

Signs of

# The **TIMES**

*Canada's Journal of Hope and Health*

150

**WHAT  
OF  
1954 ?**



# THE WORLD AS WE SEE IT

*A Prophetic Interpretation of Current Events*



## ★ Sin the Root Cause of Fear

Franklin D. Roosevelt said during depression times that "we have nothing to fear but fear." That is not quite right. It would be more correct to say that "we have nothing to fear but the cause of fear—sin." Fear is not a new thing to this generation. It has been extant in the world from the time Adam and Eve ate of the forbidden fruit and hid themselves because they were afraid to meet God, afraid of the consequence of their disobedient act. Fear has accentuated with the passing of time, and has become so marked today that the Bible takes special note of it.

Speaking of the "last days" of earth's history, Jesus said: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. The reason for this "fear" is given in the preceding verse where our Lord says: "There shall be signs . . . upon the earth distress of nations, with perplexity; the sea and the waves roaring." Verse 25.

When Jesus stated that men's hearts would fail them for fear, He aptly and correctly described the condition of this present world. Men fear each other. They fear the loss of position and prestige. They fear depression and insecurity. They fear the loss of health—pain, doctors, hospitals, surgery. They fear the elements: wind, water and storms. They fear war, bombs and bullets. And most of all they fear death.

Man fears everything but the one thing that he ought to fear most—sin. Sin is the root cause of fear. There was no fear among the members of the human family until there was sin. God



ARMSTRONG ROBERTS

Repeatedly in the Scripture, the Word from God is, "Fear not."

Signs of The TIMES

## SIGNS OF THE TIMES

Vol. XXXIV Number 1 January, 1954

Dallas Youngs, Editor  
D. L. Michael, Associate Editor  
H. E. McClure, Circulation Manager  
J. M. Bucy, Associate Circulation Manager

Signs of The Times, published monthly by the Kingsway Publishing Association (Seventh-day Adventist), Oshawa, Ontario, Canada. Authorized as second-class mail, Post Office Department, Ottawa, Ontario, January, 1921. Subscription Rate: Single yearly subscription, \$1.50 within the British Empire (to U.S.A. and foreign countries add 25 cents extra for postage); single copy, 15 cents. Change of Address: Please give both old and new addresses. Expiration: Unless renewed in advance, the magazine stops at the expiration date given on the wrapper. No magazines are sent except on paid subscriptions, so persons receiving the Signs of The Times without having subscribed may feel perfectly free to accept it.

made that plain when He told the Israelites what would be the result to them of their disobedience: "The Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." Deuteronomy 28:65-67.

Fear is torment. A prisoner wrote in his autobiography: "I awoke and found my cell filled with time. It seemed to have body and weight, it permeated the whole room and oppressed me on all sides. It was like a monster clutching at my throat. My heart beat wildly, and I gasped for breath. I was overcome by a nameless fear of something I could not understand. It threw me into a panic. . . . I grasped the bars of my cell and shook them frantically, pressing my cheeks between them. The bars were cool and soothing, and soon my fear was quieted. But it never really vanished; it was always with me, sometimes vaguely, sometimes painfully so. Time was my constant companion, more unshakable than my shadow. We did the bit together."

No man ever fears the police officer until he has broken the law. No child fears his parent until he has failed in the matter of obedience. Likewise man did not fear God until he broke His law. Sin, which is transgression of God's law (1 John 3:4), begets fear—the guilt complex.

It is well said that "perfect love casteth out fear." Fear cannot dwell in the atmosphere of love, for love is the parent of confidence. The boy who has faithfully carried out his father's instructions, who has done his work well, meets his parent with pleasure. His work and conduct "stands up" under the scrutiny of his father. He has done right and not wrong; therefore he is not afraid.

Sin is the parent of the "guilt complex," and the guilt complex is the father of fear. The presence of fear is therefore a symptom of sin. It does little good to treat the symptom. The root cause of fear—sin—must be eradicated. Make peace with God through repentance and confession of sin and fear will be replaced with assurance. "Unbelieving fear will be swept away before living faith." Fear will be banished by an abiding sense of God's presence.

David stated it this way: "What time I am afraid, I will trust in Thee." Psalm 56:3.



BARON FROM MILLER

### ★ The Queen's Request

Of all the millions of words spoken before, during and after the Coronation, the opening paragraph of the Queen's speech, is, in this writer's opinion, the most important and significant of all. And why is this paragraph different? Why is it more important? Why is it more significant? Why is it unique among all others? Because it is a request—a request made by the Queen in her Christmas speech for prayer at the time of her Coronation. This is what she asked:

"When I spoke to you last, at Christmas, I asked you all, whatever your religion, to pray for me on the day of my Coronation—to pray that God would give me wisdom and strength to carry out the promises that I should then be making."

The peoples of the British Commonwealth appreciate this request. It inspires confidence in that it shows that Queen Elizabeth feels the need of help from a higher Ruler—even God. God is pleased and angels rejoice when a ruler relies, not in his own strength and wisdom, but in the strength of Him who is omnipotent, and in the wisdom of Him who is omniscient. It was the apostle Paul who said, "I can do all things through Christ which strengtheneth me." Philippians 4:13.

We have no idea of the number of kings, queens and rulers who have occupied thrones since the beginning of nations. But certainly a great number. Some—the minority—have recognized their dependence upon God, and have leaned heavily upon the everlasting Arm. Others—the majority—as Pharaoh of old, if not in word then in deed, have

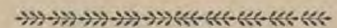
said, "Who is the Lord . . . I know not the Lord." Exodus 5:2.

In thinking of "good" and "evil" rulers our minds go at once to the kings of ancient Israel. These men, as rulers of God's chosen people, were supposed to rule righteously—but not all did. God's characterization of wicked rulers is painfully brief and pointed. In most cases He said something like this, "and he did that which was evil in the sight of the Lord." And in the case of a righteous king the record is equally brief, but gloriously different in the change of but one word. Of the righteous ruler God said, "and he did that which was good in the sight of the Lord."

While most rulers have not recognized God's divine authority, yet it is a fact that the Most High "sets up kings," and "takes them down." Nebuchadnezzar, king of ancient Babylon, learned this by the loss and restoration of his throne: "They shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Daniel 4:32.

The greater one's advantages, the greater one's opportunities, the higher and more important one's position, the greater is his responsibility to his God. And consequently, if he would be characterized as a "good" king in the final judgment, it is necessary that he should now rely upon the One who is eternal, that he should seek with sincerity and fervor Him who is King of kings and Lord of lords for wisdom, counsel and guidance in this present troubled world.

British peoples are gratified that Queen Elizabeth II has sought their prayers at the beginning of her reign. It is more than gratifying—it is a cause for rejoicing. We are glad to pray for our Queen, not only at the time of her Coronation, but for the success of her entire reign: that it may be characterized with righteousness, equity and justice: that God may be able to say, "She did that which was good in My sight."



### Our God

Our God has been a gracious God  
Who loves to set us free  
From all the sin and selfishness  
That in this world must be.

How pained His heart must be when we  
Refuse to follow Him,  
And tread the path of our desires  
Until our light grows dim!

But like the prodigal of old,  
He longs to welcome home  
His wandering sheep into the fold,  
There never more to roam!

—Joseph Twing

# God's Way and Man's Way

By

GEORGE RUSSELL



U. S. ARMY PHOTO

Nations often try to obtain peace by means of war. God effected peace by the sacrifice of His Son.

FOR My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." Isaiah 55:8. God's way of doing things is different from man's.

Perhaps the best illustration of that fact is found in the difference between God's way of ordaining memorials to remind us of His great works, and man's methods of ordaining substitutes of the same, the prime examples of which are the Sabbath and Sunday.

By studying all the memorials ordained of God, as the Scripture makes them known, we are able to discover an unvarying pattern by which we can test the claim of other memorials for which divine authority is claimed.

God's memorials are always appointed before the event they are to remind us of is complete. There is specific instruction concerning the method of observing the memorial. There is a definite commandment to observe it, telling how, when and why the memorial is to be observed. The memorial is so designed that it is most effective in recalling the event to be remembered. A survey of such memorials as the Sabbath, the passover, the Lord's supper will establish these facts. Being able to tell the end from the beginning, and the importance of an event before it happens, enables God to do things that way.

Human beings cannot always tell the importance of an event from the first. Often they have to wait many years before the relationship of an event to the life of the nation or to the world is realized. For this reason man's memorials are usually belated affairs. However, we are interested here only with such man-made memorials as claim to have divine origin.

Comparing Genesis 2:2-4, Exodus 20:8-11, Mark 2:27 we find that the Sabbath was made when the world was made. Both are included in the same week's work. Both are definitely said to have been made, and made for man. The Sabbath is therefore part of the creation in a very real sense.

If we compare the making of man with the making of the Sabbath, we find that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Genesis 2:7: "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:2, 3. Thus the Sabbath was made—God rested on the seventh day, blessed it, sanctified it.

We must regard this rest as purposeful and exemplary. The Lord never faints nor grows weary. (Isaiah 40:28.) He rested as one well pleased with the work of His hands. We cannot understand the full significance of His rest, but we can understand our relationship to it. One who was a participant with the Father said, "The Sabbath was made for man." Mark 2:27.

The Bible tells us about something else that was made for man, specifically for man, on the day before the Sabbath. God said, "It is not good that the man should be alone; I will make him an help meet for him." Genesis 2:18. Paul, writing to the Corinthians, said, "Neither was the man created for the woman; but the woman for the man." 1 Corinthians 11:9. "Adam was first formed, then Eve." 1 Timothy 2:13. In both instances we see the well known principle that essential requirements are provided for what already exists. Windows are made for a house, not the house for the windows. The Sabbath was made for the man and the woman who were already in existence, and who were, potentially, the human race. (Hebrews 7:9, 10.)

Sabbathkeeping draws its motivation from creation. This is made plain in the fourth commandment and in subsequent reminders. (Exodus 31:17.) The precepts of the law were in force before given at Sinai. The Sabbath was kept from creation. There is every reason to believe it was obligatory from that time.

The Sabbath is unique among memorials in that it is perpetual and continual. We are never more than six days from it. Those six days are repetitions of the six working days of the creation week. Thus we spend our entire lives reliving the measured time of creation. On the Sabbath we have more time to meditate on why this is so.

There is this unique quality about God's memorials. The first observance of the memorial is an integral part of the great act which it commemorates. We cannot think of creation without remembering the Sabbath, the Exodus without the passover, or the passion of our Lord without the Lord's supper. In keeping the memorial we recapture the spirit of the time and relive the event. That is, in fact, God's stated purpose of the memorial—to keep alive in the hearts of His people the fundamental knowledge necessary for their salvation.

Only two bona fide memorials are left us today—the Sabbath and the Lord's supper, memorials of creation and redemption respectively. Baptism is not a repetitious memorial, in that it occurs but once in an individual's life.

We give special consideration to Sunday because of its position in relation

to the true seventh-day Sabbath of the Lord. Sunday has been put in the place of the Sabbath throughout the Christian world. Its place in the scheme of things is difficult to define. It is not the memorial of creation. The Sabbath fulfills that role much better. Sunday is not supported by the fourth commandment. That commandment enforces the keeping of the seventh day. Some claim it is the memorial of the resurrection. Strangely enough, it is a secondary claim, used, in most cases, only when its relation to the fourth commandment is definitely proved to be false.

Most people would prefer to regard it as the original Sabbath. But they cannot. As a last resort it is set forth as the memorial of the resurrection of Christ. But there it revolves in the wrong orbit. The Sabbath is observed every seventh day because it thus fits the timetable of creation, but what has Sunday to do with creation? The answer is, "Nothing, except that it was the first working day." What has the resurrection to do with a weekly pattern? Again the answer is, "Nothing."

The significant number of days in the resurrection timetable is three. Jesus rose the third day. In no prediction concerning the day on which He would rise did Jesus ever relate that day to the weekly cycle. He used the term "third day" or "after three days." Mention of the first day of the week in connection with the resurrection was made only to prove that the resurrection day was the third day. With other statements to the effect that Jesus died on the preparation day, it is used to mark off a three-day period, and that is all.

If Jesus had intended the first day of the week to be observed as a memorial, His procedure would have been something like this: He would have gathered His disciples together on that first day and ordained a ritual to be observed. He would have commanded them to observe that day henceforth as a memorial of His resurrection. If He had intended that it should replace the Sabbath He would have made that clear also. He would have left no cause for ambiguity concerning the establishment of the memorial. He didn't do that. We have no evidence that He ever mentioned the first day of the week.

Indeed, we have no proof that it was definitely ordained as the memorial of the resurrection by any authority. Because there is no record of Sunday's being ordained as a memorial in the New Testament, we must conclude that its ordination was definitely an afterthought, and as such bears the marks of the human rather than the divine.

In summing up the points against it we may repeat: It was not ordained

from the first. There is no commandment enforcing its observance, telling how, when, or why. It does not fit the time pattern of the resurrection. As the first day, it never comes in the same week as the crucifixion day, which

should precede it. It seems that the Lord made the events straddle two weeks in order to avoid the very confusion concerning the Sabbath that the human appointment of Sunday has brought in.



## BIBLE ANSWERS



Do you have unanswered Bible questions? If so, you are invited to send them to the EDITOR, Box 398, Oshawa, Ontario.

**What is meant in Hebrews 8:8-12 where it says that the law is written in the heart?**

In the old covenant the law of God, the Ten Commandments, was written on tables of stone. But in the new covenant the same law is written by the Spirit of God on the tables of the heart. "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Corinthians 3:3.

Written on tables of stone, the law of God was binding, and was to be obeyed. But how much greater the Christian's obligation of obedience when the law is written on the tables of his own heart by the Spirit of God.

"The same law that was engraved upon tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."—*Patriarchs and Prophets*, p. 372.

**I see from the Bible that God in the beginning gave to the human race a diet of fruits, grains and nuts. Has He changed this that men may eat flesh foods today?**

Following the flood God gave men permission to eat of flesh meats. This was not the original plan and is not the best diet. Man was created a herbivorous, not a carnivorous, creature. His teeth were made for grinding grains, not for tearing flesh as were the lion's. When God led the children of Israel out of Egypt, He gave them a nonflesh diet for their best good. And if we wish to trace it still further we shall find that in the new

earth the redeemed will revert to the original diet—there will be no slaughterhouses there.

Some people think they cannot live and be strong without eating flesh foods, but this is not so. Consider the horse, the ox, the elephant. These are the strongest animals of all, yet they are vegetarian.

**Do we know for certain upon which day Christ was crucified?**

Christ was crucified on the sixth day of the week, which is Friday. We celebrate Good Friday today in honour of that event, and history is so replete from Christ's time until now that it is impossible that there should be a mistake. I might explain that the Preparation Day was the day upon which the Jews "prepared" to keep the Sabbath holy unto the Lord, and that is the day upon which Christ was crucified. It was the custom of the Jews to break the legs of criminals when they took them down from the cross in order that they might not escape. They did this because, according to Jewish law, a criminal might not hang on the cross over the Sabbath. Now when they went to take Jesus down from the cross they found that He was dead already so they did not break His legs. However such was not the case with the two thieves. They were not dead and their legs were broken. The Bible tells us that Christ was in the tomb three days. He rose on Sunday, and so it is not difficult to date the days back "three" until we come to Friday, the day upon which Christ was crucified.

**When were mirrors made into wash basins?**

The laver which stood in the court of the tabernacle was made of the looking glasses donated by the women of the congregation of Israel. (See Exodus 38:8.)

(Continued on page 11)

**A** SCARLET stream spurted from the slashed throat of the trembling victim. The hammering heart shot the blood through the severed juglar, and a quickly placed basin began to rapidly fill, the terrified sacrifice, wild-eyed, kicked out its life upon the desert sands. Another lamb had died because a man had sinned. Another solemnized Hebrew recognized something of the awful truth that "sin, when it is finished, bringeth forth death." James 1:15.

Anciently to the devout Israelite the tented sanctuary was the centre of his existence. It was the centre of the encampment when he, with others of his nation, settled from time to time in their long desert wanderings. Later when Canaan became the Jew's established home, the permanent temple focussed his highest meditations, and drew him three times each year to Jerusalem to celebrate the great religious festivals of divine appointment.

It was here also that he brought his tithes and gifts. It was through its gates that he bore the firstfruits of his fields as an offering to Jehovah. It was to the priests that he went for the diagnosing of certain diseases, and for a ruling on various judicial and religious questions. In fact there was scarcely any aspect of his life or activity in which the sanctuary or its priests did not play a part.

But it was the sacrifices that were offered in connection with his worship that had the most profound meaning for the Jewish worshipper, for these sacrifices contained deep and solemn implications which affected his spiritual destiny, and not his only, but ours also who live centuries after the last Mosaic sacrifice died, as we shall see.

John the Baptist acclaimed Jesus as "the Lamb of God, which taketh away the sin of the world." His words were intended to turn the minds of his hearers to the sacrificial service, so familiar to them, and then show that in the One standing before them, all the significance of all the sacrifices made since Adam's fall was focussed. Every phase of the sanctuary service was designed to illuminate the work of Christ in its different aspects, sacrificial and mediatorial.

The sacrificial services were a daily ritual, lasting throughout the year. The cycle ended with the great Day of Atonement, which subject is dealt with on pages 8 and 9 of this magazine. We shall here deal only with the regular round of daily ceremonies.

There was no single act of sacrifice performed by the individual worshipper calculated to make a deeper impression

By

THOMAS A. DAVIS

# The Sanctuary Service

in

## Shadow and Substance

upon him than that of the sin offering. When "one of the common people" committed ignorantly "somewhat against any of the commandments of the Lord" (Leviticus 4:27), and became aware of his guilt, he was to bring to the court of the sanctuary a young female goat

or female lamb, without any physical deformity, and there offer it for his sin. If any defect was found the animal was rejected. Perfection was required. We recognize in this lamb a representation of Christ, the Lamb "without blemish and without spot." 1 Peter 1:19, Christ was the only Sacrifice perfect enough to be acceptable to God in our behalf.

The repentant sinner placed his hands upon the head of the innocent victim, and confessed the sin of which he was guilty. By this act his sins were in figure transferred to the animal. Then he took the sacrificial knife in his own hand, and a scene transpired such as we visualized at the beginning of this article. The priest took the blood which had been caught in the basin, and placed some of it upon the horns at the four corners of the altar of burnt offerings. A portion of the flesh was then roasted and eaten by the priest, who thus in figure took the confessed sin upon himself, in this manner representing Christ, "who His own self bare our sins in His own body." 1 Peter 2:24. In some instances the priest did not eat the flesh, instead some of the blood was sprinkled before the veil that separated the Holy and the Most Holy Places. In either case the sin was symbolically transferred to the sanctuary, there to remain until the Day of Atonement.

In this ancient sacrificial drama is pictured the work of Jesus for the sinner. For these things "serve unto the example and shadow of heavenly things," "but the body is of Christ." Hebrews 8:5; Colossians 2:17. Having sinned, the transgressor must realize that he can find no forgiveness without the shedding of blood. (Hebrews 9:22.) "By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world."—*Patriarchs and Prophets*, p. 356.

If any Israelite committed a wilful sin, he was commanded to make a sacrifice known as the trespass offering. A trespass was "a wrongful act involving injury to the person or property of another." This "wrongful act" could be committed against God or man. A trespass against God might be such as the withholding of tithes, or the firstfruits.

The laws of Moses go into some detail regarding the nature of trespasses against man, which God likewise regarded as against Himself. (Leviticus 6:2.) Such things as a false plea of ignorance of having property belonging to another, the lying denial of a verbal contract with another, or forcibly taking possession of another's property, are mentioned. (Leviticus 6:1-5.)

 THE VOICE OF PROPHECY  
**RADIO LOG**  
Tune in Every Sunday

Alberta—			
Calgary	CFCN	1060	8:30 AM
G. Prairie	CFGP	1050	8:30 AM
British Columbia—			
Vancouver	CKWX	980	9:30 AM
Vernon	CJIB	940	9:30 AM
Victoria	CJVI	900	10:30 AM
Manitoba—			
Dauphin	CKDM	1230	10:05 AM
Winnipeg	CKY	580	12:00 M
New Brunswick—			
Moncton	KKCW	1220	9:00 AM
St. John	CHSJ	1150	3:30 PM
	FM-CHSJ	100.5	3:30 PM
Newfoundland—			
St. John's	CJON	930 Sat.	9:15 PM
	YOAR	1230	1:00 PM
Ontario—			
Ft. William	CKPR	580	10:30 AM
	FM-CKPR	94.3	10:30 AM
Ottawa	CKOY	1310	10:30 AM
Toronto	CFRB	1010	10:30 AM
	FM-CFRB	99.9	10:30 AM
Windsor	CKLW	800	10:30 AM
Prince Edward Island—			
Charlott'town	CFCY	630	1:30 PM
Quebec			
Montreal	CKVL	980	8:00 AM
Saskatchewan—			
Regina	CKCK	620	8:00 AM
Saskatoon	CFQC	600	10:30 AM

In all such cases the requirements were explicit; first specific confession was indicated, both to God and to the one wronged. Next came reparation, with one-fifth added in case of the involvement of property. Then a ram was to be sacrificed. Not until then was forgiveness given.

In this ceremony is seen typified the steps of genuine conversion as shown in the Scriptures; a godly sorrow for sin, leading to confession, restitution, and a cleansing by the blood of Christ, permitting the sinner to stand justified before God.

It will be recognized that the outward meeting of these requirements only, did not absolve the sinner, any more than a show of piety today makes a man right with heaven. The sacrifices were of value only as they led the guilty one to see the enormity of his sins, and to seek by faith the "fountain opened to the house of David . . . for sin and uncleanness." Zechariah 13:1.

We turn now, and very fittingly, to the individual burnt offering, or what might be called the offering of consecration. When the sincere penitent sinner feels the peace and joy of God's forgiveness he is moved to consecrate himself wholly to the Lord.

This sacrifice, in keeping with its intention, was a voluntary one, while the others were required. As in the case of the sin offering, the sacrifice was brought to the place appointed for slaughter, near the door of the tabernacle, where the offerer laid his hands upon its head in confession as it was "accepted for him to make atonement for him." Leviticus 1:4. He then killed it himself. The priest caught the blood in a receptacle and sprinkled it around the altar. After this the animal was completely burned as an offering to God. By this sacrifice the offerer signified his complete consecration to God. This is alluded to in the words of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1. In this act we have a vivid symbol of Christ, who gave Himself wholly, unreservedly to the service of others, and poured out His life unstintedly for the salvation of mankind.

Twice a day, a year old lamb was sacrificed by the ministering priest as a continual burnt offering. Each morning one was placed on the brazen altar and burned in such a way that it would not be entirely consumed until evening, at which time another was offered. Thus the smoke of a perpetual offering ascended from the altar in the sanctuary courtyard. This uninterrupted ritual

had a threefold purpose. It was to be a symbol of the full consecration of the whole nation of Israel to Jehovah, just as the individual burnt offering symbolized personal consecration. It was also intended to be a continual reminder of their momentary dependance upon the atoning blood of Christ which, by faith, was spilled for them "from the foundation of the world." It was meant to provide an ever-present expiatory sacrifice.

Even though an offender might be journeying in a distant country far from the sanctuary at Jerusalem, he could by faith find comfort in the knowledge that a lamb was on the altar, atoning for his sin until such time as he could bring his personal offering, and that forgiveness was his upon repentance. We can know that the Lamb of which

these ancient sacrifices were merely shadows, is the ever-present, ever-efficacious Ransom of God. He "obtained eternal redemption for us," Hebrews 9:12. We, in this day of probation, must look "in the heavens" to "the true tabernacle, which the Lord pitched, and not man," (Hebrews 8:1, 2) and by faith accept God's unspeakable Sacrifice in our behalf.

Let the sincere searcher for truth behold the shadows of the sanctuary, and be led to see the substance in God's Plan of Redemption and its Centre, the dying Christ, and be led to exclaim:

Oh, great atonement of my blessed Lord,

My sins are swallowed up in Thee!  
Because the Innocent poured forth His life,

The guilty lives, the sinner, free.



REVIEW AND HERALD

From the time of righteous Abel to the cross the sacrificial lamb was offered. The sacrifice of this innocent victim foreshadowed in the sinner's mind the fact of the coming Lamb of God who would give His own precious life for the sins of the world.

*We Must All Appear Before the*

# JUDGMENT SEAT OF CHRIST

THE TIME is come that judgment must begin at the house of God: if it first begin at us, what shall be the end of them that obey not the gospel of God?" 1 Peter 4:17. With these startling words the apostle Peter announces an event strangely out of the picture of popular theology—the judgment of the Christian church.

Christians have always been able to comprehend a judgment of sinners and worldly folk, but a judgment of saints—we haven't thought much about that. Yet the Bible says that the judgment of God begins with the church and even intimates that the investigation of the earthly lives of Christians is now in progress. John the revelator puts it this way: "Fear God, and give glory to Him; for the hour of His judgment is come." Revelation 14:7.

We are urged to give glory to God because the hour of His "judgment is come." That is, it is here already. We are living in the time of the judgment. The investigation of the records of lives has already begun. In view of this solemn fact, the followers of Christ are bidden to worship the Lord God in a new consecration and devotion.

Let us look at the judgment realistically and ponder some important facts. The Scripture has much to say on this subject and we may know the truth if we will prayerfully seek for guidance. There are four great facts about the judgment that we ought to face.

First of all, the Bible makes it clear that *there is a coming judgment*. We will call this the executive judgment, that sobering hour when the Judge of all the earth passes sentence on His creatures and announces their eternal destiny.

Second, *there is a judgment now in progress*. This we may correctly call the investigative judgment or the judgment of inquiry. It is particularly concerning this phase of the judgment that Peter wrote when he said, "Judgment must begin at the house of God." 1 Peter 4:17. Paul has this to say about the judgment of inquiry. "Some men's sins are open beforehand, going before to judgment." 1 Timothy 5:24. That is, before God can dispense rewards, the judgment of inquiry must determine who is entitled to

the gift of immortality, and who is deserving of the punishment of eternal separation from God.

A third vital consideration is the fact that *we must all appear before the judgment seat of Christ* (2 Corinthians 5:10) to render an account of our thoughts and deeds. God will not judge any man on circumstantial evidence. A full record of the life must be available for study to determine a just and equitable reward. Every man has a case pending at heaven's court. None but imbeciles and persons unaccountable to God for physical reasons shall escape this hour of destiny. You and I have a case at court. We cannot escape.

The fourth fact of vital importance is this: *There is mercy and pardon for every sinner who repents*. Those who appeal their case to God through Jesus Christ our Saviour and Mediator will stand in the judgment. (1 John 2:1.) This is the most important fact of all.

Immortality is for those only who through faith in Christ and the power of the gospel have been overcomers in the battle of life. Mere professors of Christianity shall be excluded from heaven. "When the Son of man shall come in His glory, and all the holy angels with Him . . . before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right hand, but the goats on the left." Matthew 25:31-33.

Here we have a division of all men into two classes, the sheep class and the goat class. The sheep are professing Christians in whose lives Christ has become supreme and the service of mankind the great passion of the soul. (See Matthew 25:34-40.) The goats are those who have made a profession of Godliness but who have refused to let Jesus Christ reign over them. Associated with them will be many godless and

nonprofessing Christians. They make up one class—the despisers of God's mercy. When they learn that their cases are hopeless and that they have sinned away their day of grace, they turn to the Lord and cry out, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" But the Lord will say to them, "I never knew you: depart from Me, ye that work iniquity." Jesus would have us understand that "Not everyone 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 7:22, 23, 21.

Now with these facts before us let us observe how consistently this idea of a judgment for the church has been taught all the way through the Bible, not only in New Testament times but in Old Testament times as well. Perhaps the services conducted on the day of atonement in ancient Israel offer us the best illustration.

On the tenth day of the seventh month of each Jewish year (See Leviticus 23:27-32) the Israelites would assemble about the sanctuary and there afflict their souls and offer an offering unto the Lord. It was a day of rest for all Israel and a day of heart-searching and humility. On this day of judgment which came just before the end of the Jewish religious year, the case of every man was up for review before the God of Israel. "Whatsoever soul it be that shall not be afflicted in that same day, he should be cut off from among his people." Leviticus 23:29. But those who had prepared themselves by confession of sin and deep soul affliction were cleansed from every evil thing by a special offering presented before the Lord by the high priest. As a result of this cleansing they could enter the new year with clean records, and a clean white page.

What a solemn occasion for every Jew! With reverential awe he stood beside his family tent near the earthly sanctuary where God's presence was revealed. The elders and the people presented to the high priest "two kids of the goats," (See Leviticus 16) one for a sin offering and the other as a live goat to

---

By

D. A. DELAFIELD

---



use at the conclusion of the service to carry away the iniquities of the children of Israel into the wilderness.

The first goat representing the Lord and called "the Lord's goat" was sacrificed. Here was a type of Christ who by His precious blood "cleanseth us from all unrighteousness." 1 John 1:7. The blood of this typical animal was brought within the Most Holy Place of the sanctuary where it was sprinkled before the ark of God and the mercy seat. This blood made an atonement "for all the people of the congregation." Even the sanctuary itself was cleansed by this atoning blood.

Then according to the divine instructions, when the priest had "made an end of reconciling the Holy Place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Leviticus 16:20-22.

This live goat was not offered as a sacrifice, but the animal received upon his head all the sins that had gone beforehand to the sanctuary. He was then taken out into the wilderness to die. This goat is called in Leviticus 16:8, "The scapegoat." This is an English word for the Hebrew, Azazel. Prominent Hebrew scholars believe that this



## HERE IS MY ENROLMENT

For your free thirty-lesson Correspondence Course in Bible. Beautiful diploma when I complete the course. Nothing to pay.

Name (Mr., Mrs., Miss) \_\_\_\_\_

Street or Route \_\_\_\_\_

City or Town \_\_\_\_\_

Province \_\_\_\_\_

Fill out, clip and mail coupon today to the EDITOR, Signs of the Times, Oshawa, Ontario, Canada

word Azazel means "Satan." This then was an act in the divine worship which teaches that Satan must suffer for sin. As the instigator and originator of sin, he must die with sin in the wilderness of a ruined life. Down he will go to destruction in the lake of fire. He will be destroyed and utterly wiped out and sin will be wiped out with him.

He does not suffer for sin in a *substitutionary* way. Christ died for our sins according to the Scriptures. Satan suffers as the *instigator and originator* of sin. He is responsible for all the sins that he has led the saints to commit. In justice God must reward him according to his deeds.

The service on the day of atonement shows how Christ can remove sin from us by virtue of His atoning blood and throw it back in the face of the enemy. As it was done in a symbolic way, upon each recurring day of atonement in the Jewish typical service, so it is accomplished in reality in this antitypical day of atonement in which we live.

"The hour of His judgment is come," declares John the revelator. Judgment must begin at the house of God, Peter tells us. The Christian churches today are in the same position that Israel was when on the tenth day of the seventh month the followers of Jehovah gathered about the mosaic tabernacle and afflicted their souls before the Lord.

And yet, there are many who profess the name of Christ who are not aware that the antitypical day of atonement is upon us and the day of the Lord's wrath is very near. As the Israelites on the day of judgment, Yom Kippur, rested from their labours, afflicted their souls and gathered together to worship Jehovah, so should the churches of Christ today deeply repent of the transgression of God's law, cease from sin, and pleading the blood of Christ and His atoning grace, turn with all their hearts to the Lord. Only in this way can we find pardon and have our sins removed by the blood of the Lamb.

As the judgment begins the volumes of record are open — the Book of Life, Luke 10:20, the Book of Sins, Isaiah 65:6, 7, and the Book of Remembrance, Malachi 3:16. It is necessary that God shall know everything professing Christians do and say, that He might have all the facts and render an impartial, just and merciful verdict. Eternal life is the prize for all those who are acquitted by the judge, but eternal death and separation from God is the final decree and sentence for those who are found guilty of neglecting or rejecting Jesus Christ.

This is an hour of decision. What will we do about it? It is a fact we ought to face now and decide. The judgment of the Christian church is in session today. Soon the hour of executive judgment will begin. It will be too late then to repent. The question of how we shall stand in the judgment turns on the question, What have we done with Jesus who is called Christ? Will you not receive Him today as your personal Saviour and let Him represent your case in the judgment?

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Daniel 7:13.



REVIEW AND HERALD

# The *HOW* of a Happy Marriage

## The Husband's Responsibility

By

HAROLD SHRYOCK, M.D.

**H**APPINESS in marriage is one of the greatest treasures available to human-kind. But as with all things that are valuable, there is a high price to be paid. The price is not measured in money. Happiness cannot be bought and sold. The price consists, rather, of those personal disciplines, loyalties, evidences of appreciation and devotion, and manifestations of unselfishness that are capable of making marriage the most enjoyable of all human relationships.

The price that a person must pay for genuine happiness in marriage cannot be settled in a single installment. There is an initial cost and a cost for upkeep. And so, even though two very charming people unite their lives in holy wedlock, this, in itself, is not sufficient assurance of their continued happiness in marriage. To be successful in this most important human venture, they must continue to give such heed to the principles and policies upon which marital happiness depends as will maintain this treasure in its ideal state.

Neither the husband nor the wife is totally responsible for guarding those interests that insure happiness in marriage. Each is equally responsible and each must do his part for the greatest degree of happiness to follow. However, should one or the other become careless in those matters that contribute to happiness, it is even possible, within reason, for the other to do more than his share with the result that the degree of happiness will still be well worth the price that has been paid.

A husband does well to remember that his wife took a long chance when she married him. How could she know, in advance, what her final status would be? If her husband succeeds in his vocation, she will be looked up to as the wife of a successful man. Even though she does her part well, he may become negligent or indifferent and then she will have to share his failure in life.

A wife becomes identified in a very definite way with her husband. She takes his name. The children that she bears will be known by his name and not hers. If he becomes a minister she is known as the minister's wife. If he is a cobbler, she is the cobbler's wife. If he becomes a successful merchant, she is known as the wife of a rich man. If

may be that the fault is his for not allowing her to keep pace with him. She may have spent her energies in maintaining the home while he has been busy facing the world. Nevertheless, marriage is co-operative. He could not have attained his accomplishments but for her co-operation in doing her part in their project of living together.

In consideration of his wife's equal

The doctor discusses family relations.



REVIEW AND HERALD

he is sent to prison, she carries the disgrace almost more than he. Truly, a husband owes his wife a large debt of gratitude for the confidence she had in him when she agreed to cast her lot with his.

As an evidence of this gratitude, a husband owes his wife the same degree of chivalry as he showed her when they were sweethearts. The little courtesies shown consistently by a thoughtful husband go a long way toward maintaining happiness in the home. True, these courtesies may be only gestures and symbols. But they serve to maintain a wife's self-esteem. They constitute tangible evidence that she still holds first place in her husband's thoughts and affections.

A husband can find ways of indicating that he is proud to be seen with his wife. When they are out together, he can give her first attention, thus indicating that his greatest pleasure is found in her companionship.

Whether fortune frowns or smiles, an appreciative husband always recognizes his wife as his mental equal. He surely considered her thus when he asked for her hand in marriage. Why should his concepts change with the years? The years have doubtless had as great an effect on him as on his wife. If he is tempted to discount her good judgment, it

status, a husband should consider her interests and personal needs on the same level as his own. A new dress may work magic for a wife's outlook on life. She will not become a spendthrift if her husband shows her the courtesy of equal status in planning the family budget and administering the family interests. It is only when she is deprived of this equal status that she becomes designing in her human response of finding ways of obtaining what she desires.

When a husband is truly appreciative of his wife and his home, he will do his part in maintaining an atmosphere of cheerfulness. There is a human tendency by which a husband "lets down" when he returns home from a hard day's work. In so doing, he forgets that his wife may have had her problems during the same day. Cheerfulness can become a habit. And when a husband develops such a habit, his wife and children respond favourably to his presence. Just to see him coming home makes everyone feel more optimistic. Troubles and minor difficulties melt away in the warmth of the husband's cheerful attitudes.

**This is the first of four articles by Dr. Shryock on How to Make the Marriage Work. Watch this section of the February Signs for the second instalment—Ed.**

## BIBLE ANSWERS

(Continued from page 5)

If we are saved by grace, and are not any more under the law, why is it necessary to keep Sunday? D.R.

It is not necessary to do anything that the law does not command—the law has never commanded the observance of Sunday. You may read the Bible from cover to cover, you may study it chapter by chapter, you may search it verse by verse, but you will not find a single syllable authorizing the observance of Sunday. God has never commanded it.

Back at the beginning of time there were two brothers—Cain and Abel. Each brought offerings to God. Cain brought fruits and vegetables. Abel brought a lamb. God accepted Abel's sacrifice, but rejected his brother's. Why? Cain's vegetables had no meaning or significance. Why did God accept Abel's lamb? For the reason that it did have meaning and significance. It typified the coming Saviour—Jesus, the true Lamb of God.

Sunday is like Cain's vegetables. It has no meaning or significance as a holy day. And for that reason God cannot accept it. God never made it a Sabbath day, a rest day, a holy day, or a sanctified day. It is but a working day—the first of the six in which God created the earth and all things therein. Men have tried to make Sunday, the first day of the week, the divinely sanctified Sabbath day. But this is like tying a ribbon around a crow's neck and calling it a bird of paradise. God did not make the crow the bird of paradise, and He did not make Sunday the Sabbath.

On the other hand God did make Saturday, the seventh day of the week, the Sabbath. He blessed, hallowed and sanctified it as such (Genesis 2:1-3; Exodus 20:8-11), and as such it has meaning and significance.

The fact that the Christian is saved by grace, the fact that he, forgiven and pardoned, is under grace, gives no liberty for the keeping of Sunday. God commands the keeping holy of the day He has sanctified and made the Sabbath. There was no substitute for Abel's lamb, and there is no substitute for God's holy day. And this is what God says of those who, like Cain, offer a substitute: "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:9.

I am satisfied that the Sabbath day is from "even to even," but Matthew 28:1 seems to say that the end of the Sabbath is at the dawning of the day. What is the answer to this one?

The explanation of this lies in the fact that each day is divided into two parts, as we see from Genesis 1:5

where it says, "And the evening and the morning were the first day." That is to say each day has two parts—a dark part and a light part. The women waited until the Sabbath had ended and it began to dawn toward the first day of the week; that is, the light part

of the first day of the week. It is so mentioned here that because of the darkness the followers of Jesus could not visit the sepulchre until the close of the dark part of the first day of the week. They must await the dawning of the light part of that same day.



### WHEN COMPANY COMES

EVERY time that I visit my friends, the Merrills, I enjoy myself. Betty and I talk together while the children are playing outside, and when they come in they behave in a perfectly natural way. "Company" is a happy word to all of them, and they exhibit no strained "company manners."

Last time when I handed them boxes of lollipops, each of the older two murmured a fervent "Thank you." Benny's zeal in opening his and his shining eyes showed us that his "Thank you" had been said very sincerely.

I keep telling Betty what wonderful manners her children have, so she is forever telling me of different social errors they have made. One day she told me about Peter's blunt declaration, when Mr. Blake, a friend of their father's, was there. "Margaret has a bigger piece of cake than I have!" he said. No scene had arisen. Mr. Blake had nodded at Margaret and Peter and said, "You got ahead of me, Peter. I almost said the same thing about yours!"

Another time, dinner was long, and Benny became restless. He was allowed to leave the table before we had our dessert. Betty explained that this was a treat for him. Again, there was no tension.

It is a very different story at the home of my friend, Rita Johnson, though I'm very fond of her, her husband, and her children. She, too, is always happy to see me.

The last time I was there, Rita was charming, calm and poised in our first few minutes alone. Yet, when the children came in, she became a very nervous woman. I wondered why she should be so fearful that Ted and Susan would not show up well. I like the children and soon became distressed on their account. She was finding fault with both constantly: "Ted! You should walk into a room." "Susan! What do you say to Aunt Julie for that nice toy? Say 'Thank you' to Aunt Julie!" Wee Sus-

an, engrossed in the toy, ignored her mother's prompting.

At the dinner-table there were new woes. Susan spilled some jelly. Ted ate too hurriedly. Both heard complaints, and no one was happy. I tried to concentrate on Rita's good cooking and to keep cheerful, but again there was trouble. Ted was clowning, and he was threatened with being sent to bed immediately. Susan had eaten only a roll and some olives. She was threatened with no dessert. Her chin quivering, Susan began to eat her vegetables.

It had been months since I'd seen Rita, and I was not enjoying myself. Next, I knew, would be the bedtime scene.

"No bed!" Susan cried as she undressed her doll for the night. Ted, too, objected loudly, as he usually stayed up later than his sister.

When peace and quiet were restored, Rita, Bill and I sat talking, but our conversation was desultory. Rita was worn out, and I had my own thoughts.

Rita's children are normal. Why did she get so disturbed and anxious about their actions? Children are lively creatures with very little experience. Usually they are noisy, impetuous, carefree, and outspoken. In a few years they will be quieter, less candid, more diplomatic, more polite.

Guests should have a chance to enjoy all those in a house. It is too bad if they are subjected to constant embarrassment and distress because children are present who are not listless and apathetic. The pleasures provided by the hostess: good food, a clean house, planned entertainment or informal "visiting" are dimmed if there is tension over the children, punishment or heavy threats of it.

It will be a happy time for all when company comes, if only the parents can manage to remain reasonably relaxed.—Janice A. McDonald, in *National Kindergarten Association*.



# The DOCTOR'S VOICE



Send your health queries to the Doctor's Voice,  
Box 398, Oshawa, Ont.

## Frequent Colds

I am subject to frequent colds. Penicillin seems to have lost its effect on me. Someone has given me a bottle of antispasmodic tincture which is hard to take but seems very effective. What do you think of such preparations?

In the first place tinctures are ten per cent alcohol which tends to lower one's resistance to infection. Many vitamins and similar preparations are supplied in vehicles containing as much as fifteen per cent alcohol.

There is no specific treatment for the common cold. Penicillin helps in the treatment of complications such as acute sinus infections, bronchitis and pneumonia.

A glass of citrus fruit juice or tomato juice daily helps to keep up one's resistance to a certain extent.

At the onset of a cold two or three days in bed is still the best policy. A hot bath helps in a general way. Hot fomentations to the face are effective in combatting a sinus infection. Hot fomentations to the chest and feet are useful in treating cough due to bronchitis. Fomentations are prepared by taking a large turkish towel or something similar, immersing it in boiling water and then wringing it out by hand or otherwise. The towel is wrapped in a dry covering (a section of an old blanket will do), and is then ready to be applied to the affected part of the body. The fomentation is removed when it has cooled off, and may be repeated a number of times. The treatment is concluded by sponging off the treated part with cold water or rubbing alcohol.

## Overweight

My child is considerably overweight. Do you think that he might have glandular trouble?

Dr. K. A. Campbell of Vancouver recently reported that in a group of 140 overweight children only one case was found which could be considered a glandular problem. Deficiency in thyroid hormone is very rarely a factor. Unless muscle mass is taken into consideration, metabolism tests may be erroneously interpreted as being low. Obesity is, strangely enough, more frequent in the slightly below average income groups. I have been amazed to find it so often among Indians who were just earning a bare subsistence.

Heredity seems to play a role in obesity which occurs before the age of puberty. Experiments have shown that obese children and normal children absorb the same percentage of food and utilize it in the same way. Hence the principal cause of obesity is overeating. The following reason for children's overeating has been given as follows:

To satisfy an emotional need. "Insecurity" and "feeling of rejection" have often been referred to in medical literature. There are some who feel that emotional problems involved are largely the result of obesity, and not the cause of it. The fatter the child gets, the more he is teased and rejected by his playmates, and the more he withdraws, seeking solace in food.

## Arthritis in Neck

My neck is painful and stiff. X rays have shown arthritis to be present. Is there any treatment that could be carried out at home?

Head traction is of great value, particularly if the pain is referred down the arms. In these latter cases the hand may become weak and even appear slightly swollen. Pain is due in part to pressure on the nerve roots due to the narrowed intervertebral foramina. Head traction is applied by use of a head sling, overhead pulley, and weights. For home use patients will tolerate five to fifteen pounds' tension for fifteen to twenty minutes in the sitting position three times daily. Sometimes drugs which depress the irritated autonomic nerve trunks are prescribed along with this treatment, often with quite dramatic relief.

## Black Specks

What causes black specks in front of my eyes. I feel tired most of the time. My lower limbs feel heavy and ache. I am 51 years old and have felt this way for years.

Black specks in front of the eyes are usually attributed to fatigue. A heavy sensation in the lower limbs with an aching feeling may be due to varicose veins or other circulatory disturbances. Tobacco should be discontinued if it is used. Elastic stockings help where varicose veins are present. A general physical examination would be in order. Rest should be adequate. Stimulants, including tea, coffee and cola drinks et cetera, should be avoided.