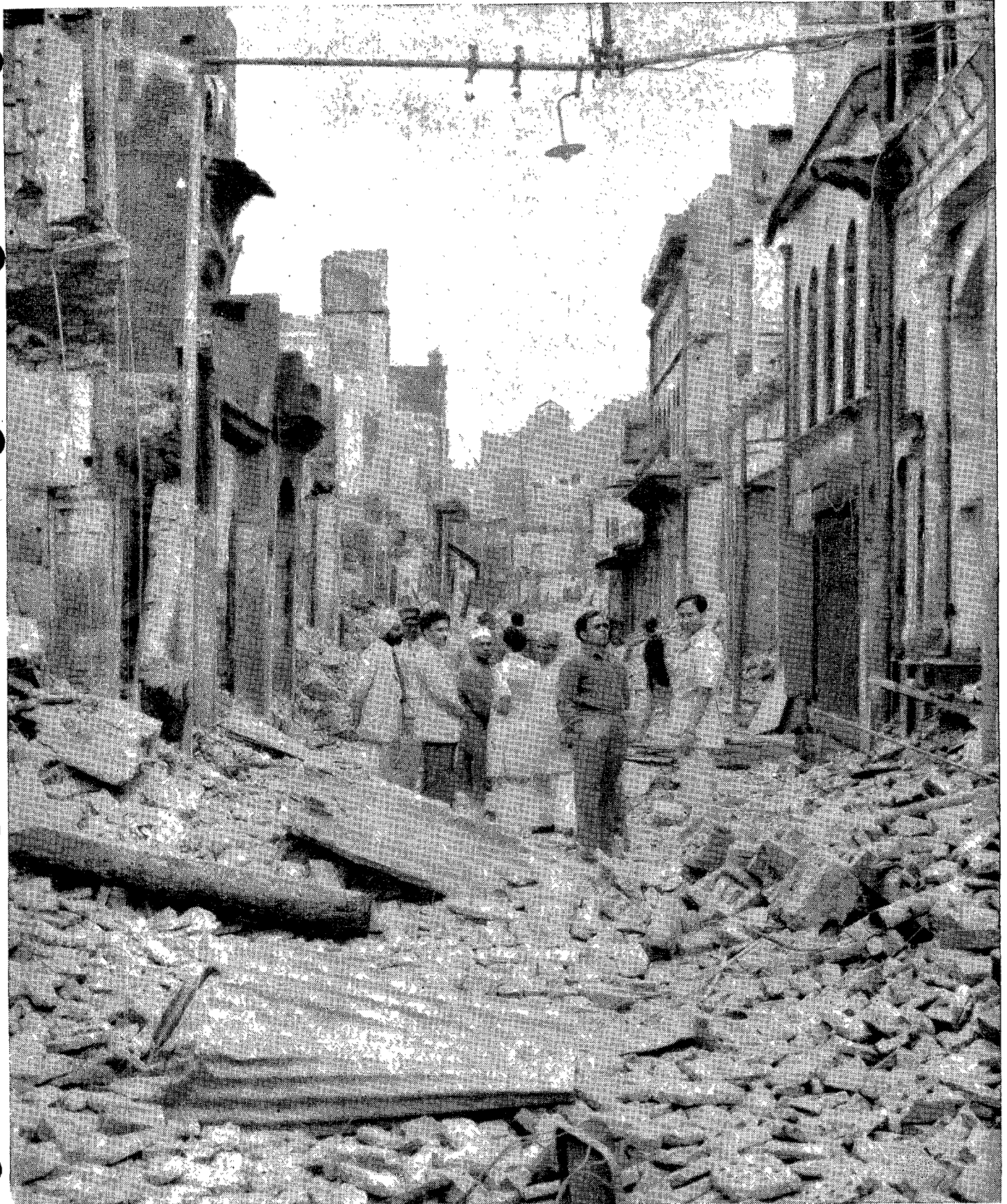


SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



INTERNATIONAL

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WILL THERE BE A DAY OF RECKONING? — See page 2

June 10, 1947

Will There Be

A DAY of RECKONING?

*Answering Those Who Ask,
Why Doesn't God Do
Something Now?*

by
ARTHUR S. MAXWELL

SO FULL of trouble and violence is the world today, so stained with lust and cruelty, one cannot but wonder why God does not intervene at once, without further delay. When the Eternal One sees so much that is lovely and beautiful being spoiled by the cruel, the selfish, and the unscrupulous, why does He not hurl down the thunderbolts of heaven upon wicked men? When He sees the champions of truth and righteousness well-nigh overborne in the struggle with the forces of evil, why does He not rush to their rescue and turn the artillery of the skies upon His enemies? When He sees conditions becoming more and more like those in the days of Noah and Lot, why does He not act immediately and decisively with all His infinite power?

He does not for the simple reason that every day is not a judgment day. There is to be a day of reckoning; let there be no mistake about that. Long ago the apostle Paul announced that God "hath appointed a day, in the which He will judge the world." Acts 17:31. However, the execution of divine judgment is still future. We may not understand the reason for the seeming delay in retribution, but that will not affect the out-working of His purposes. In His own time and in His own way the judgment will take place.

Remember the prophecy of Enoch: "Behold, the Lord cometh, . . . to execute judgment upon all." Jude 14, 15. That promise will not fail. And Peter has told us that even the evil angels are "reserved unto judgment." 2 Peter 2:4. Over and over again in the Scriptures



GRAVENS. INTERNATIONAL
American children view the ruins of the German Reichstag. Just as there was a day of reckoning for nazi Germany, so will there be for the whole world.

the assurance is given that the reign of sin will one day be brought to a close; that God will not suffer the enemies of righteousness to continue their wicked course forever.

In the thirty-seventh psalm we read this comforting word: "Rest in the Lord, and wait patiently for Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in anywise to do evil. For evil-doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall

not be." Psalm 37:7-10. Then follow these striking statements: "The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him: for *He seeth that his day is coming.*" Verses 12, 13.

In the fiftieth psalm there is another most definite assurance of future judgment: "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness: for God is judging Himself." Psalm 50:3-6.

In the book of Ecclesiastes, King Solomon tells of his many experiments with worldly enjoyment and of the vanity of trying to satisfy the cravings of the human heart in this way. Then he says: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing,

Our Cover

No earthquake or air raid caused all this ruin. It resulted from a riot between Sikhs, Hindus, and Moslems in the city of Amritsar, India, and is indicative of the fury of the forces now being let loose as Britain's restraining hand is withdrawn.

whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

This passage calls to mind the warning words of Christ, that for "every idle word that men shall speak, they shall give account thereof in the day of judgment." Matthew 12:36.

Addressing the city of Capernaum, where He had performed many miracles, He said: "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." And again Jesus said: "It shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matthew 11:22, 24.

Here is clear indication from the Lord, who will be intimately connected with the judgment (John 5:27), that the evil deeds of Sodom and Gomorrah, of Tyre and Sidon, as well as those of Capernaum, and hence of every other city in the world, will be recalled in that day, and just punishment awarded.

Turning to the writings of the apostle Paul, we read: "We must *all* appear before the judgment seat of Christ; that *everyone* may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

These many passages of Scripture emphasize the absolute certainty of a day of reckoning. If we have any confidence in the words of the Bible writers, and of Christ Himself, we cannot but believe that such a day is on the divine program and that at some time in the world's history it will most assuredly arrive.

Complete Records Preserved

That God is watching all that is taking place in this world and is keeping a perfect record for the day of judgment, is made even more evident by the vision recorded by the prophet Daniel, already referred to in our study of the seventh chapter of his book: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him, the judgment was set, and the books were opened." Daniel 7:9, 10.

"The books were opened." Books in heaven? Yes. The prophet Malachi speaks of "a book of remembrance" (Malachi 3:16); and John tells of "the book of life" (Revelation 20:12). What type of books they are we are not told; but without doubt they are infinitely more wonderful and more elaborate than anything ever seen here on earth. They need not necessarily be books such as those with which we are acquainted,

laboriously written by hand. One could imagine books built entirely upon the photographic principle, with some marvelous sound-recording device to ensure that not only every act but every word is preserved. But whatever the method or the mechanism employed, we can be sure that the work of the heavenly "watchers" will be perfect and complete. See Daniel 4:17.

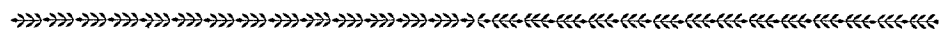
But what will God do with all these records? He must have millions and millions of them, covering the lives of every man and woman who has ever lived, and inscribed with such meticu-

lous exactness that every life could be reproduced in detail at any time. There must be a purpose in such an infinitude of labor. And there is.

Justice for All

If there is going to be a day of judgment, in the sense of rewards and punishments for everybody, a great many questions will be asked as to why some are saved and some are lost. Moreover, the day of judgment is going to be God's *final* settlement with sin. He does not plan on its rising up a second time. Consequently He intends that all

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"READY TO BE OFFERED"

Story of a Lad Who Gave His Heart to God and His Life for Others

by E. L. CARDEY

AS they thought of it afterward, it was strange to remember that Sonny was very solicitous of everyone that morning before he left for his high-school classes. To his mother he again confided his belief in the messages that had been coming to the family through the study of The Voice of Prophecy Bible lessons. Again he had said that he purposed to keep all the commandments of God. He seemed a little reluctant to go to school that morning, and at last ran back to his room for something to take with him.

It was a year before this fateful day that the family had heard of The Voice of Prophecy Bible school, and had sent for the lessons. Lessons for the parents were in Afrikaans, and Sonny received the English youth lessons. They all became good students, and Sonny especially, manifested deep interest in all that he learned from the word of God. He had never experienced real conversion before; and as the message unfolded its beautiful truths before his inquiring mind, he responded with a willing heart to the pleading of God's Spirit.

Then the testing truth of the binding obligation of the fourth commandment came to the family. The older members were not prepared to make such a change in their life's practices as to begin keeping the seventh day of the week as the Sabbath. Sonny, however, urged them to obey God whatever the cost. Weeks passed by without full decisions being made by the family. Then school days began again, and Sonny enrolled for his third year of high school.

At the close of school on this particular day Sonny left a little later than the others for some reason. As he rode out into the street, he saw one of his boy

friends walking toward home. The boy had quite a distance to go, so Sonny asked him to get on the handle bars of his bicycle and offered to take him home. It was like Sonny to do this, for he wanted to do someone a good turn whenever possible. The two had no more than started to ride down the road when they saw a car coming toward them, trying to pass another car. Seeing that the approaching car was out of control, the boys rode into the grass at the side of the road; but the car struck them, and both boys were instantly killed.

Some of the teachers in the school saw the accident and sent word at once to the parents and the police. As the parents rushed to the scene, the mother was too frightened to shed a tear. When she came to the spot of the tragic accident, a voice said to her: "Look over there at his Bible." She did not know he had taken his Bible and Voice of Prophecy lessons to school with him, so she looked about to see who had spoken to her. She saw no one who seemed to have spoken, and she just stood there looking on the dreadful scene as the police and a doctor arrived. Then the voice said again: "Look over there in the grass at his Bible." At this she moved on past the mangled body of her boy, and out in the grass she saw his Bible lying open, untorn by the terrible accident. As she went to it and picked it up, she saw that it was open at 2 Timothy 4:6-9.

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of

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SCIENCE SEARCHES for GOD

First of Five Articles on the Scientific and Philosophic Movements of Ancient and Modern Times and Their Relation to True Religion

I. Vain in Their Imaginations

The Origin of Pagan Myths, Superstitions, and Idolatry

by HAROLD W. CLARK

SOMETIMES we wonder what convincing arguments the serpent presented to Eve in order to seduce her from loyalty to God's command that she should not touch the forbidden fruit. There must have been something very attractive in the promise that in the day she ate of it she should be as God.

But why should we wonder? If we but trace the devious wanderings of human minds since the dawn of human history, it is not hard to see wherein the great deceiver has been leading men to exalt their own imaginations in the place of the plain word of God. Paul makes this clear in Romans 1:18-25, where he traces the main lines in the development of pagan religions. He gives five steps in the descent from truth to error, as follows:

1. Loss of the knowledge of the God-head.
2. Free rein to the imagination.
3. Transfer of the attributes of God to created things.
4. Worship of the creature rather than the Creator.
5. Introduction of debasing rites and practices.

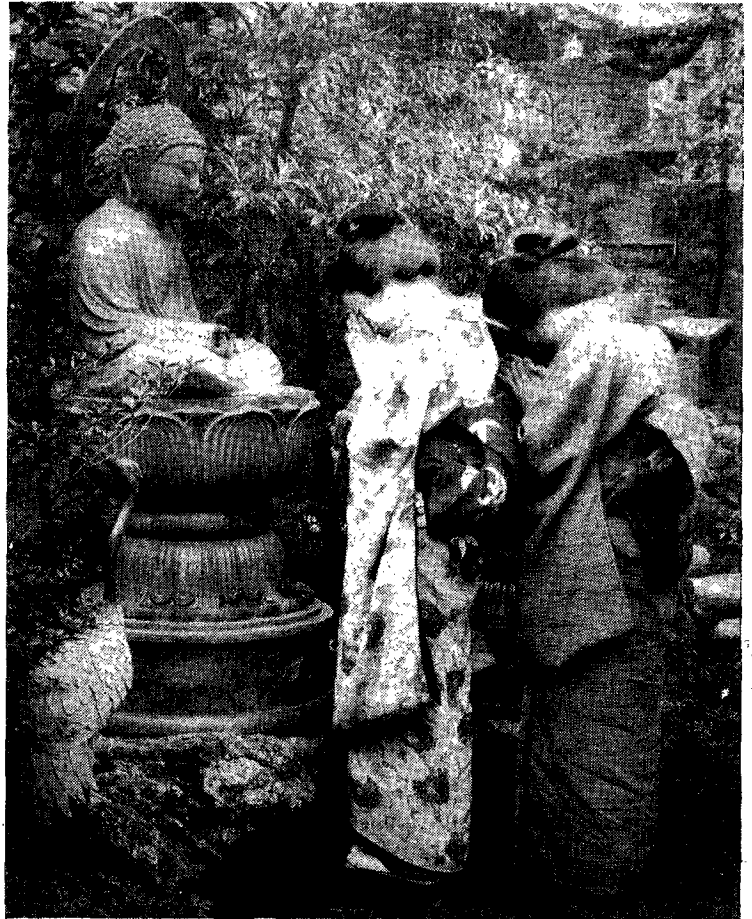
The beginnings of paganism, or the worship of false gods, is shrouded in obscurity. Beyond the light thrown on this subject by the words of Paul just mentioned, we know little of the origin of the idea of idol worship. There seems

to be evidence, however, that among most of the nations of antiquity there existed more or less definite remnants of the knowledge of a supreme being who was above and beyond all things. From this concept there appears to have been a direct decline, as the attributes of divinity were transferred to natural objects. This led to a departure from God and the development of primitive pagan religions.

As these pagan religions grew, they followed a fairly general course of development. The transfer of the attributes of God to nature led to the deification of natural forces and of animals. Then there arose the belief in the immortality of the soul; and since the soul was conceived of as an immortal entity, belonging to the spiritual world rather than to

the physical, it was natural to think that the soul could communicate with the spirits. Rites and ceremonies were established in order to gain the favor of the higher powers. Stories of the deeds of superior beings led to a mythology, or stock of tales regarding the doings of the gods and supernatural beings.

Whether the civilization of Chaldea or that of Egypt was the older may be open to question; but, since Chaldea lay nearer to the "mountains of Ararat," we shall assume that the first great nation of antiquity most likely arose in the Mesopotamian valley. The Chaldeans did not believe in creation "from nothing." To them, creation was merely the process of setting pre-existing matter into motion. The creator was only an organizer of materials floating in chaos.



KEYSTONE
Idol worship developed when men transferred the attributes of God to natural objects and began to worship the creature rather than the Creator.

In many respects the Chaldean epic of creation resembles the Genesis account. This has led the higher critics to assume that the Genesis account was borrowed from Chaldea. However, an examination of the two shows that the Genesis account is far superior to the Chaldean, and for Moses to have borrowed the Chaldean account would be like the greater light borrowing from the lesser. More probably the Chaldean story, like other heathen myths, was derived from the true account as recorded in the book of Genesis. It is a corruption of the truth given to Moses by inspiration.

In the beginning, says the Chaldean myth, there existed two great masses of water. These were Apsu and Tiamat. These mingled their waters and caused life to germinate. From this life the great gods were produced. These duplicated themselves and united with their partners to produce other divinities.

The most powerful of the gods, Marduk (or Merodach), established the heavens and set about to clothe the earth with vegetation and people it with animals and persons. Man was made from the blood of the Dragon, or chief evil god, who was defeated in battle with Marduk.

The rise of these myths is not hard to understand when we interpret them as personifications of natural forces. Apsu represented the dawn, while Tiamat represented darkness, or chaos. The day, produced at the union of the dawn and darkness, brings to view the other elements of nature. The god Anu personified the sky; Bel, the earth; Ea, the waters. Marduk, son of Ea, seems to have represented the principle of truth prevailing over error. He destroyed his mother, Tiamat, and from her cleft body created the heavens and the earth. Thus the cleaving of darkness by the son of the dawn gave rise to the physical universe. The whole story is an excellent example of how the vain imagination described by Paul led to the worship of the elements of nature instead of God the Creator.

In Egypt the traces of early religion are very faint, but there seems to have been a belief in a "word," or intelligence, behind all nature. This was soon corrupted, and the powers of divinity were attributed to different animals, who symbolized the supernatural forces that were the local protectors of different villages or districts.

In India there was originally a belief in one god who created all living things, but there is one significant difference between this great god and the God of the Bible. The Indian god was not only the creator, but also nature itself. He was the framer and the framed, the doer and the deed. In other words, he was

the essence of power of nature itself, and not a god who made nature and who remains above and beyond it. Thus Hinduism became pantheistic from the beginning. The true knowledge of God was lost by identifying Him with nature itself and losing sight of His personality.

Idolatry did not exist in the earliest period of Hindu history. Instead, each patriarch lighted the sacred fires in his own home, and offered milk and rice to animals, or wine to the spirits, who were represented by fire. Here, apparently, we have a trace of the fire worship that was later seen among the Persians, a custom that led in many lands to the worship of the sun as the great divinity of heaven.

Early Greek civilization began in Crete about 2000 B. C., and was carried to the mainland, where it reached its height about 1600. The Greek religion began in fetishism. Natural objects were endowed with supernatural power and were worshiped. Later the divinities were humanized, or clothed with human personality. Large temples or

statues were not built at this time, but the early Greeks used altars and miniature images.

The development of religion in ancient Greece soon became a polytheism, or a belief in many gods. The epic of creation closely resembles that of Chaldea. Heaven and earth begat the Titans, twelve kings who ruled in the Golden Age. These, and their descendants, were personifications of natural forces. Doubtless the antediluvian period was remembered as the Golden Age.

In early Greek mythology many monstrous beings were supposed to have descended from the gods, such as the Sphinx, Chimera, Cyclops, and the Gorgons. These monsters performed feats of great strength and executed terrific acts, until finally subdued by the supreme god, Zeus. Probably these stories represent a heritage of fact and myth from the memory of the great catastrophe, the Flood, which had overwhelmed the world. The gigantic forces of this cataclysm were personified into

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DOES SMOKING HARM THE VOICE?

Testimonies of Two Famous Specialists

C. AUBREY HEARN

AUTHORITIES tell us that the voice more than any other physical attribute or personality trait is the criterion by which we make an impression upon others. The voice ranks higher than appearance, clothing, or manners. Yet, hardly one person in a hundred makes any effort to improve his voice.

What effect does smoking have upon the voice? Tobacco manufacturers claim that smoking is beneficial to the voice. One firm advertises: "— are kind to your throat."

The story is told of a Metropolitan Opera tenor who accepted a large fee for endorsing a certain brand of cigarettes in these words: "I find that — cigarettes do not hurt my throat." The singer explained to his friends that the cigarettes did not hurt his throat because he did not smoke.

One of the world's most eminent throat specialists is Dr. Chevalier Jackson of Philadelphia, Pennsylvania. Dr. Jackson invented the bronchoscope which is used for examining the bronchi and the lungs and for extracting foreign bodies, such as tacks and safety pins, from the lungs. I wrote Dr. Jackson and asked: "Will smoking injure the voice?"

He replied: "Untold thousands of sing-

ers have ruined the finest qualities of the voice and have fallen short of the highest attainments in their career by smoking tobacco. Relatively few succeed in spite of indulgence."

In an article in *Hygeia*, Dr. Jackson and his son, Dr. Chevalier L. Jackson, elaborate upon the harm done to the voice by tobacco.

"Tobacco smoke is injurious to the larynx. It is not the nicotine but the deleterious nature of an oil which is produced by the destructive distillation of the tobacco when smoked. This oil is the chief ingredient in tobacco smoke and is an injury to the larynx and its vocal cords, even if a person is only breathing the heavily laden air of a room without actually smoking himself. In answer to the often asked question, 'Is it injurious for women to smoke cigarettes?' it may be said, 'Yes, and for men too.' A little tobacco smoke will do a little harm to the larynx; much will do great harm."

Thus, two famous throat specialists affirm not only that smoking harms the voice, but also that breathing smoke-laden air has a similar effect! Those who would cultivate a pleasant, magnetic voice must avoid tobacco.

THE RETURN OF CHRIST

*His Glorious Appearing as King of Kings
and Lord of Lords*

Blessed Hope for a Hopeless World

by R. ALLAN ANDERSON

THE Saviour's promise of His second advent must have made a great impression on the apostles, for they mentioned it frequently in their writings. It is claimed that one verse in every twenty-five in the New Testament deals with the subject of our Lord's return.

Old Testament prophets were just as emphatic in their proclamation of this great truth. They wove it into the songs of the Hebrew nation. "Our God shall come, and shall not keep silence," sang King David. "A fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50:3. How clear was David's understanding of the coming of the King of glory! When our God descends, it will not be a silent, secret event. With a shout and the voice of the Archangel the Lord will commission angels to gather His waiting people from earth's far ends. "He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Verses 4, 5.

It was the assurance of hearing this call that gave the patriarch Job an abiding hope. On that promise he pillowed his head as he slipped into the shadows of death. There is a ring of confidence in the words of this old Eastern patriarch. He said: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." Job 14:14, 15.

Have you ever wondered about the resurrection? Some were doubting it even in the days of the apostles. The words of the apostle Paul are significant: "Some man will say, How are the dead raised up? and with what body do they

come?" 1 Corinthians 15:35. Then with characteristic assurance he declares: "Thou sowest not that body that shall be." Verse 37. The silent form we lay away is not the body that shall be raised. "It is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Verses 43, 44.

A few years ago a great chemist was lecturing before his students in London University. He took a silver cup, one of the trophies won by the athletic team. Dropping it into a bowl of acid, he told his students to watch it disappear. To their amazement, in a few minutes it was gone. Not a trace of it could be found. This was no sleight of hand, for they watched as the chemical assimilated every particle of silver. Then, taking another acid from the shelf and dropping some into the large glass bowl, he urged them to watch again. The liquid became cloudy, then cleared again. From the bowl the scientist lifted out a rough mass and sent it to the silversmith who had made the original cup. In a few days it was returned, reshaped, and engraved; possessing a new beauty and radiance. Now, friend, if a man can do that with a silver cup, why doubt the power of God to bring again from the inanimate dust the forms of those with whom we have lived and labored in other years. Jeremiah declares: "They shall come again from

the land of the enemy." Jeremiah 31:16.

All this will take place at the appearing of our Lord. He "shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Philippians 3:21, R. V. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be *changed*. For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:51-55.

How glorious is the picture! The loved and lost of other days will come forth immortalized, and together we shall be caught up to meet the Lord in the air.

For solemn majesty and impressive pageantry nothing can compare with the thought that the Christ of God, the eternal Son of the Father, is coming back again. He whose spoken word brought into existence the very universe in which we live, who in the purpose of God became man that He might die for a lost race, who burst the bands of death, entered again into His Father's presence, and for nineteen centuries has been reconciling man to God through



© NEWTON
For solemn majesty and impressive pageantry nothing will ever compare with the splendor of Christ's return accompanied by all "the armies which were in heaven."

the virtues of His sacrifice—He it is who is coming back to earth again.

John, in apocalyptic vision, saw Him sweeping down the skies in all the grandeur of divine glory. With blood-red vesture and crown of gold—fitting emblems of power—and bearing the title, “King of kings and Lord of lords,” He comes to destroy sin, to cleanse the world, and to set up His reign of eternal peace.

The apostle Paul declares that it is the Lord Himself who shall descend from heaven. He comes “with a shout, with the voice of the Archangel, and with the trump of God.” 1 Thessalonians 4:16. What ecstasy! He comes to celebrate His victory in the very place where He fought the battle with sin.

Amid the horrors of World War II the Philippine Islands were threatened with complete subjugation by the invading army. The great general, Douglas MacArthur, the commander of the United States forces in those islands, was ordered to leave the scene. Under cover of darkness he stole away in a submarine. Then an airplane carried him to Melbourne, Australia. As he took leave of his men he gave them their final instructions, but added, “I will return.” Those were bitter days. How those brave men struggled on amid the tragedy of war! But through all their miseries they cherished the hope of victory. Their general had promised that he would come back. And, true to his promise, he returned. His absence for two and a half years gave him time to prepare his legions of liberation, so that when he did come it was with an army and a navy such as the Pacific had never before seen. It must have been thrilling to have been there when the general set foot on Philippine shores again. He left alone and in silence; he came back with a mighty army amid the thunder of many guns.

No more thrilling story is found in the annals of history than the conquests of the liberating armies during the months of 1944 and 1945. They swept over land after land, bursting the doors of prison camps and releasing the oppressed. They were indeed the harbingers of hope to millions in Europe, Asia, and the Pacific. But greater than anything we have known or thought will be the moment when heaven’s liberating army sweeps in splendor down the path of glory to claim the captives of earth. What a meeting that will be when God’s great General leads forth His legions in victory!

I picture the silver trumpet
Held in the nail-pierced hand.
From its gleaming throat pours the
matchless note
That the dead can understand.

And a chorus of golden voices
Melodious past compare
Will swell from that cloud of glory
At that meeting in the air.
—Roger Altman.

The apocalyptic picture of our Lord’s return is magnificent. John says: “I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, *King of kings, and Lord of lords.*” Revelation 19:11-16.

Catching the spirit of John’s description, that godly preacher, H. L. Hastings, brings vividly before us the reality of our coming King as he cries: “Woe to a world that vainly tries to escape from Jesus Christ. They may deny His deity, dispute His power, disbelieve His

resurrection, explain away His existence, deride Him as a phantom, insult Him as a ‘spirit medium,’ philosophize over Him as a myth, accept Him as a mere human teacher, misquote His words to sustain their opinions, pervert His teachings, and despise His precious blood; but when all this is done, their difficulty is not removed, for Christ the King still lives at God’s right hand. ‘Jesus Christ, the same yesterday, today and forever;’ the Christ ‘who was, who is, and who is to come;’ He who had glory with the Father ‘before the world was;’ shame with man during His earthly pilgrimage; and who, having suffered these things, has entered ‘into His glory’—that same Jesus still lives in all the majesty of His divine character and in all the powers of an everlasting life. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the sepulcher could not hold Him. He stands forth upon the highest pinnacle of heavenly glory, proclaimed of God, acknowledged by angels, adored by saints and feared by devils, as a living, personal Christ; rejected, crucified, glorified and coming again in like manner as He ascended; to raise the dead, to judge the world, to save His people, to be glorified in His saints, to crush the usurper, to destroy His foes, and to reign forever as the Lord of all.”

“Even so, come, Lord Jesus.” Revelation 22:20.

In the NEWS



High Birth Rate

There were more than twice as many births as deaths in the United States in 1946. Compared to a total of 1,400,000 deaths, the Public Health Service estimated that there were 3,260,000 births, an all-time record.

Combating the Common Cold

Human guinea pigs are being used in an all-out attempt to discover the cause and cure of the common cold, in Salisbury, England. Volunteers are given nose drops containing the suspected cold virus, and are kept in strict isolation within a laboratory village. The scientists expect to spend several years in arriving at their final results, hoping to produce a vaccine which will prevent the wasting of forty million work-days a year.

Every Six Minutes

Every 5.7 minutes during 1946 there was a case of murder, rape, manslaughter, or assault with intent to kill, says J. Edgar Hoover. Averaging one every 18.7 seconds, there were 1,685,203 major crimes of all categories, an

increase of 119,622 over 1945, a record without equal in the previous decade.

Oil for Twelve Years

Present reserves of crude petroleum are sufficient for only twelve more years at the current rate of production, estimate the nation’s experts in *Behind the Scenes in American Business*. Similar fears were expressed several decades ago, but deeper drilling and wider searching opened up large reservoirs. Consequently, the industry is now undertaking another comprehensive search for oil.

Suspended for Discrimination

About 500 students were suspended recently from a Los Angeles school for demonstrating against the presence of six negroes in their classes. The students remained away from their rooms and assembled on the campus or near-by street corners, one group burning a negro in effigy and jeering the principal when he removed the dummy. Principal Wood declared that none of the participants would be allowed to return to the school until they had appeared with their parents for individual conferences.

S. L. M.

Were *the* TEN TRIBES LOST?

Did They Reappear as Anglo-Saxons?

Testimony of the Bible and History

by ROY F. COTTRELL

MANY Christians have been fascinated with the romantic fiction that the inhabitants of the British Isles are descendants of the so-called "ten lost tribes of Israel." This theory of Anglo-Israel is said to have originated with a man named Richard Brothers (1757-1824), who styled himself "The Nephew of the Almighty."

Today this theological will-o'-the-wisp is said to have about two million followers, and, according to *The Jewish Encyclopedia*, it consists of "wild guesswork about historical origins and philological analogies," from which "a case was made out for the identification of the British race with the Lost Ten Tribes of Israel. It seeks to apply all the curses of God's displeasure to the Jews, and to place all the promised blessings upon the ten tribes.

An apostle of this creed, Dr. Joe Jeffers, asserts: "We claim that the Anglo-Saxon race are lineal descendants of the ten tribes of Israel who were taken away as captives to Assyria about the years 740-721 B. C." He adds: "Anglo-Israelism is the most important religious subject in the world."

This teaching rests upon the false assumption that the ten tribes who revolted under Jeroboam, and who were driven into Assyrian captivity, were lost to the world for more than twenty-five centuries, only to be discovered and identified in these modern times. However, authentic records, both of Scripture and history, present abundant evidence that *they were never lost*.

Following the division of the nation into two kingdoms, many "out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem," and "strengthened the kingdom of Judah." 2 Chronicles 11:13-17. Later, during the reigns of Asa and Hezekiah, large numbers from the various tribes joined with Judah in worshipping Jehovah; and many of these continued to reside in the southern kingdom. 2 Chronicles 15:12; 30:10-13, 25.

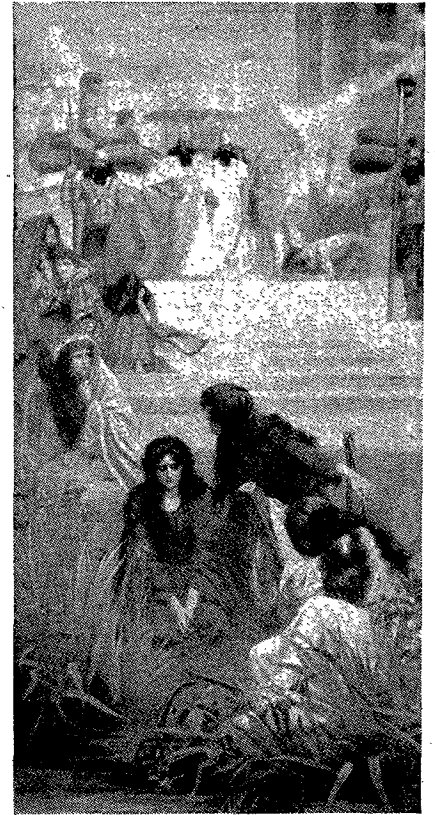
Finally in 606 B. C., and again in 586 B. C., terrible retribution came to Judah, and vast numbers of the inhabitants were carried into Babylonian exile. 2 Chronicles 26:5-18. At this time Babylon had overthrown and absorbed the former empire of Assyria, so that all the captives of the ten tribes, as well as the two, were within the territory and under the jurisdiction of the same monarchy.

Sin had divided them; adversity had united them. The weeping prophet of God mourned for both of them: "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones." Jeremiah 50:17.

The prophetic narrative continues: "Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is His name: He shall thoroughly plead their cause." Verses 33, 34. "For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jeremiah 30:3.

Near the close of the seventy years' captivity, Medo-Persia conquered Babylon and succeeded to world supremacy. Two years later King Cyrus issued his famous edict of emancipation, declaring: "The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem." Ezra 1:2, 3.

We observe that this decree was addressed to "*all* His people," authorizing them to "build the house of the Lord



In 606 B. C. terrible retribution came to Judah, and thousands of the people were carried into Babylonian exile.

God of Israel, . . . which is in Jerusalem." By virtue of this charter of liberty the peoples of Israel who had been united in captivity were accorded freedom and encouraged to join their efforts in restoring and rebuilding Jerusalem.

Not all returned. In fact a large majority remained; but approximately 50,000 responded to the call, and undertook the long, difficult trek across the desert to the impoverished homeland. In this company of returning refugees were representatives from all the twelve tribes, for the record states: "So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and *all Israel* in their cities." Ezra 2:70.

Under circumstances of great difficulty the work of restoration proceeded slowly; but when at length the temple was completed, this interesting statement appears: "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred

lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel." Ezra 6:16, 17.

This indicates that when the returned exiles offered sacrifices, they performed this rite in behalf of all twelve tribes. On a later occasion when offerings were presented, the significant expression is used, "twelve bullocks for *all Israel*." Ezra 8:35. Again and again God's wondrous love for both Israel and Judah is freely expressed, of which the following is an example: "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant; and He looked for judgment, but behold oppression; for righteousness, but behold a cry." Isaiah 5:7.

In the books of Ezra and Nehemiah the returned refugees are called "Jews" nineteen times, and "Israel" forty-four times. From this record it appears that the remnants of Israel, whether of the ten tribes, or of the two, were both called "Jews." This is in full accord with the terminology employed by the historian Josephus. He states that Ezra sent a copy of the imperial decree for restoration "to all those of his own nation that were in Media. And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras [Ezra], they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body [or greater part] of the people of Israel remained in that country, . . . while the ten tribes are beyond Euphrates till now, and are an immense multitude."—*Antiquities of the Jews*, b. 11, ch. 5, par. 2.

Two and a half centuries later, when under the leadership of the Maccabees the inhabitants of Palestine revolted

against Antiochus Epiphanes, it is stated that "many of the people of Israel consented and came unto them," "and the men of Judah." After fasting and praying together, they engaged the enemy in the decisive battle of Maspha, and the record states: "So Israel had a great deliverance that day." 1 Maccabees 2:16, 18; 4:25.

In the last book of the Old Testament, Malachi's message of reproof and appeal was addressed to both Israel and Judah; and nowhere is there hint or suggestion of any lost tribes. Malachi 1:1; 2:11; 3:4.

Opening the pages of Luke's Gospel in the New Testament, we are introduced to "Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser [Asher]." As the babe Jesus was being presented at the temple, this godly woman entered and "gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." Luke 2:36, 38.

Now if the tribe of Asher had been lost, how was it known that she was a descendant of that tribe? On the contrary, here is evidence that tribal identity was then preserved, and that a member of one of those ten tribes was among the first to recognize the world's Redeemer.

In making his announcement regarding the work of John the Baptist, the angel Gabriel declared: "Many of the children of Israel shall he turn to the Lord their God." Luke 1:16. Christ also spoke of His mission, saying: "I am not sent but unto the lost sheep of the house of Israel." Matthew 15:24. He commissioned His disciples to go forth preaching in "the cities of Israel;" and it is definite that all this ministry was performed, not merely for the ten tribes or for the two, but for all the Hebrew race. There was no discrimination.

When the Magi visited Jerusalem and inquired: "Where is He that is born King of *the Jews*?" the priests replied by quoting the Old Testament prophecy of "a Governor, that shall rule My people *Israel*." Matthew 2:2, 6. As will be observed, the terms "Jews" and "Israel" are here used interchangeably. Likewise, when the disciples asked: "Lord, wilt Thou at this time restore again the kingdom to Israel?" it is self-evident that they were not speaking of certain tribes, but of the entire household of the chosen people.

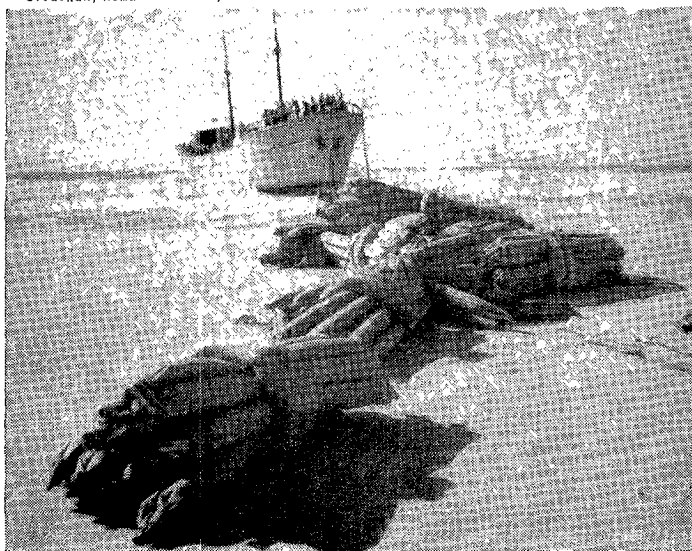
In the times of the apostles, there were no lost tribes. On the Day of Pentecost representative Jews were assembled from Parthia, Media, Elam, and Mesopotamia, where hundreds of years previously their forebears had been carried into exile by the Assyrians and Babylonians. On that notable occasion Peter addressed them all as "Ye men of Israel." Acts 2:22. Likewise in his eloquent defense before King Agrippa, the apostle Paul stated: "Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come." Acts 26:6, 7.

It is interesting to observe that the apostle James addressed his epistle to "the twelve tribes which are scattered abroad." James 1:1. Also in his footnotes on the book of Hosea, Jerome (A. D. 331-420), the translator of the Latin Vulgate, stated: "Unto this day the ten tribes are subject to the kings of the Persians, nor has their captivity ever been loosed." Fourteen hundred years later Dr. Asahel Grant of the American Medical Missionary Board, rendering his report in A. D. 1835, stated that the main body of the ten tribes of Israel were still living in Assyria and in Media

(Continued on page 14)

Carrying 900 Jewish refugees, this ship, running the British blockade, is beached on a lonely stretch of Palestine coast. On the sand are the life belts used by the immigrants in reaching shore.

STOECKER, ACME



While Tel Aviv is under martial law, Arabs living on the outskirts of this all-Jewish city watch as a British armored car passes through a road barrier.

STOECKER, ACME





Truth for Youth

9. Your Will or God's?

by ROBERT H. PIERSON

MANY favorite church hymns have been conceived in heart-ache and pathos. This was true of that beautiful selection, "My Jesus, as Thou Wilt," written some years ago by the German pastor, Benjamin Schmolke. This faithful minister of the gospel was for many years the pastor of a large and prosperous parish. His people loved him and looked forward to his frequent visits to their homes. Pastor Schmolke's own family was a happy one. It seemed that he had all that a minister's heart could desire.

Then suddenly disaster struck. His church, the apple of his eye, was laid waste by a devastating fire. The same hungry flames also destroyed the homes of many of his parishioners.

A short time later death visited Pastor Schmolke's home; and when the grim reaper had passed, his devoted wife and one of his children had been taken from him. As though this were not enough for one man, as with Job of old, disease laid Pastor Schmolke upon the bed of affliction for months. His life was despaired of; and when he finally struggled back to health again, it was to find himself hopelessly blind.

Yet through the dark days of disaster and death God's servant did not permit his star of hope to grow dim. Through it all he sought to discern the leading hand of his Lord. Though at times he could not understand why God should deal with him thus, he was content to surrender his will to the will of an all-wise heavenly Father.

From the darkness of disaster he dictated these beautiful words of faith:

My Jesus, as Thou wilt;
O may Thy will be mine!
Into Thy hand of love
I would my all resign.
Through sorrow or through joy,
Conduct me as Thine own,
And help me still to say,
"My Lord, Thy will be done."

God desires to see in the lives of all His children the same surrender to the will of the Omnipotent that was manifest by our Saviour in the Garden of Gethsemane.

"Behold Him contemplating the price

to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, 'O My Father, if it be possible, let this cup pass from Me.' Yet even now He adds, 'Nevertheless not as I will, but as Thou wilt.'"

What a wonderful illustration of submission of the will to God! This full surrender of the Saviour's will to that of His heavenly Father characterized the whole of His earthly ministry. Jesus declared: "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38.

"Christ, in His life on earth, made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps.

"Too many, in planning for a brilliant future, make an utter failure. Let God plan for you. As a little child trust to the guidance of Him who will 'keep the feet of His saints.' God never leads His children otherwise than they would choose to be led, if they could see the



CLOSE TO THEE

HAZEL HARTWELL SIMON

It's not a mansion, Lord, I want so much,
But just a little shelter where Thine eye
Can be upon me and can keep in touch,
Where Thou canst hear me, Lord, should I
but cry.

Lord, to be near Thee! Make so short a lane
Between my dwelling and the place Thou art
That I may hasten there in joy or pain
To tell Thee all the things that fill my heart.

No gate to bar me, neither wall nor stone
To stumble over or to slow my pace,
No thicket thorny, with weeds o'ergrown,
To hide the vision of Thy so loved face.

Let me be near Thee, for I need it so!
However humble be my lot or task;
This precious comfort, Lord, on me bestow—
Just to be near Thee, this is all I ask.

end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—E. G. White, *The Ministry of Healing*, page 479.

My Jesus, as Thou wilt;
Though seen through many a tear,
Let not my star of hope
Grow dim or disappear.
Since Thou on earth hast wept
And sorrowed oft alone,
If I must weep with Thee,
"My Lord, Thy will be done."

Yes, sometimes the Lord does permit the tears to flow and our hearts to ache. On such occasions the Lord has promised to be near and to sustain us in our grief; there is a reason behind it all. A loving heavenly Father, who sees the end from the beginning, knows exactly what each individual needs to prepare him for eternity. Sometimes God permits enough clouds in our sky to make a beautiful sunset.

In times of stress some rebel and demand that God should deal with them differently. I remember hearing one such story not long ago.

A mother demanded that God restore her dying baby to life. God granted the mother's demand. The baby lived, but grew up to be the disgrace of the family. He was ever the cause of heartache to his Christian mother who had nurtured him so tenderly in his infancy. Finally his life of crime was cut short by an officer's bullet. The mother was prostrated with grief, but years before, the all-wise heavenly Father had seen this end from the beginning.

When we stop and consider how much the Lord loves us and how much our redemption cost heaven, surely we ought to be able to trust our lives to His wisdom.

"Because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will."

When this becomes our experience, we shall be able to sing with Pastor Schmolke:

(Continued on page 13)

GOOD BOOK TRAVELS ALONE

*Urgent Need for More Living Witnesses to
the Power of the Christian Gospel*

by M. E. OLSEN

THANKS to the faithful efforts of Bible societies and their supporters, the Book of books is being circulated by hundreds of thousands all over the world. Yet most of the time it travels alone. The men and women who profess to believe its teachings send it to every tribe and nation; but they do not accompany it with their personal testimony. Christianity today has books and periodicals and radio talks by the thousand; it has very few living witnesses.

Time was when Christianity had no books and periodicals, no paid ministry, no sermons carried far and wide over the radio. Instead, it had men and women who bore personal testimony to the power of Christ to save from sin. They came to be called martyrs because so many of them witnessed at the cost of their lives. Some of these witnesses wrote the New Testament, and in the form of Gospels and Epistles it began to travel. But the men who had written the New Testament did not depend on the circulation of those writings to achieve results. They went on devoting their lives to the bearing of personal witness, and the converts they made followed their example.

The nature of the witness borne by the early Christians is worthy of note. It was a witness of deeds rather than mere words, and it consisted largely of living lives of service modeled closely on the life of their Lord and Master. They were not perfect, those early Christians, but they were earnest seekers after perfection. The Saviour was to them a living, abiding presence. He was at once friend, brother, counselor, comforter, and fellow worker. His Spirit was the wellspring of their intellectual and spiritual life. Prayer was real, personal communion with Him.

The Christians of the first century carried the gospel message to the remotest corners of the Roman Empire. After a period of years the great Roman Empire came to its end; but the Christian church continued to grow, though at a less rapid rate. Why did the great movement slow down? When Christians ceased to be persecuted, and their religion enjoyed the protection of the state, Christian standards began to go down. Joining the church came to mean only outward conformity to certain requirements. The average Christian came

to put on religion as an outer garment. Real Christians were comparatively few in number and their influence did not reach far. Some that had the inner experience did not have the urge to share it with others.

Such, unfortunately, is the case today. There are thousands of professed Christians who have never experienced any real change of heart, and who go through the forms of religion much as they conform in other ways to the customs of the social groups to which they belong. They all have Bibles; many have prayer books; and most of them profess to believe the Apostles' Creed. They call themselves Christians, but it has never occurred to them that the members of the churches in apostolic times were called Christians because they really followed in the steps of their Founder, who went about doing good.

What Christianity needs today in order to regain its primitive power is witnessing Christians. If we church members were to spend as much time in witnessing for the Saviour as we now spend in attendance on divine worship and church activities, what new life we might find! If for two or three hours a week we were to make Christian contacts with our unbelieving neighbors, contacts of the kind our Saviour made when He invited Himself to the home of a notorious taxgatherer, or spoke awakening words to the Samaritan woman at the well, how the church would prosper! If we took the same interest in the men and women around us who make no profession of religion that our missionaries take in the people of heathen lands, there would be some definite results. We ourselves would enjoy a happy Christian experience, and there would be a rapidly increasing number of new converts who in turn would bring others to a saving knowledge of the gospel.

We can learn valuable lessons from the native Christians in foreign lands. When Theodore Roosevelt was hunting big game in Africa some years ago, he took time off to visit the headquarters of a Christian mission in what is now

Kenya Colony. After a brief survey of the place, he said to the person in charge: "I want to see your finished product."

The missionary took him at once to a group of Christian homes. Instead of little grass huts with no conveniences, there were neat-looking, well-built houses provided with fireplaces and chimneys, doors and shutters, clean within and without, and surrounded with well-kept gardens. When Mr. Roosevelt inquired further concerning their life, he was told that the men carried wood and water and helped their wives in many ways instead of leaving them to do all the hard work according to heathen custom. The missionary also mentioned that while all the converted natives did something toward sharing their new faith with friends and neighbors, one fourth of them gave their entire time to preaching the gospel in neighboring towns and villages. Mr. Roosevelt listened with deep interest, and finally said: "I like your finished product; it is the right sort of thing."

Witnessing Christians will aim at simplicity in such things as dress, food, furniture, and in other details of everyday life. They will simplify their personal wants in order to give liberally to missions, and they will find at least a little time in which to engage in personal labor for the unsaved. This they will do, not merely from a sense of duty, but rather because they recognize that all good gifts come from a loving heavenly Father, and that it is a privilege to share such gifts with their needy fellow men, thus carrying out the injunction of the Saviour: "Freely ye have received, freely give." If all professing Christians would follow this plan, the inspired Book would no longer travel alone.

"A mighty big if," some of my readers will say, and I do not deny it. But the power of God is as great today as it was when a few humble fishermen, endowed with the Holy Spirit, headed a movement which literally turned the heathen world upside down and ushered in the new age of the Christian Era.

LIGHT FROM THE BIBLE

Frank H. Yost

Holy Bible

GOD or CAESAR?

While the Jews were under the rule of the Romans, what question did they put to Jesus?

"Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Caesar, or not?" Matthew 22:17.

What did Jesus ask in return?

"Whose is this image and superscription [on the coin]?" Verse 20.

What did they say?

"They say unto Him, Caesar's." Verse 21.

What answer did Jesus make?

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Verse 21.

What principle, vitally important to both church and state, is here laid down?

That the church and the state are to operate each in its own sphere, and that each citizen has a separate set of duties to render to each.

Was Christ's citizenship in this world?

"Jesus answered, My kingdom is not of this world." John 18:36.

Where is the eternal citizenship of the Christian?

"Our conversation [citizenship, Gr.] is in heaven." Philippians 3:20.

What did Christ pray concerning His followers as to their relationship to this world?

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." John 17:15.

Whose superscription does the Christian bear?

Paul said: "I bear in my body the marks of the Lord Jesus." Galatians 6:17. His name shall be in their foreheads." Revelation 22:4.

To whom does the Christian owe his primary allegiance?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37.

What commandments specify this allegiance?

The first four commandments of the moral law. Exodus 20:3-11.

What institution has God set up to keep order among men?

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good." Romans 13:1-4.

What is Peter's instruction as to the attitude of the Christian toward the government that is maintaining law and order?

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." 1 Peter 2:13-17.

What commandments cover men's duty to human government and society?

The last six. Exodus 20:12-17.

Here are revealed the two spheres involved in Christ's principle, Render "unto Caesar," and, Render "unto God."

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The Editor

SIGNS OF THE TIMES
Mountain View, California

In case of conflict between these two allegiances, how is the Christian, informed and directed by the word of God and the Holy Spirit, to choose?

Peter, suffering persecution, said: "We ought to obey God rather than men." Acts 5:29.

What attitude is the Christian to take toward those who differ from him in religion?

"John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us. And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9:49-56.

What right does every person have?

The right of choice. "Choose you this day whom ye will serve: . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

What accounting must each one give for his choice?

God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Romans 2:6-9.

What is the final test of what is right?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Science Searches

(Continued from page 5)

the mythical tales of these monstrous beings.

Among the Semitic peoples law and order were associated with a person, and many tribes adopted idol worship. To the Semitic mind, however, religion was a personal necessity, not an abstract theory. It was emotional, not rational.

The religion of Israel did not come from Egypt, although Israel retained many notions from Egypt and from the influence of surrounding nations, as to nature worship. The Hebrew religion was a revealed religion, and was founded upon the Pentateuch, the five books of Moses. God is presented as the supreme creator and preserver of all things, above whom there is no other. He manifests Himself in storm and cloud; but He is *behind*, not *in*, nature. Throughout their long history, the Hebrews held to this concept, even though they wandered from it at times. This idea of creation from nothing, and of a supreme God above and beyond all nature, is a unique idea, and one that cannot be traced to imagination or philosophic development. Its source is the sublime declaration of the opening words of the Bible: "In the beginning God created the heaven and the earth."

"Ready to Be Offered"

(Continued from page 3)

righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

Each verse was neatly underscored with a pencil, and then the ninth verse had a double underscoring: "*Do thy diligence to come shortly unto me.*"

Then she noticed a marker in the Bible; and, turning there, she found this wonderful message also underscored in 2 Peter 1:14, 15:

"Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance."

As the mother read these messages, it seemed to her as though her boy had had a foreknowledge of his death, and that God in this wonderful way had sent back to her this message from her son. In that hour she could rejoice in her sorrow, and in her heart she cried out: "Yes, Sonny, we will remember; we will come, obeying all the requirements of our loving heavenly Father."

In telling us of their great loss in the boy's tragic death, she wrote: "It is a long, sad story we have to write, but, oh, a sweet one, when we see what God

has done for Sonny in saving him, and for us in our sorrow."

Yes, Sonny had fought a good fight. He embraced the truth of God's word as rapidly as it came to him, and urged others to do likewise. Now he rests until that day when the faithful shall walk the streets of gold and dwell forever with their loved ones and the holy angels. His family are trying to follow God's guidance now as Sonny so earnestly prayed they would. They know through this dreadful experience that God has His plan for each one of His people.

Your Will or God's

(Continued from page 10)

My Jesus, as Thou wilt;

All shall be well for me;

Each changing future scene

I gladly trust with Thee.

Straight to my home above,

I calmly travel on,

And sing in life or death,

"My Lord, Thy will be done."

How important, young people, that we trust our all into the hands of Him who loved us and gave Himself for us! Knowing the end from the beginning and what is best for us, loving us with an everlasting love as He does, He will surely work out everything for our temporal and eternal good.

God has furnished us with constant occasions of bearing one another's burdens. For there is no man living without his failings; no man that is so happy as never to give offense; no man without his load of trouble; no man so sufficient as never to need assistance; none so wise but the advice of others may, at sometime or other, be useful for him; and, therefore, we should think ourselves under the strongest engagements to comfort, and relieve, and instruct, and admonish, and bear with one another.—*Thomas a Kempis.*

A Day of Reckoning?

(Continued from page 3)

who are involved shall be absolutely satisfied that His judgment is just.

That is the reason for the records; and that is why the Bible teaches that there is going to be an investigation of the records before Christ returns in glory. The destruction of the wicked and the translation of the righteous will be no sudden decision of the moment. Indeed, Christ will not return until all the decisions, affecting every living soul on the earth, have been made. "Behold, I come quickly," He says, "and My reward is with Me, to give every man according as his work shall be." Revelation 22:12.

Christ will bring His rewards with Him, as they have been decided previously in the courts of judgment in heaven. But what about those who are living on the earth at that time? Suppose that they want to change their status after the judgment is completed? Just before the second advent there will go forth the most solemn decree of all history: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Verse 11.

There will be no changing sides after that.

But if there is to be an investigation of the heavenly records before Christ returns, when will it begin? Has the judging been a continual process, going on all down the ages, or will it commence at some precise moment? And another question: If, as seems so evident from the fulfillment of the great prophecies for our time, already considered in this series of articles, we are now living close to the day when Christ will return, can it be possible that the work of investigation is even now proceeding?

These questions, which are some of the most important that could be asked



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FROM THE CROSS TO THE CROWN	Arthur S. Maxwell
THE FAILURE OF HUMAN PHILOSOPHIES	Harold W. Clark
FORGOTTEN FOUNDATIONS	Edna A. Pepper
GOD'S TEMPLE	Frank H. Yost
ONE-EYED CHRISTIANS	N. P. Neilsen

at this time, should lead us to search the Scriptures. Has prophecy anything to say on these momentous issues? It surely has, as we shall see next week.
(To be continued)

The Ten Tribes

(Continued from page 9)

and the regions about Lake Van and the Kurdistan mountains.

In his book, *Israel My Glory*, Dr. John Wilkinson, who spent more than thirty-five years of his life in Christian ministry among the Jews, relates: "There are many nominal Israelites among the Nestorian Christians in the Kurdistan mountains, and these trace their origin to the ten tribes." Coming to the twentieth century, Dr. William T. Ellis, well-known traveler, gives this intimate glimpse of what he saw and heard:

"On my trip to Babylon . . . I was surprised to see communities of Jews living mostly in squalor, all up and down the Tigris and Euphrates valleys. Later, I met them throughout Persia. Mildly interested in the subject of 'The Ten Lost Tribes,' I asked the Grand Rabbi of Bagdad for his opinion. He called a meeting of the other rabbis in the old synagogue of Bagdad, and these venerable and white-bearded doctors of the Law, unanimously agreed that **THE TEN TRIBES NEVER WERE LOST, they remained in the east, and are there yet.**"—*Ten Lost Tribes a Myth*, by Dr. A. H. Godbey, page 684. See also *History of the Jews*, by Heinrich Graetz, pages 264, 265.

Following the dispersion of the Jews in the first century of our era, their tribal identity was generally lost, but not their racial identity. Other peoples migrating into a country have in time been absorbed; but this is not true of the Jews. Says Hilaire Belloc:

"However we explain this—mystically or in whatever other fashion—we cannot deny its truth. It is true of the Jews, and of the Jews alone, that they alone have maintained, whether through

the special action of Providence or through some general biological or social law of which we are ignorant, an unflinching entity, and an equally unflinching differentiation between themselves and the society through which they ceaselessly move."—*The Jew*, page 8.

This is one reason for the phrase, "the eternal Jewish problem." It is also a fundamental reason why there could be no "ten lost tribes." With this conclusion the authentic testimony of the Bible and history is in complete accord.

Four Crises

M. L. RICE

FROM the life of Abraham we learn of four great crises that come to everyone who gives himself to God, who starts for the kingdom of heaven. The first great crisis comes when one must make the great decision whether or not he will answer God's call and give his heart to Him.

At some time in life everyone receives a definite call from God. Often this invitation is repeated many, many times. These calls come in different ways and under varying circumstances. Of Abraham we read: "When he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Hebrews 11:8.

God still calls men and women to give their hearts to Him. He bids them move out by faith, even though the way may seem hazy and the land unknown. This brings man face to face with Christ and eternity. It is a decision that cannot be indefinitely postponed.

When we start, God can direct us. Not until the children of Israel stepped into the Red Sea did its waters divide so that they passed over on dry ground. Christ's invitation, "Come, follow Me," brings man face to face with the greatest crisis that shall ever come to him. Upon the decision that he makes at this time depends his eternity.

The one who accepts the invitation to give his heart to God soon comes to the

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second great crisis in his life. It came to Abraham when he was told that it would be necessary to separate from Lot and those whose influence was again him in his service for God. Although Lot was a believer in the true God, yet he was not a consecrated man. His influence was not the best. The love of the world was looming large in his heart. In order for God to use Abraham, it was necessary for him to be separated from those whose pull was downward. Genesis 13.

When one answers God's call and gives his heart to Him, he will find it necessary to separate from his old associates. He discovers that he no longer shares the interests of those with whom he formerly mingled. He no longer loves the things they do. He is not comfortable when with them. He finds it necessary to move out and cast his life in a new place among those who are trying to serve God.

It is not always easy to turn one's back on old friends and associates. This comes as a great crisis in the life of many, but that is a step all must take. We must break with the old life with all its evil influences and wickedness if we are to live a victorious life for God.

When we move out by faith, cut loose from the past, and cast our lot in new places, we do not go alone. We have the promise: "I will never leave thee, nor forsake thee." Hebrews 13:5. "When my father and my mother forsake me, then the Lord will take me up." Psalm 27:10.

The third crisis is more subtle, but nevertheless real, and it must be met by all. It comes in such a deceptive way. Those who have answered God's call, who have separated themselves from the world, often become dissatisfied with themselves. They want to see greater progress in their spiritual experience. They are tempted to take things in their own hands; to do something that will bring them greater victory. They find

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it hard to wait upon God; to let God work out their problems for them. It was on this very point that Abraham came face to face with the great crisis in his life and failed. The test was whether or not Abraham would be resigned to let God work out the plan for his life and his seed after him. But, because Abraham could not see how it could be done, and because God seemed to delay in fulfilling the promise, he decided to work out his own problem. When man takes over and tries to do what only God can do, defeat, disappointment, and trouble always follow.

Instead of letting God solve the problem of providing the promised son, Abraham made his own plans. This temptation is ever present with all who are trying to serve God; man feels as if he must do something to save himself. He forgets that he is not saved by what he can do. Instead of *trying* he is to *trust*. "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." Romans 3:20.

The last great crisis in Abraham's life came when he was called upon to sacrifice his son Isaac. "And He said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Genesis 22:2. Everyone who follows the Lord will be called upon to sacrifice. The sacrifices that come as crises in life differ in kind and severity, but they come to all. Some must pay the supreme sacrifice of life itself. Others must place their children upon the altar of service. Others make their sacrifice in loving service.

One sacrifice that is required of all is to give of his material substance. Some who have followed the Master and met every crisis victoriously, who have responded to His invitation to follow Him, who have separated from the world and its evil influences, who have let God direct their lives as they moved out by faith, have failed when called upon to make material sacrifices for His cause. It was so with the rich young ruler. "Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me." Mark 10:21.

Abraham learned the lesson of trust and faith, and of him and his seed it is written: "God is not ashamed to be called their God: for He hath prepared for them a city." Hebrews 11:16. To all who meet the four crises of life successfully God has "provided some better thing." Verse 40.



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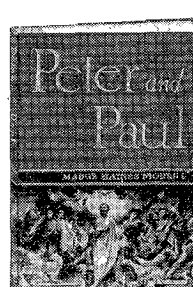
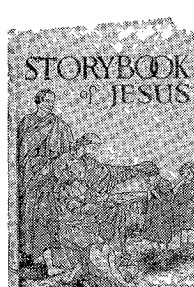
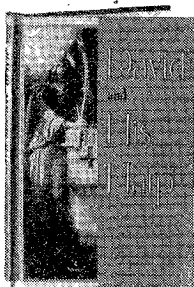
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GRAMSTORFF

SILENT SURRENDER

THE divine majesty and long-suffering meekness of the face and form of Christ stood out clearly from Michael Munkácsy's celebrated painting of Christ before Pilate. A rough-looking sailor entered the room where the picture was on exhibition. As he looked, his gaze became fixed. After a few minutes he removed his hat and let it fall to the floor. A little later he took a seat, and, picking up a description of the picture, began to read it. As he read, his eyes were continually turning away to rest intently on the face of the Saviour. Tender thoughts and feelings began to awaken in his mind and heart. He realized that Christ was willing to be condemned for his sake, and to die on the cross to save even *him*.

He had come to see the picture only because of the entreaties of his old mother, who longed to see her boy converted before he went to sea again—perhaps never to return. She was doubtless on her knees even then, pleading that Jesus would speak to his heart through the picture and win him to a life of holiness.

Jesus was already doing this. By His Spirit He stood close by her wandering boy, bending sympathetically to whisper the words of forgiving and transforming love that would touch and win his heart. The doorkeeper saw him lift his hand to wipe away the tears. It seemed as though his whole heart was going out to Jesus with a great longing to know the full story of His saving love for *him*, as expressed in the song:

Tell of the cross where they nailed Him,
Writhing in anguish and pain;
Tell of the grave where they laid Him,
Tell how He liveth again;
Love in that story so tender,
Clearer than ever I see;
Stay, let me weep while you whisper,
Love paid the ransom for me.

Then, under the tender ministration of the saving love of Jesus, he silently surrendered his heart, making a firm resolution that he would truly believe and follow Him. Finally, after an hour had passed, he arose and went softly and reverently toward the door, where he stopped to have one last look at the picture. Then he said to the doorkeeper:

"I have never believed in Christ; I have never used His name except in an oath; but I have a Christian mother, and she begged me today, before I went to sea, to go and look at the picture of the Christ. To oblige her I said I would come. As I have looked at that form and that face, I have thought that some man must have believed in Him; and it has touched me. I have come to believe in Him, too. I am going out from this time to be a believer in Jesus Christ—and a follower of Him."

As you have read how simply and silently the soul can be surrendered to the keeping of Jesus, if this loyal devotion to Him has not yet sprung up in your heart, will *you* not in a heartfelt response say:

Yes, I'll open this proud heart's door,
Yes, I'll let Him in.
Gladly I'll welcome Him evermore;
Oh, yes, I'll let Him in.
Blessed Saviour, abide with me,
Cares and trials will lighter be;
I am safe if I'm only with Thee,
Oh, blessed Lord, come in!

Will you not let the resolution of the transformed sailor be yours also? Will you not say: "I am going to be from this time forward a *believer* in Jesus Christ—and a *follower* of Him"? And then, day by day, how blessedly will be fulfilled to you the unfailing promise of Jesus: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our *abode* with him." John 14:23.

