxicating drink; then, with his mind beclouded, he commits murder, and thus, at the end of the journey, faces the Supreme Judge with no hope or joy before him.

(Continued on page 15)



Two United States sailors in China have just purchased a god and the chair in which it is carried at a funeral. It is believed that the burning of the chair beside the tomb of the dead insures a ride into the hereafter.

For as many as have sinned without the law shall also perish without the law; and as many as have sinned under the law shall be judged by the law; for not the bearers of the law are just before God, but the doers of the law shall be justified; . . . in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." Romans 2:11-16.

Observe that God judges "the secrets of men." He is in contact with our motives, He understands our thoughts and our meditations; and how the knowledge

But the Pharisees were not satisfied with this procedure, and they were murmuring among themselves and within themselves against Him for saying that the man's sins were forgiven. The text then goes on to say, "But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts?" Luke 5:22.

The Master knows their reasonings. He is in touch with the very meditations and thoughts unexpressed that are within their minds. And every individual who



Do YOU

# Exercise Enough, and Correctly?

THE real object of exercise is the development of physical poise, symmetry of form, and harmonious adjustment of the various organs of the body. Physical poise enables us to balance ourselves properly. If our bodies are symmetrical, the various members will be in proportion; that is, there will not be too much flesh on one part and not enough on another. The harmonious adjustment of the various organs consists in having them in their right position for proper functioning. In order to have this poise, this symmetry of form, and proper adjustment we must know what good posture is, both in sitting and in standing. The correct standing position is—

1. Feet parallel, rotating outward.
2. Pelvic tilt—abdomen in and up.
3. Chest up.
4. Head up—pulling the spine; feeling tall.
5. Chin in—eyes level.
6. Weight forward on balls of the feet.
7. Shoulder blades flat against the back.
8. Arms hanging loosely at sides.
9. Drooping shoulders. Carry them as if a ten-pound weight rested on each one.

#### WHAT DO YOU SIT ON?

We should learn to sit correctly as well as to stand correctly, and to do this we should sit on the part of the body that God has made for us to sit on, and not on the backbone, as so many of us do. Many people make the mistake of inclining while sitting, and flexing the body forward with a crease at the waist.

Prof. Irving Fisher of Yale had gone to many physicians, but without relief. Finally he went to a sanitarium. A doctor in the institution remarked to Professor Fisher, "A good bit of your trouble is due to the wrinkle in your stomach." The professor was first inclined to resent this bald statement, but it set him to thinking, and he said later that it was this remark that gave him the inspiration to write the book, "How to Live."

A wrinkle in the stomach interferes with the heart, lungs, and digestive system. This position is anything but restful; contrast it with the rest that comes from occasionally stretching upward to the correct position and drawing a long breath. Push back in the chair as far as possible before leaning forward. This is the correct sitting position.

While it is necessary to health that a good posture be maintained, we do not mean to say that the position should never be changed. The position we frequently assume should be the right one; and when the body is in the erect position, it should be truly erect. Stooping, bending, turning, and twisting, if

*A health talk  
that you need.*

ALBERTA E.  
HILCKMAN, R. N.

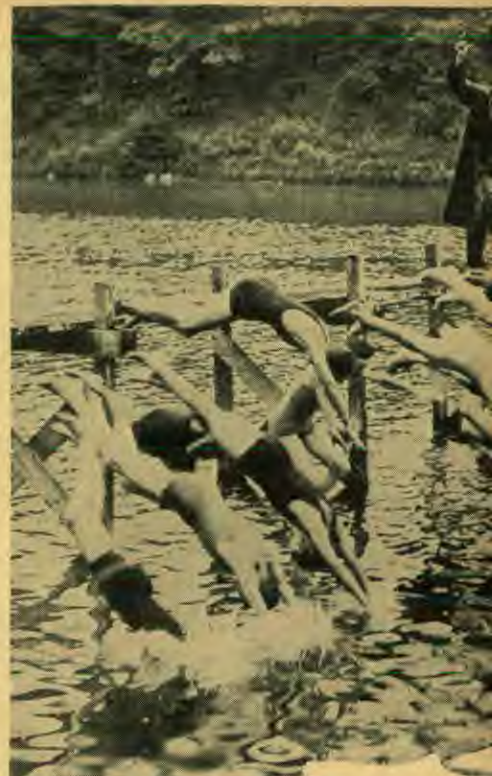
not practiced for too long a time, are ways of resting and relieving the strain from the erect position.

Prof. Wm. G. Anderson, in commenting on the difficulty of inducing people to take formal exercise, says that equally good work can be done by assuming and holding for sixty seconds at a time a correct position, whether sitting or standing. This should be done 40 or 50 times a day, and, if one will persist, a most trustworthy habit will be acquired. Such work as this can be carried on at the desk, on the street, or wherever we may be.

The position of the organs is affected by posture. X rays show that the bottom of the stomach can be raised or lowered from one to two inches by changing the position of the head and shoulders.

Exercise provides for the proper activity of the organs. Too often the surface muscles are developed, and not the vital organs. Some do not realize that exercise can be of great benefit to the unsteady heart, weak lungs, shaky nerves, and other vital organs. The effect of exercise on the organs as a whole is to strengthen the heart, to deepen the breathing, and to throw off body wastes through more perspiration. When your automobile suddenly stalls, you look under the hood. The late Walter Camp, famous for his setting-up exercises, in speaking of our bodies, says, "The essential part of our body is the engine, the part under the hood (the lungs, heart, and trunk). The engine should be kept oiled if it is to run smoothly and climb the hill; and the right kind of exercise is the lubricant."

In order to exercise properly one must know how to breathe correctly. Real breathing is not done by our lungs, as we often think, but by the blood. Food is of no use in our bodies until it is made use of, and so it is with air. The tissues must be hungry for oxygen, and the only way this hunger is produced is by exercise. "Heart, blood, and lungs cannot force oxygen into tissues that are not oxygen hungry. Proverbially you can lead a horse to water, but you cannot make him drink. In increasing the hunger of the



WIDE WORLD PHOTO

tissues for oxygen, nothing is so effective as muscular activity. The active sparrow throws off ten times as much carbon dioxide in proportion to body weight as the sluggish toad; the boy of ten years, 40 per cent more than the girl of the same age; the youth of nineteen years, 20 per cent more than the old man of sixty. We produce 50 per cent more carbon dioxide while walking slowly than while at rest, and nearly fifteen times as much while laboring in a treadmill as when asleep. Changing the rate of ordinary walking from two miles to three an hour increases the production of carbon dioxide nearly 50 per cent. In the person of sluggish habits metabolism languishes. 'Metabolism is the process by which, on one hand, the food is built up into living matter, and by which, on the other hand, the living matter is broken down into simpler products within a cell or organism.' One who never exercises actively is literally only half alive. Breathing itself is active, not passive. The air does not rush into the lungs and expand them, but the muscles concerned in breathing must exert themselves at each inspiration to enlarge the thoracic cavity. If these muscles are not amply nourished and kept in trim by occasional exercise of more than average severity, they grow weak and lose in scope and movement. This means superficial breathing, blood insufficiently aerated, and general weakness."—*Terman's "Hygiene of the School Child,"* pages 153, 154.

#### OPEN AIR THE BEST

Ten minutes spent in breathing exercises before an open window may do some good, but it is by no means a substitute for a day of normal activity in the open air. As well might the long-distance runner substitute finger exercises for his training. We breathe with the whole body, especially with the muscles, not simply with the upper part of the lungs. The work of the lungs is to bring the air and the blood together. The muscles of the legs are





Swimming is one of the very best forms of exercise.

Exercise, such as swimming, skating, and horseback riding, are also valuable, but cannot be carried on at all times of the year, on account of climatic conditions.

The fact that the air of almost all gymnasiums is impure diminishes the value of exercise taken in such a place. Vigorous exercise in the open air for ten minutes each morning and night will be of more value than a couple of hours' exercise in a gymnasium once or twice a week.

When outdoor exercise cannot be taken, setting-up exercises, if taken near an open window, are valuable. They should consist mostly of those forms of exercise that strengthen the muscles of the neck, shoulders, back, and abdomen, those that help one keep a proper poise, and also those that stretch and incline the body sidewise as in bending and twisting.

Just a word about stretching. We have all noticed how a dog stretches. Does he do it once or twice a week? No, indeed! But every time he gets up both the front and the hind legs are stretched. One author speaks of stretching as nature's way of keeping the kinks out of cramped muscles. It will also aid in the correct carriage of the body, and also in gaining in height.

It is astonishing to see how many business men go suddenly to pieces or die between the ages of fifty and sixty, and many break even before that. Many people think it is because they have worked so hard; but this is not often the case. It is due to the fact that they do not exercise, and that they utterly omit sane, wholesome recreation in the open air. No man or woman of affairs, no matter how busy, should ever be so busy as to omit exercise from the daily life unless he wants to die prematurely.

Men will make sacrifices so they will come to the fullness of their possibilities in any contest they may enter; why, then, should they not be ready to take the time necessary

those that can best develop the chest, because they are the largest muscles that can be the most vigorously exercised.

One author states that muscular exercise stimulates deep breathing, and, in general, the two should go together. Forced breathing, on the other hand, is almost valueless, and, indeed, may be positively harmful.

The benefit of exercise of any kind is not so much in the amount but in the regularity with which it is taken, and this should be done in the open air whenever possible.

One of the best kinds of exercise is walking. By this I mean walking for exercise, not aimlessly strolling. This should be done at the rate of four miles an hour, and in so doing the respiration will be increased five times. Benjamin Franklin declared one hour of walking to be worth more than four hours of horseback riding. When walking we should be sure that our posture is correct. The shoes should also be taken into consideration. They should be large enough so as not to crowd the feet in length as well as in width. The clothing should be roomy, without any tight bands or belts. Almost all of us can take advantage of this form of exercise in winter as well as in summer. Dr. Delano, in his book "Exercise and Set-Ups," on page 103, states, "Walking may be said to offer very good exercise because it is a very perfect equalizer of the blood currents and distribution. The proof of this is seen in actual practice, in the pleasurable glow that walking produces; our internal fire is carried on just sufficiently to produce a flushing of the skin capillaries and a gentle perspiration. This in itself is a proof of real exercise, since surface circulation is an index to circulation in deeper and more important organs."

Walking has many advantages. The little boy, admonished to do only one thing at a time, replied that his grandmother could do three things at a time,—knit, soak her feet, and read her Bible. So it is with the person who walks for exercise. He can exercise, take in nature's grandeur, and think.

to put themselves in good condition for the greater game—the game of life?

When the winter's bitter cold,  
Exercise!

Do not hug the stove and scold,  
Exercise!

If with red is tipped your nose,  
If Jack Frost has nipped your toes,  
If you think you're almost froze,  
Exercise!

Would you be both well and strong?  
Exercise!

It will make your life a song,  
Exercise!

If each breath but makes you wheeze,  
If you either cough or sneeze,  
If rheumatic are your knees,  
Exercise!

It will help to keep you young,  
Exercise!

For the health of limb and lung,  
Exercise!

It will shield your "germ alarms,"  
Strengthen muscles in your arms,  
And enhance your greatest charms,  
EXERCISE!

## Noah's Flood

(Continued from page 8)

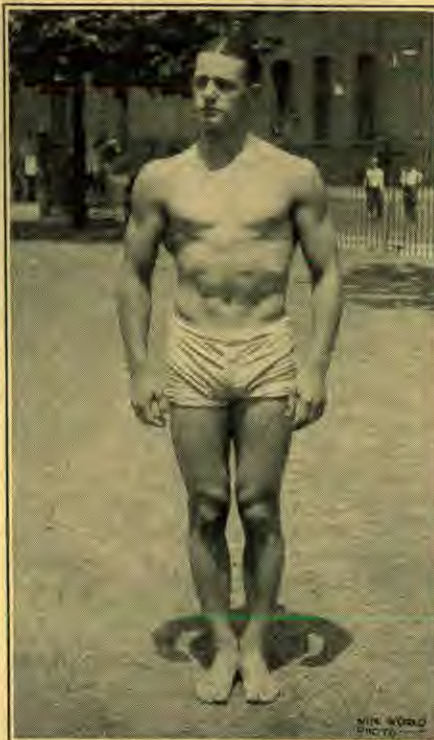
as streams in other parts of the world are swollen in the spring.

Every account of the Flood gives rain as its cause, the same as the Biblical story. Rain plays an insignificant rôle in Babylonia. If it were not for the rivers, the land would be considered a desert. Dr. Clay says, "The records of German excavators in Babylonia show less than three inches rainfall yearly, while in Beirut, Syria, the average fall is registered at over thirty-nine inches, and in the Lebanon Mountains over fifty inches. Every reader of the Old Testament knows what a rôle rain played in the life and literature of the Hebrew people."

Dr. Clay brings his intimate knowledge of the Semitic languages into play in summarizing his final and greatest argument that the story handed down in cuneiform and in Greek was not Babylonian but West Semitic in origin. The hero of the Babylonian Deluge stories, as stated above, is Atra-khasis, which is an Amorite name. The name of the pilot of the ship used in the narrative is Buzur-Amurru, which is a name compounded with that of the chief god of the Amorites. The other gods mentioned in the accounts were also West Semitic.

There are still more minor arguments which might be presented in evidence of the West Semitic origin of the story of the Flood, as we have it in the cuneiform and in the Biblical accounts; but why multiply evidence that is already conclusive?

When we see the dry tablets of ages long gone and forgotten suddenly coming forth with fresh and living testimony, even though they be perverted and twisted by many centuries of tradition and changes, still testifying to the glory of God and the true and faithful record of His word, we of this modern age should lift up our hearts to Him in thankfulness and praise for preserving for us by the pen of His inspired servants, the true and divine account of what actually took place in past ages, that we might know that "all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."



A good physique, such as this Pennsylvania athlete has, is the result of good posture, correct breathing, careful diet, and an abundance of well-planned exercise.



# What Is the SIGN of God's Authority?

L ERVIN WRIGHT

SINCE the time Lucifer rebelled in heaven, God's right to govern the universe has been challenged. And to-day, as never before, men are reiterating Satan's doubt. Some make the question a challenge; some try to ignore the question entirely; and still others would soften down the question by saying that while God is the moral governor of the universe He is not exacting in His requirements of His creatures. But this question cannot thus be turned lightly aside, for on each man's answer hangs his eternal destiny. It is more than a question for this life; it is an issue that involves the life hereafter.

## SATAN'S PLAN

Satan would have men think that they can govern themselves; that the creature's will is equal or superior to the Creator's will as the final court of appeal in every choice or decision of life; that men know of themselves what is right and what is wrong, if anything is wrong at all; that they need no one superior to themselves to direct their wills. And hence nothing in all the world so strikes across the will of sinful man as a "You shall not do this" or a "You shall not do that." This is not a fancy piece of theological speculation; it is just a page from every one's book of life, and a condition that every one must admit is true.

The great law that cuts across the will of every one is the Decalogue. According to the standards set forth in the Decalogue, all are sinners. Everybody has broken some or all of the Ten Commandments. But by what authority can this law point out all mankind as sinners? Is the Decalogue without authority?

## WHAT MAKES A LAW AUTHORITATIVE?

When the enemies of Daniel in the Medo-Persian Empire wanted a certain law passed, they came to Darius and said, "Now, O king, establish the decree, and sign the writing, that it be not changed." Daniel 6:8. In short, for this law to be authentic or authoritative, Darius, the head of the empire, had to affix his signature to it, thus showing who it was that demanded obedience. "Anciently it was customary for kings to use a ring, containing their name, initials, or monogram for this purpose. Jezebel, the wife of Ahab, wrote letters in Ahab's name, and sealed them with his seal." 1 Kings 21:8. Of the decree issued under Ahasuerus for the slaying of all the Jews throughout the Persian Empire, it is said that "in the name of King Ahasuerus was it written, and sealed with the king's ring." Esther 3:12. These seals signified that the powers making these laws were adequate to enforce them and to punish any violator of them.

## THREE ESSENTIALS

There are three essentials embodied in every official seal; viz., the name of the law-giver, or official; his official position, or title; and his territory, or the extent of his jurisdiction.

Then for the Decalogue to be authoritative, it must first bear the signature, or



name, or seal, of its maker. And secondly, the maker of it must be adequate to enforce it or to punish the violator of the law.

Where is the seal of the Decalogue? The Decalogue has ten parts, and we shall examine each part to determine if this law is without authority.

The first commandment of the law states: "Thou shalt have no other gods before Me." Exodus 20:3. There is nothing in this section to denote who the "Me" referred to is. There is nothing here to indicate authority or territory of the Lawgiver. Such a prohibition might come from any source. Any heathen could allege that this commandment came from his god. We must look further for the seal of the law.

The next commandment says: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments." Exodus 20:4-6. The name of God is here and also the extent of the jurisdiction of the commandment, but the official title is missing, and hence this cannot be the seal of the law.

In the third commandment God's name only is found. It reads: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain." Exodus 20:7.

## THAT FOURTH COMMANDMENT

Passing by the fourth commandment for the moment, let us consider the fifth: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Verse 12. Still some of the essentials of a seal are lacking.

In the last five commandments a seal cannot be found, for the name of God is not even mentioned. See verses 13-17.

Let us come back to the commandment that we passed by, the fourth, and examine it. It states: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy

daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Verses 8-11.

Here we have revealed the seal of the Decalogue, which makes the whole of it authoritative, for here is the name of the Author, "the Lord;" the official position, Creator, for He "made:" "heaven and earth," the extent of the jurisdiction of this law. The One who created all things can certainly enforce His law and punish its violators. See Ecclesiastes 8:11-13; 3:17; 12:14.

Since the fourth commandment alone gives the name of the Lawmaker in that way which shows Him to be Creator of all things, we have in it God's undisputed right to rule or to command; it is the very sign of His authority. And he who acknowledges the authority of Jehovah must acknowledge His sign of authority.

## SABBATH KEEPING A SIGN

Apparently a man might have no other gods before the Lord, he might never make a graven image, he might never swear, he might never dishonor his parents, he might never kill, commit adultery, steal, lie, or covet, and still be unconverted. He might even be an infidel. There are many who pose as moral men who never acknowledge God as their Sovereign and who claim they are as good as the Christian. But let one of those men begin to keep the Sabbath in spirit as well as in letter, and he is a marked man. The keeping of the Sabbath commandment, unlike any of the other commandments, instantly sets a man apart from the rest of humanity, for he is marked with God's divine mark, or sign. The Sabbath marks him as God's man. This is evident from the Scriptures themselves. Says the Lord Himself of His Sabbath, "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Exodus 31:13. The word here translated "sanctify" is in the Hebrew *kadash*. "The word *kadash* is to consecrate, separate, and set apart a person or thing from all common or secular purposes to some religious use."—"The Treasury of Scripture Knowledge," on Exodus 13:2. Here the word sanctify means to set apart men as God's own people, and the sign of this setting apart is the keeping of the Sabbath.

## CREATION AND RE-CREATION

The Sabbath is God's everlasting sign of His creatorship. He says, "It is a sign between Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Exodus 31:17. "The Sabbath is the great sign of God's creative power wherever and however manifested, whether in creation or redemption; for redemption is creation—re-creation. It requires the same power to redeem that it does to create.



"Create in me a clean heart." Psalm 51:10. "We are His workmanship, created in Christ Jesus unto good works." Ephesians 2:10. At each recurrence of the Sabbath, God designs that it shall call Him to mind as the One who created us, and whose grace and sanctifying power are working in us to fit us for His eternal kingdom.

There are thousands who can to-day testify to the truthfulness of these statements. They have settled it in their own hearts that God's government is just; that God has the right to govern the universe, not only things inanimate but His creatures as well; that God does not require of His created intelligences anything that He would not do under similar circumstances—as seen when Jesus, the second Person of the Godhead, tabernacled with men for a while. They have in these closing days of the great controversy between God and Satan cast their lot in with those who will render obedience to God in all Ten Commandments.

To you, reader, we repeat the invitation that Moses gave his father-in-law: "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Numbers 10:29.

### A Shadowless World

It was Saturday night, and the usual group of men had gathered in the crossroad village store on the western shore of Maryland. Conversation drifted from corn to wheat and then to politics, and finally to religion. Among the men was one who professed himself "an out-and-out infidel," and who gloried in the dubious notoriety thus obtained.

"Seems to me," remarked this man, "that if I were Creator, I could make a happier world than this. I'd abolish all pain and suffering."

Standing back against the dry-goods counter, in deferential attitude, was one we all respected and in love called "Uncle" Ezra, a colored man who was famous in those days as an exhorter to his own race—a man who, by dint of sacrifice, had acquired a sound education. Some of the men turned to "Uncle" Ezra for his opinion.

The old man did not respond until pressed to speak, and then he said: "If I were the devil, I know one way I could kill religion in the hearts of men. Not by persecution. History shows that you can't kill religion that way. No! To annihilate the best that there is in the hearts of men, I would first remove all pain and disease. Next, I would banish all sorrow. Also, I'd make men just like animals, so that they would not fear death nor long mourn for their departed. Next, I'd give every man his wish. Yes, sir; every man should have just what he asks for. There would be no shadow anywhere. This world would be all laughter and sunshine. In a hundred years (I would ask no more) the world of men would be back where it was before Abraham set out with God for the Promised Land.

"None of us likes trouble, but we all have to admit that it takes a dash of adversity now and then to keep us going straight."—*John Harrison Allen, in the Congregationalist.*



## The "SHOW ME" Attitude

THELMA WHALEN

UP THE tortuous trail the Saviour toiled, weighted down by the heavy cross He bore. The cross was placed between two others, and He was nailed to it; and there He hung between two thieves,—two felons, who had sinned against God and man,—who were now to pay the death penalty. It is recorded that one thief said, "Lord, remember me when Thou comest into Thy kingdom;" but the other thief defiantly challenged, "If Thou be Christ, save Thyself and us." It is recorded that Jesus promised the first thief a place with Him in Paradise; but the other thief—what of him?

Neither the Scriptures nor secular history tell us anything further concerning him. He is heard of no more. But the story of the first thief has been told and retold in song and story. The reason is this: The first thief had faith—he believed; he recognized in that broken form on the cross the way to salvation. He had very little proof, very little evidence; he simply believed—and he was saved. But the other thief—why didn't he believe? Simply because he did not have faith enough to believe in anything that he could not see with his finite vision and comprehend with his earth-bound mind. He demanded proof. He wanted evidence; he must be shown and convinced before he would believe.

His attitude is reproduced in a great many different types of individuals to-day. We see it in the youth who refuses to believe in anything that he cannot solve and prove by the rule of three. His cry is, "You've got to show me."

### STILL WITH US

We find the same attitude in the modern agnostic. He does not deny that there is a God. He simply doubts it because he has not had it incontrovertibly proved to him. He does not deny that Christ died to save sinners. He merely lays it on the table, so to speak, until such time as some one shall come along and "show him" that it is true. He cannot comprehend God with his finite senses, and he is not big enough in his soul to comprehend Him any other way; so he spends his life waiting to be shown and, like the unrepentant thief, fails to embrace the means of salvation simply because he lacks material proof.

The only difference between the thief who was saved and the other thief is that the former had faith and the latter demanded proof. The great need of the world to-day is more faith—faith in ourselves, faith in our fellow men, faith in God.

Why be like the other thief, and shut ourselves away from happiness when by the exercise of faith we might obtain heaven? Faith is the child's birthright, the youth's charm, the Christian's talisman. It feeds the warm flame of friendship, it guards the sacredness of the home, it binds the Christian by unbreakable bonds to his Lord.

O that we might have more faith to meet the problems and trials of everyday life! Can you not see the look of sorrow on the face of our Saviour and hear the tone of reproach in His voice as He said, "O ye of little faith"? Can you not feel the heartache that He experienced when He realized this great lack in humankind? Can you not picture in your mind the sorrow that must have been His when He encountered again and again this lack of faith on the part of the world for which He had come to lay down His life? And is it not ironical that even in His dying hour He should meet it again in the challenge of the other thief? Even to-day do we not wound Him by that selfsame lack of faith? We pray, but we do not firmly believe that our requests will be granted. In scores of little ways we are constantly demanding to be shown, to be convinced, to have indisputable proof, before we will believe.

If we would only follow Him to Calvary, and meditate on what He suffered there that we might have eternal life, we could have no choice but to believe. O that we could see Him there as He hangs upon His cross, outlined against the lowering sky, sinister and dark as that black world whose life He died to save! His patient head was sunk low upon His breast; the crown of thorns whose cruel talons take on the luster of great jewels set in the coronet of a monarch, gleam while those tears of His lifeblood fall with forgiving weight upon the heads and hearts of those who wrought this deed. And down the years those mighty drops have healed a thousand wrongs. That body, broken though it is, is beautiful in pain. Those hands, whose wounded palms have often lain upon the heads of children, cured the sick, raised the dead, and soothed the broken heart, are now torn and bruised, but beautiful still. Compassion, love, and pity; forgiveness, gentleness, and mercy too are mingled in the expression of His eyes. A human heart hangs there submissive, calm—and free. What soul can gaze and not have faith? What heart could challenge such a kingly mien—who but the other thief?





# Ask the *B* DOCTOR

## HAY FEVER

*"Do folks located in the Western States have entire relief from hay fever? Do they have it in Kansas and California?"*

There is hardly any place where susceptible persons do not have hay fever at some time of the year. Usually in cities where there is little growing stuff there is better chance to escape the hay fever caused by pollen.

## JAUNDICE

*"Young man has yellow jaundice. Had 'flu' last winter, and has not felt well since. Lately has complained of being tired all the time. Please give a remedy."*

The first thing to do is to go to a local doctor for an examination to determine the cause of the jaundice, and then the doctor can give the appropriate treatment. It is not a condition that I would attempt to treat by mail.

## EYESTRAIN AND HEADACHE

*"I often have a burning ache at base of brain in back of neck. I think my eyes are weak and that I need glasses."*

Eyestrain is one of the most common causes of headache, though the headache is usually at front of head. It is possible that properly fitted glasses will relieve you.

If glasses do not relieve, you may need a careful medical examination to determine the cause of your trouble.

## IS IT EYESTRAIN?

*"Would dull pain at the base of the brain be diagnosed correctly as eyestrain? I feel that I need glasses, as I study a great deal and experience this pain on continual use of my eyes. If one could not afford glasses, what home treatment would you suggest when study is imperative?"*

The only way to know whether such a pain is from eyestrain is to have an ocular examination. It may or may not be caused by something that can be relieved by glasses. Most, but not all, eyestrain headaches are in the frontal region. Apparently you need glasses, and would be benefited by glasses skillfully fitted. Glasses poorly fitted might be worse than useless.

I cannot give you information regarding the cost of glasses. The cost will vary, depending on the kind of glasses you require.

If you need glasses and cannot get them, it would be better for you to get into some work not so taxing on your eyes, for eyestrain in time can make you a nervous wreck. You might find a cold compress over both eyes a relief when the eyes get bad. If you will take such a rest several times a day, it may help your eyes considerably, and help you to get through; but the best help will be well-fitted glasses. But even with good glasses you should favor your eyes as much as possible.

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.

## BRICK DUST SEDIMENT

*"I have brick dust sediment in my urine. Does that mean that I have uric acid; and should I eat all kinds of fruit with this ailment?"*

The brick dust deposit does not indicate anything serious. It is uric acid, but may merely mean that your urine is too acid.

I think it would be well for you to eat freely of fruits, especially oranges and lemons, as these are burned up in the body to produce alkali, which lessens the acidity of the urine. You should also eat freely of vegetables. On the other hand, you should eat sparingly of cereals, and should avoid meats and eggs.

## URTICARIA (HIVES)

*"Please give me a cure for urticaria."*

Urticaria is nearly always caused by something that has been eaten—something to which you are sensitized. The easiest way to deal with the trouble is to find what food (if any) is troubling you, and let that food alone.

In some cases the rash is due to some unknown cause; but in most cases it results from something eaten. It may be some food that more than 99 per cent of the people eat with impunity. But with those who are sensitive to this food, it acts like a poison; in fact, is a poison. Just why certain persons should be sensitive to certain foods that are harmless to most people is not known. Some drugs also cause hives with some persons.

The people who are sensitive are not necessarily sensitive to the same foods or drugs. One is sensitive to this, another to that. One person is usually sensitive to more than one thing.

When one has an attack of hives, it is well to take a good dose of cathartic. This seems to shorten the attack.

One author says the most rebellious cases are cured if the patient abstains from albuminous foods for two weeks. That would include meats and milk. He recommends the use of lemon juice, grape juice, potato, green vegetables, rice, cereals, bread, and butter. After two weeks return gradually to normal diet. I should advise you to continue the low albuminous diet, but use some milk if not sensitive to it.

A desensitizing treatment can be taken, but it takes time and money, more perhaps than most persons would want to afford; and it is not always successful.

## LOW BLOOD PRESSURE

*"Does low blood pressure cause a person to require much bed covering to keep warm?"*

Low pressure may be accompanied by cold extremities, as in your case, but people with high pressure also often have cold feet. You should use hot bottles at night.

## CONSTIPATION, WITH GAS

*"I am badly constipated. Even agar and mineral oil have no effect at times. Doctor says I have infected gall bladder. Am careful with diet, light eater, vegetarian. Can you give me something to destroy this gassy condition?"*

The foods you use produce gas. Go on a milk diet for a few days when the gas gets bad, using bran to take the place of vegetables as roughage.

Take milk in different forms to avoid monotony. A complete change of diet for a few days may rid you of the gas.

If plain milk does not help you, use buttermilk or some form of soured milk for a few days. A very good way to make sour milk is to add the lactic acid as you use it.

For this purpose, get, say, four ounces of lactic acid at the drug store. To a glass of boiled milk add this drop by drop while stirring. Better have a medicine dropper for this purpose. Add lactic acid till the milk is lightly curdled. It is then ready to drink. A few days of this treatment ought to rid you of the gas, but you must use enough mechanical laxative of some kind to maintain bowel movements.

If this treatment gives you no relief, you had better have an X ray of your bowel in order to determine what the trouble is.

## SHINGLES (HERPES ZOSTER, ZONA)

*"Will you please tell me just how the disease called shingles begins and how it works all through, and if it is dangerous or serious, and of how long duration. Can it be cured?"*

Shingles may begin with a crop of blisters something like the "cold sores" that appear on the lips. These blisters usually appear in the space between two ribs on one side of the body. There may be a sharp neuralgic pain beginning, before, or during the rash. After a time the blisters dry up. The neuralgia may continue for a long time.

The condition is believed to be an infection, that is, caused by a germ. It is also supposed to be caused by exposure to cold and wet. You know a cold is supposed to be infectious; but at the same time, it is quite often evidently brought on by exposure to cold, wet, etc. Probably many such conditions are a combined attack on the body by two or more unfavorable things acting together, and overcoming the body where one of them alone might not produce disease.

Shingles is not dangerous to life, and is not known to be "catching." Sometimes the neuralgia lasts for months. I do not know that one attack produces an immunity.



# IS GOD CRUEL?

## Studies in the Revelation

[ NUMBER  
TWENTY-SEVEN ]

LUCAS ALBERT REED

ANY Bible teacher who lends any support to the idea that God is vindictive is a false witness against God. The spirit of revenge, of retaliation, is a spirit of murderous selfishness. If God were selfish, you and I would not exist in the first place, for there would be no universe; the whole creation is dependent for existence and maintenance on the generosity—the giving forth—of the Creator.

Vindictiveness, the desire to retaliate, the will to be revenged, is a human trait derived from Satan, and is directly antagonistic to the divine nature. Human nature has as its fountain source the love to be first. Since all cannot be first, every person who acts out his nature is ever struggling for self-expression and ready for contest. He looks upon every other person as either a stepping-stone for himself or an obstacle to be removed from his path. When another overreaches in some way and gets the advantage, the natural feeling is to recoup the loss by retaliation. This is called "getting even," and usually means an attempt to get more than even. Thus revenge, the vindictive spirit, is an intuitive trait of sinful man.

Not like this is God. He does not need to be. His very nature abhors such passion and unrest and war. God is love. All that He does is for the best. He does all things well. And justice and judgment are as fully begotten of love as are mercy and grace. But the result to the individual is different, and from our standpoint of self-interest seems to be as vindictive and vengeful as some of our human passionate outbreaks.

### GOD'S WRATH

And the Bible takes for us the human standpoint as it calls God's judgments by the very plain term, His wrath. But what is His wrath?

The seven last plagues are a demonstration, a concrete example, of the method and mood of the divine justice. In studying these plagues, we see why God must punish, and how He proceeds in performing this severe work.

In the first place, let us disabuse our minds of any idea that it is only at some future time when God's severity will be manifested. This seeming severity is a fundamental attribute of God, and it is not selfish, but protective of the whole universe. Let us see how this is so. The sun is the source of all physical life on this planet, but it gives life only when certain laws are obeyed; if these laws of life are transgressed, there inevitably follow suffering and death. The same is a fact of every force that operates in the universe. The live wire must be touched and dealt with in harmony with the laws of electricity if we want life and comfort from it; and it is the same force identically when it slays as when it gives light and heat and stimulus.

If I step off the roof of a house into space, gravity will pull me to the earth to my great danger of life and limb; but gravity works

every moment of time for our benefit, for, without it, we would fly off into space. Without it there would be no such thing as weight. Gravity does not change when it kills; it is the same force as when it aids and supports.

Then what are these acts of severity displayed by these physical forces? They are the operation of the forces when the laws of nature are violated. Death is exacted when

law is transgressed. It matters not whether death comes instantly or by degrees. No law of the universe can be annulled; every law is from the will of God and for the very existence of the universe. If the law be obeyed fully, it promotes life—and this is its original purpose; if it is transgressed, it exacts penalty—and this proves that the law has not been destroyed or abated by the transgression, and that it will remove the transgressor as a menace to the well-being, the orderly activities, of the cosmos.

And thus having placed the universe under unescapable law enforcement, God has guaranteed the perpetual existence of the cosmos.

What we have said above applies alike to all the avenues of existence; God is the same, not alone throughout duration and throughout space, but He is the same in every manifestation of existence. The physical, mental, and spiritual planes are all governed uniformly, and each is the image of the other, for their unity is the unity that forever resides in God.

### LAW MUST STAND

Then when spiritual or moral law was transgressed, it was inevitable that it should demand death of the transgressor; for the law could not cease to exist because some one out of self-will had violated it. And it could not promote life in both the obedient and the disobedient, for this would be equivalent to the destruction of the law. Neither could God be so contradictory as to compel some to obedience while allowing others to live in disobedience; to do so would be to have two systems of laws in direct antagonism, and the unity, that is, the orderly harmony, of the universe would cease to exist.

Then, over every transgressor of law hangs the sentence of death. If that death is at all delayed even, it must be by the operation of laws, in which all the laws involved, every one of them, is strictly obeyed and full reward or penalty finally executed.

And so in grace, law operates as certainly, as unavoidably, as out of it. Even under the work of the gospel we cannot find law destroyed, for every transgression and disobedience must receive its full recompense of reward. (Hebrews 2:3, 4; 12:25.)

When sin entered, it was by man's transgressing a moral law, and this involved his transgression of mental and physical laws as well; for he had to think wrong and do wrong—mind and body transgressing—in addition to his spiritual insurrection against His Creator. These laws thus transgressed demanded death. How could death be delayed even? How could the sentence wait?

### SATISFYING THE LAW

Though the disobedient subject might later be redeemed and brought back to obedience, this would not satisfy the law, which in its very unchangeable nature, derived from the unchangeable nature of God, must throughout every moment of time or dura-



"I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."



tion demand a perpetual and continuous obedience.

Thus a mere future good could not be sufficient.

But if one could be found whose obedience was of such inestimable value as to satisfy the law, and if this one would take the victim's place, then the exaction of the penalty could wait. *To satisfy the law, which is a manifestation of God, the obedience of God Himself must be substituted. And to make it available to man, God must take man's place.*

And God in Christ has done this very thing.

Then the whole purpose of the ministry of Christ for man is to bring him into harmony with the law of God, the law that God ordained unto life. (Romans 7:10.) He comes because man transgressed law; He comes to bring man to obedience or out of a state of transgression. (Romans 8:1-4.)

And when man irrevocably rejects Christ as His substitute, he is back at the very beginning before Christ was offered, in the condition of the original transgressor, and the only alternative for God is to perpetuate transgression or destroy the transgressor.

#### PREVENTING TERRIBLE CONFUSION

And to prevent a state of terrible confusion throughout His wide domains, God will destroy the few for the perpetuity of the many, and will maintain His universe as the habitations of peace and harmony, of joy and everlasting life. We know what disobedience can do in this sinful world. We know something of the pain and sorrow, the suffering and death, that this world holds as its natural order. And we should shrink from the thought of removing the barriers from the rest of the universe to allow the sin here to break through and deluge and contaminate those who, from the first moment of existence, have remained in loyalty and loving obedience as God planned and designed.

Then it is a fundamental fact that all the laws of God must be obeyed. If any arise who would change this plan and purpose of God for His universe, and transgress these laws, God through the operation of these laws will destroy the transgressors, in order that the universe may be the dwelling place of only the obedient.

To do anything less than this would not be for the good of either the obedient or the disobedient; for the welfare of the obedient would be menaced, and the happiness of the disobedient destroyed by his transgression, and thus creating a hell in his own soul would make him a torture to himself, to God, and to every other soul he met.

The disobedient cannot live among the obedient. The hellish cannot live among the heavenly. The good should not be thus abused, and the wicked could not endure the joy and peace of the obedient.

If a nation cannot endure half slave and half free, neither can a universe endure that is partly obedient and partly disobedient.

And God Himself must not be a respecter of persons; He must treat all alike, which He could not do if He gave the same life to those in harmony with Him and to those out of harmony.

But to be out of harmony with God is to be by so much away from the life of God, and therefore by so much on the road to

death. This is so because all derive their life from God.

No one could find happiness in a world with which he is antagonistic, for from his standpoint it would seem to him that the world was antagonistic to him—was his enemy, and that he must fight it always, everywhere, lest it conquer him. And with the human trait of self-assertion and independence, he would most certainly fight.

What joy could there be in the peace and rest of heaven for one who had no peace or rest in his heart? All about him, so different from what was within him, would be to him mockery unendurable.

#### SELFISHNESS MUST BE UPROOTED

Then to sum up:

Being out of harmony with law, being a transgressor of law, the law transgressed demands his removal from the theater of law—his removal from the universe.

Being out of harmony with God (for transgressing the law of God he places himself in antagonism with God), he places himself not only independent of God but as the opposer of God. And no one can live independent of God.

In transgressing the laws of God, he is in effect seeking to introduce a different order

of life and conduct for the universe, and becomes the enemy of those who wish to remain in the original order emanating from God. He is a menace to the loyal and obedient.

Having forsaken the system of self-renouncing and kindly association that God established for His universe, this transgressor sets up the antagonistic system of self-rule, self-independence, and puts every element he can influence into war with every other element.

And this war exists in his own soul, in his own mind, in his own body. And war is destructive. It involves the activities of outraged laws that are calling for the death of the transgressor.

And so at every hand the sinner sees only enemies, those who oppose his self-assertion, his self-dominance; for even the other transgressors are seeking to maintain their own selves, and are ready to contest with him. The loyal universe want none of his selfishness, for they joy in the self-renouncing love of God.

And so every element of existence calls for the death of the violator of law. And think you the transgressor can survive against this universal demand? I assure you he cannot.

Are Your  
SINS

"Son, . . . thy sins  
be forgiven thee."



Forgiven?

ALLEN  
WALKER

THERE are many who claim to be Christians who readily admit that they have no assurance that their sins are pardoned. They are simply living in hope that when the judgment day comes it will be revealed that they have been pardoned and accepted with God. Until then they can only live in confusion and uncertainty. They feel that the only way this could be actually known before then would be to have an audible conversation with the Lord Jesus, and hear Him say, "Son, . . . thy sins be forgiven thee," as He said to the palsied man. (Matthew 9:2.)

The writer was once seated by the bedside of a sick man who was doomed to die. I inquired of him if his sins were forgiven. With deep concern he replied, "It would mean more to me now than anything else in all this world if I could just know for a certainty that my sins are pardoned." Upon this I opened my Bible to 1 John 1:9 and read to him, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I asked him if he had met the conditions of this promise in the confession of his sins to God. He said he had. "Did God forgive you?" I inquired. "That is what I don't know," he replied.

I read this wonderful promise of forgiveness over and over to him, but he seemed incapable of grasping its application to himself. Finally I said, "My brother, if Jesus Himself should come into this room just now, take this seat, and tell

you that He stands ready to forgive your sins, would you believe then that you are forgiven?" He readily admitted that he would, because in that case he could hear the voice of His words.

This case illustrates the case of many. It explains why they are in confusion and uncertainty. They fail to believe that God means what He says. We must believe that when we read something in God's word it means just as much and should be accepted with the same assurance as if Jesus should come and tell us that thing with audible voice. If we have completely yielded to the workings of the Holy Spirit, if we have permitted Him to bring repentance to our hearts, and we have confessed and forsaken our sins, it is then our blessed privilege to believe and affirm that our sins are pardoned, and we have passed from condemnation to a state of acceptance.

When Jesus said to the penitent woman, "Thy sins are forgiven" (Luke 7:48), how could she know this was true? Only by believing. Then, in the same way, we may have the assurance now that if we have repented of, confessed, and forsaken our sins, they are pardoned; and we can know that it is so, because it is "impossible for God to lie." Hebrews 6:18.

Have you confessed your sins to Jesus? Are you sorry for your sins, and have you forsaken them? Then claim the forgiveness of sins on the basis of faith, and go your way rejoicing in the Lord.



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A. O. TAIT, A. L. BAKER, *Editors*  
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## No Hope

(Continued from page 7)

How different would have been the story of this man if he had heeded the invitation of God through His prophet, "Turn you to the stronghold, ye prisoners of hope"! Zechariah 9:12. A "prisoner of hope"! What a blessed experience! We may have difficulties, we may have trials, we may have perplexities, but hope and the blessedness of hope shine through it all. There is a silver lining to

every cloud; there is deliverance from every perplexing, distressing thing. But how different it is with the individual described by Paul in his letter to the Ephesians, "Ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world"! Ephesians 2:12.

What a sad experience that is—no God, no hope! Nothing but despair and destruction to look forward to. The individual starts out early in life with the thought of having a good time, but the end is despair, misery, and death. How sad such an ending is! And how different is the prospect of the one who has become the "prisoner of hope," and who stands in the afternoon of life with palpitating heart, vibrating the joy that thrills the

soul as he beholds the future, and contemplates the rich reward of immortality and eternal life amid the scenes of everlasting joy!  
T.

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ASSN., Mountain View, Calif.

PRACTICAL, interesting, beautifully written, is what one said who was asked to read the proof sheets of this new book.

We are confident that this, Professor Spalding's latest production, will win a warm place in the minds, hearts, and libraries of hundreds of young people.

The entire book is built around the life experiences of the sons of Jacob, and the author shows in a most interesting way how all brothers of the King naturally manifest the characteristics of one or the other of the twelve brothers.

Just as a sample of the interesting style of the book, notice this paragraph from the book itself:

"Listen! There is something else about water. Weak, unstable, downward-tending as it is, it can be wondrously transformed. Shut water up in a boiler; put fire under it; make it hot, and hotter, and hotter, and HOTTER, and what happens?—Why, that water turns to steam. And has steam power?—None greater. It has a thousand times the power of water, and it exercises it *going up*."

"Brothers of the King" has been bound in beautiful silk finish blue cloth with the title in gold, making a very fine little book. It is printed on featherweight eggshell paper in fine clear type, thus making a page that is very easy to read.





# The WORLD OUTLOOK



## DOUBLED IN TWELVE YEARS

**T**HE editor of this page has recently attended the annual convention of the Seventh-day Adventist denomination, held this year in Columbus, the capital city of the grand old state of Ohio. We know that many of our readers will be interested in a brief report of the progress that Seventh-day Adventists are making the world around.

The statistician, H. E. Rogers, disclosed the fact that the denomination has doubled in membership since 1916. Yes, and more, for in the past twelve years 2,317 more than all the increase of the preceding 54 years have become members of the church. The world membership now stands at 285,293, there being 113,737 members in North America and 171,556 in other countries. (These figures are those of December 31, 1928.)

Seventh-day Adventists, believing that the great commission given by Christ to evangelize the world (Matthew 28:19,20) is the supreme task of the Christian church, have spread their activities over the globe. At the present time they are carrying on the work of evangelism in 135 countries. They are publishing Christian literature in 141 languages and dialects, and are preaching and teaching in an additional 206 languages, or 347 different tongues altogether. They added 68 new languages to their roster during 1928, which is at the rate of a new tongue every 5½ days.

At Pentecost the disciples employed perhaps a dozen languages to reach the people. One denomination alone is now using 350 languages!

Seventh-day Adventists the world over gave \$12,271,000 to all lines of evangelistic work during 1928. This was an increase over the preceding year of a third of a million dollars. The per capita gifts of the membership in North America was \$75.53, and for the members in other lands, \$21.46. The total investment of the denomination in publishing houses, schools, hospitals, etc., now stands at approximately \$50,000,000.

At the recent meeting a budget of more than \$5,000,000 was voted for 1930 for the maintenance and extension of foreign missions. This fund will provide among other things: \$329,000 for Africa, \$318,000 for the Inter-American countries, \$370,000 for South America, \$437,000 for southern Asia, and \$829,000 for the Far East. Seventh-day Adventists maintain a corps of some 19,000 salaried ministers, evangelists, doctors, teachers,

nurses, the majority of whom are in lands outside of North America.

Officials from the various divisions of the world field were present at Columbus,



**FIVE THOUSAND** girls disappear in Paris each year, and half of this number are never heard of or seen again. During the past ten years from 800 to 1,000 women have drowned themselves in the Seine annually. Unhappy married life, disappointment in art and literary careers, and the lure of the underworld account for almost all of the five thousand.

**AN AERIAL** theater service between Paris and London has been established. Londoners take a plane from Croydon in midafternoon, arrive in Paris in time for dinner, attend the theater, and fly back to London for bed, arriving home as early as if they had had a large evening of pleasure in their own home town. Piccadilly and Montmartre can thus exchange patrons within a few hours.

**OF THE** twenty-seven European nations between Siberia and the Atlantic twenty-three have one or more radio broadcasting stations. Albania, Bulgaria, Greece, and Portugal are the absentees. There are two hundred transmitting stations in all, and forty of them are powerful enough to be heard over a major part of the Continent. Each radio receiving set pays a license of from \$2.50 to \$6.00 a year to the government. These funds are turned over to the broadcasting companies, and constitute virtually their sole revenue.

**SIXTY THOUSAND** out of the 200,000 Protestant congregations in the United States did not gain a single new member during 1928, according to a thought-provoking article in the September *Woman's Home Companion*. Perhaps 40,000 more gained but one or two new members. Among the causes of this deplorable condition are named the automobile, the pressure of business, golf, the motion picture, the radio, and subjects taught in the schools that destroy interest in religion. Last year the church collected and spent in America some \$600,000,000.

and recited some thrilling stories of the onward march of Protestant Christianity in lands where other religions have dominated. On every front Christianity is proving itself victorious over the forces of error, ignorance, and superstition. From Africa, for example, comes the word that Seventh-day Adventists have at the present time enrolled nearly 17,000 natives in 246 schools, and that 178,000 natives received medical attention in the various mission hospitals and dispensaries last year. In one evangelistic campaign 2,650 natives were won to Christ by native teachers trained in Seventh-day Adventist schools.

Surely the Spirit of God is being poured out upon all flesh irrespective of color or race, and the uprearing of the cross of Christ is to-day proving as effectual in healing the sin-sickness of mankind as when Moses held aloft the serpent in the Arabian wilderness.

We do not seek to boast the exploits of Seventh-day Adventists in giving the facts and figures herewith, but only to show that the gospel of the kingdom of God is being preached in all the world for a testimony to all nations, as predicted by Christ Himself. (Matthew 24:14.) What this small body of Christians have done has not been done by their own wisdom or might, but by the Spirit of God and through the power of the Name that is above every man.

We might state here that the quadrennial session of the General Conference of Seventh-day Adventists comes next year, and will be held in San Francisco May 29 to June 14 in the municipal auditorium of the city by the Golden Gate. Hundreds of delegates will come from every quarter of the earth, and will tell what God is doing in their various countries. The missionary epic there recited will not have been equaled since the day Christ sent the seventy forth on their mission of world evangelization. We wish that every reader of the *SIGNS OF THE TIMES* could be present next spring at this epochal meeting, to get the inspiration of the world program of Christian missions. We hope that as many as possibly can will plan on being in San Francisco during those two weeks. The auditorium will seat 12,000 people; and there will be a place for you. Remember this world meeting often in your prayers during the next few months, that great glory may come to the name of God and the cause of Christ.