

NOVEMBER TWENTY-FIVE CENTS

Our **TIMES**

SINCE 1891

AL INTERPRETER OF THE NEWS





Sirs:

The June issue of OUR TIMES was the first copy that I received. I have read several articles and have enjoyed them. I wish that you would send me your free Bible course.
Beaufort, S. C. Mrs. C.R.M.

Sirs:

Don't let's have any pictures of cats or dogs in OUR TIMES.
Redlands, Calif. C.K.

Sirs:

I think OUR TIMES magazine is the finest of all the S.D.A. publications. Keep up the good work, and may God richly bless you.
Loma Linda, Calif. A.S.

Sirs:

A few days ago a copy of OUR TIMES was handed to me, and it is the first magazine I ever did read entirely. I believe it is one of the best magazines on the market anywhere.
Oakland, Calif. E.E.B.

Sirs:

I bought my first copy [of OUR TIMES] from a lady on the street tonight and enjoyed it so much I want to subscribe to it. I am enclosing a check for a two-years' subscription.
Bristol, Tenn. J.T.

Sirs:

Just a line in regard to OUR TIMES. I think it is one of the most outstanding magazines. The articles are timely and inspiring.
Toledo, Ohio. Mrs. E.W.

Sirs:

A judge told a friend of mine that he always found at least one excellent article in OUR TIMES but that the May number hit the bell. They were all excellent in his estimation.
Portland, Oreg. G.C.B.

Sirs:

Please discontinue our subscription immediately. Your magazine contains articles which are biased, unfair, and untruthful, and is not proper reading for our household.
Seattle, Wash. F.T.W.

Sirs:

To me, this issue [July] is superb. There is so much good thought embodied throughout its pages. There are a lot of people that know nothing about this magazine; if they did, I am sure they would be reading it monthly. I am a Kentuckian and a great admirer of Jefferson. I am so glad to have a picture of his lovely old home. It is beautiful.
Sanford, Fla. A.M.B.

Sirs:

Enclosed is a check for a year's subscription to OUR TIMES magazine. In our county library this week I happened to pick up a copy and glance through it. Since I have not been able to find OUR TIMES on the newsstand, I am sure I will enjoy reading it when my subscription starts.
Brownsville, Tenn. Mrs. M.B.

Our TIMES

SINCE 1891, A BIBLICAL INTERPRETER OF THE NEWS

NOVEMBER, 1950

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The Cover

Our cover photo this month is the work of Cy La Tour and Son. The golden harvest reminds us of the gratitude we owe to the One from whom all bounties flow.



B. FLOCKHORST, ARTIST

What Makes Jesus DIFFERENT?

God's Word Both Explains

and Proves His Difference

By W. A. Townend

STRANGE as it may sound, a prominent intellectual, himself an unbeliever, once declared that he considered Christ to be the most powerful personality of all time. Supporting this claim he invited any one of his listeners to conduct an interesting experiment.

"Enter a lounge room filled with cultured men and women of high society," suggested this man of learning, "and commence to talk about Julius Caesar, Napoleon, or even Al Capone, and everybody will feel at ease; suddenly change the topic, start talking about Jesus, and you are sure to embarrass somebody." Then, driving home his point, this intellectual added, "That Man, who lived more than nineteen hundred years ago, still has a powerful influence in the world—an influence unequalled by that of any other man, living or dead."

And how true! Why, Jesus even splits time in two. Everything in history is dated either before or after His birth. The year 1950 is numbered as it is because of Him. More than nineteen centuries after His death in tiny Palestine (outside of which He never traveled), Jesus numbers His subjects by the millions. They are found in practically every country

and island group in the world. The story of His life, written by His friends (He Himself never wrote a book), is today translated into 1,118 different languages and dialects. It has been estimated that to meet the present heavy demands for this unique biography some twenty-five million copies will need to roll annually from the world's presses. Tens of millions of men and women have surrendered their lives to the fires, dungeons, racks, and wild animals of their persecutors (His enemies) rather than swerve one inch from their allegiance to Jesus.

"This phenomena is unaccountable," declared Napoleon Bonaparte as he contemplated the motivating power of Jesus throughout the centuries. "Time, the great destroyer, is powerless to extinguish this sacred flame. Time can neither exhaust its strength nor put a limit to its reign. This is what strikes me most."

There is a startling reason for Christ's mighty impact upon all generations. It is a reason that the unbelieving intellectual, who considered that Christ was the most influential character of all time, may have been unwilling to admit. Jesus was a God-man. He was the first God-man to live on this earth. There

(Continued on page 17)

"SUNDAY NOT DAY OF WORSHIP"

Statement by Anglican Archbishop Philip Carrington of Quebec Shocks Churchmen

By George S. Belleau

CHURCHMEN Get Shock Sunday Not Day of Worship." This was the headline of an article in the *Calgary Albertan*, October 28, 1949. The British United Press wire from Toronto, Ontario, October 27, carried the following:

"Rev. Philip Carrington, Anglican Archbishop of Quebec, sent local clergymen into a huddle today by saying outright that there was nothing to support Sunday being kept holy.

"Carrington defiantly told a church meeting in this city of straight-laced Protestantism that tradition, not the Bible, had made Sunday the day of worship.

"He quoted the Biblical commandment which said the seventh day should be one of rest, and then stated: 'That is Saturday.'

"'Nowhere in the Bible is it laid down that worship should be done on Sunday,' the Archbishop told a hushed, still audience.

"Local parsons read his comments today with set, determined looks. They refused comment."

Surprised by the frankness of the statement, I wrote Archbishop Carrington and asked him: "Knowing that newspapermen at times can give a different construction than is intended, I am writing to find out if you were quoted correctly. Is it true that there is no verse in the Bible that commands the change of the Sabbath from the seventh day to the first day of the week? Then if this is true, why should Protestants keep Sunday?" Here is his reply:

Dear Mr. Belleau:

I would like to offer you my congratulations. I have received a number of letters with regard to the address which I gave in Toronto on the subject of the 400th Anniversary of the Prayer Book. You are the first correspondent who has given me the benefit of supposing that the story in the press might not have

been accurate. They all take it for granted that the press cannot be wrong. The Bible may be wrong, but not the press.

With regard to the keeping of Sunday, there is no positive commandment in the New Testament which orders us to do this. The evidence, however, is quite clear that Christians from the first kept the first day of the week in remembrance of the resurrection of Our Lord. The New Testament religion is not a religion of commandments like the Old Testament; St. Paul says we are not under law, we are under grace. Christians do not require any more authority for keeping Sunday than the fact that it has been the universal custom from the very beginning.

Yours sincerely,
(signed) Philip Carrington
Archbishop of Quebec

The *Toronto Star* of October 26, 1949, had an article on this subject with the following headline: "Clergy Say Tradition Not Bible Ordinance Declared Sunday Holy." The *Toronto Star* reporter had taken the Archbishop of Quebec's statement to Protestant, Catholic, and Jewish leaders of Toronto and asked them for their comments. He then quoted replies from four Protestants, three Catholics, and one Jewish rabbi. After an interview with a Catholic clergyman, the reporter wrote: "Rev. Herbert Delaney, speaking for the chancery of the Roman Catholic diocese of Toronto, agreed that under the old rule of the Scriptures, the Sabbath was the holy day. But he said Sunday was observed under a specific commandment of the Church, after the coming of Christ, in an interpretation of the original commandment.

"Father Delaney said the reason for the change from Saturday to Sunday under the new rules was that Christ had risen on Sunday."

I wrote to Father Delaney and after giving the above quotation from the *Toronto Star* asked him the following questions:

"Do you mean to say that there is no verse in the Bible that tells Christians to keep Sunday holy as the Sabbath? Why, then, do both Catholics and Protestants keep Sunday? What did you mean by saying that Sunday was observed under a specific commandment of the Church?"

He replied thus:

Dear Mr. Belleau:

Your letter of January 24 in regard to the Toronto *Star* article of October 26, 1949, is on hand.

I believe your question was answered in the statement of Father Dobell of St. Augustine's Seminary which was quoted in the same article. It should be well for you to refer to it.

It is true that there is no explicit command to observe Sunday to be found in the Bible. However, there is foundation for such a command in so far as the Scriptures clearly prove that Our Blessed Lord established a Church and gave to that Church power to make commands of such a nature. The observance of Sunday in place of Saturday was commanded in the early days of the Church.

Trusting that you will find this of some assistance and with every good wish, I am,

Yours sincerely,

(signed) M. Herbert Delaney
Vice-Chancellor

In the above letter Father Delaney refers to the quotation in the Toronto *Star* from Father Dobell of the St. Augustine's Seminary. Father Dobell's comments on Archbishop Carrington's statements are:

"Strictly speaking, that archbishop is correct. There is no scriptural rule for the observance of Sunday. But he doesn't go far enough.

"In the Bible there is evidence that Christ established a Church to carry on his work. He gave that Church authority to carry out God's rule on earth. Because the resurrection occurred on Sunday, and because of the general acceptance today of Sunday as a day of rest, it's fitting that now Sunday should be observed instead of Saturday, as under the old rule.

"The Church has a specific Church commandment stating Sunday should be observed.

"Protestants observe Sunday because for many centuries they had been part of the Roman Catholic Church, and had observed the Church commandment."

One Catholic authority states: "The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday."—Christian Edwardson, *Facts of Faith*, p. 69.

Rev. Bertrand Conway of the Paulist Fathers answers the following two questions: What Bible authority is there for changing the Sabbath from the seventh to the first day of the week? Who gave the Pope the authority to change a command of God?

"If the Bible is the only guide for the Christian, then the Seventh-day Adventist is right in observing the Saturday with the Jew. But Catholics learn what to believe and do from the divine, infallible authority

established by Jesus Christ, the Catholic Church, which in Apostolic times made Sunday the day of rest to honor our Lord's resurrection on that day, and to mark off clearly the Jew from the Christian. . . .

"Is it not strange that those who make the Bible their only teacher should inconsistently follow in this matter the tradition of the Church?"—*Question Box*, p. 179.

At the time of the Reformation the reformers turned their backs on tradition and accepted only the Bible as their rule of faith. William Chillingsworth has stated the Protestant platform in the following words: "The Bible, I say, the Bible only, is the religion of Protestants!"—*Facts of Faith*, p. 28.

The Catholic foundation is laid on both the Bible and tradition. Catholic Joseph Faa di Bruno, D.D., gives us the Catholic belief in the following words: "Like two sacred rivers flowing from Paradise, the Bible and divine tradition contain the Word of God, the precious gems of revealed truths. Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe."—*Id.*, p. 26.

Protestants cannot accept tradition to replace the Bible. When I accept tradition contrary to the Bible, I step from Protestantism into Roman Catholicism.

Protestant John Dowling, D.D., explains who is a Protestant in the following words: "The Bible, I say, the Bible only, is the religion of Protestants!" Nor is it of any account in the estimation of the genuine Protestant, how early a doctrine originated, if it is not found in the Bible. . . .

"He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from Popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism, upon the same authority."—*Id.*, p. 28.

Both Protestant and Catholic authorities quoted above agree that Saturday is the Sabbath according to the Bible and the commandment. They also agree that there is no Biblical authority for Sunday, the first day of the week, being observed as the Sabbath. To the Roman Catholic, tradition is enough, and he feels that he has all the authority he desires in his church. But Protestants are sometimes unaware of the fact that there is no Biblical authority, no verse in the Bible for their observance of Sunday as the Sabbath. Actually there is only the authority of the Catholic Church. If Protestants are honest with themselves and want to remain on the Protestant platform of "the Bible, and the Bible only," they will honor the seventh day, the true Sabbath of the Lord.





The SERMON of the MONTH

SECURITY IN CHRIST JESUS

By Dr. Frank Yost

DR. L. H. LEHMANN, editor of *The Converted Catholic Magazine*, is also director of Christ Mission in New York City, a mission dedicated to giving gospel instruction to ex-Roman Catholic priests who find their experience in the Roman Catholic Church unsatisfactory, and who wish to draw near to Christ. The writer called upon Dr. Lehmann in his office one day and in the course of conversation asked what he, as an ex-Roman Catholic priest, considered to be the outstanding weakness in the Roman Catholic system. The answer was noteworthy. Dr. Lehmann said, "I believe that the chief weakness of the Roman Catholic system is that it brings to its believers no assurance of personal salvation."

This is a serious charge. It would be a charge equally serious if directed successfully against any other religious system or any preacher of religion.

There is much talk about security today—security against war, security against unemployment, security against old age. These are external securities. But there ought to be an inward sense of security in religion.

There are various bases for personal certainty in religion. There are those who feel deep confidence in their religious experience because they believe that the church to which they belong has back of it a long historical tradition. They get great satisfaction from the long history which lies behind it. There are those who enjoy the social place of their church and the business and professional standing of the better class of its membership.

There are those who feel great religious satisfaction because they believe that they are possessed of religious truth. They hold tenaciously to certain tenets which they believe to be true. There are those who enjoy in religion a sense of doing what is right. They believe they know what is right to do and that they are doing it to the best of their ability, according to any standard that might in fairness be applied.

But I must raise this question: Are these *sound* bases for spiritual security? Does the fact that a person is happy in one or another of these religious experiences give him a real basis for spiritual assurance? Do these things bring him salvation? I must answer,

No. One can belong to a church with an age-long tradition and historical background and yet be led astray by the false teachings and practices that the church has developed and inherited through the centuries. And one's social environment in church bears little relation to eternal values. One may hold logical religious dogmas; but unless these dogmas are a living reality in the life, they cannot bring him an abiding and eternal sense of security in religion. A man may feel that he is doing right, that he is obeying every correct impulse, but too often such a man is his own standard of right doing. His enjoyment is the result of his own religious works.

The fact is that these things do not save. Salvation comes only through and from the Lord Jesus Christ, and any attempt at salvation without Him is worse than vain. It is worse than vain because it brings very often a sense of false security. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8.

As with every other gift, the gift of salvation should be accepted by everyone; its receipt should be gratefully acknowledged, and he who receives this wonderful gift of salvation should know that he possesses the gift of salvation. Here is security in Christ Jesus. The man who knows that he has received salvation knows then that he will continue to receive from his Master every other gift that he needs, and his sense of spiritual security leaves him free to give to his Saviour his best service, unstinted and spiritually carefree.

But at the very moment the child of God claims the gift of salvation, he is on the border of a zone of spiritual danger. He can easily come to think that he has received the gift of salvation because of something in himself, because he is worthy. This was Peter's experience. He had been associated with the Master. He had listened to Him and talked with Him. More than once in answer to questions by his Lord, Peter had given the correct answers and had received his Master's approbation. At the Lord's Supper, when the Saviour

offered to wash Peter's feet, he was most humble in stating that this service should not be done to him; and when the Lord made it clear that He must wash Peter's feet, he impetuously urged that he be bathed completely. He made a very sincere consecration. When the Master in Gethsemane was surrounded by the soldiers of His enemies, Peter was the first in his mistaken zeal to fly to His defense.

But what happened? Within a few hours after the latter incident, Peter denied his Lord three times. He was sure that he was saved; he was certain that he was all right; he had great confidence in himself. Satan was, therefore, able to sweep him off his feet. "Wherefore let him that thinketh he standeth take heed lest he fall." 1 Corinthians 10:12. The man who boldly says, "I am saved," without reckoning fully with the spiritual dangers that surround him, and without examining himself to discover whether his confidence is in himself rather than in his Saviour, is in grave danger indeed.

There is yet another peril. The man who says, "I am saved," with a feeling of complete satisfaction in the experience he is enjoying is in grave danger of closing his spiritual ears to the reception of further religious truth. Years after the apostle Paul was converted—in fact, nearly thirty years afterward—he wrote to the Philippians, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus." Philippians 3:12. And Peter admonished us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18. It is disheartening for the earnest evangelist to find a man evidently deficient in spiritual knowledge who refuses to learn more concerning his Master and his Master's will, because he already feels that, being saved, there is nothing further for him.

But on the other hand, the apostolic writers are very clear that the Christian may know that he belongs to his Lord. Says John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God." 1 John 3:1, 2. Paul reveals to us the instrumentality of this certainty of sonship: "The Spirit itself beareth witness with our spirit, that we are the children of God." Romans 8:16. "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption." Verses 14, 15.

But this is not all. Paul introduces us very clearly to a most interesting fact: This process of salvation is really threefold. The three phases are indeed interlocking, so to speak, but Paul does speak of the three phases. Speaking of Christ, he said, "Who delivered us from so great a debt [from the context we know very clearly that Paul is talking of the death that results from sin], and doth deliver: in whom we trust

that He will yet deliver us." 2 Corinthians 1:10. Here we have it. Christ "delivered us." He has given us the gift of salvation. But the fight is not over. He "doth deliver." He is doing something for us now. He is perpetuating salvation in us. He "ever liveth to make intercession for us." Hebrews 7:25. And "He will yet deliver us." The work is not complete until the final reckoning of all things. "They without us should not be made perfect." Hebrews 11:40. In the words of the Master Himself, "He that shall endure unto the end,



A Thanksgiving

For summer rain, and winter's sun,
For autumn breezes crisp and sweet;
For labors doing, to be done,
And labors all complete;
For April, May, and lovely June,
For bud, and bird, and berried vine;
For joys of morning, night, and noon,
My thanks, dear Lord, are Thine!

For loving friends on every side;
For children full of joyous glee;
For all the blessed heavens wide,
And for the sounding sea;
For mountains, valleys, forests deep;
For maple, oak, and lofty pine;
For rivers on their seaward sweep,
My thanks, dear Lord, are Thine!

For light and air, for sun and shade,
For merry laughter and for cheer;
For music and the glad parade
Of blessings through the year;
For all the fruitful earth's increase,
For home, and life, and love divine,
For hope, and faith, and perfect peace,
My thanks, dear Lord, are Thine!

—JOHN KENDRICK BANGS.

the same shall be saved." Matthew 24:13. From Paul, too, we learn how much "that day," the day of the harvest, the time of the final reckoning, meant to him in his abiding Christian hope: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Timothy 1:12. Yes, He *has delivered* us; He *is now delivering* us; and He *will deliver* us. At any point during this process, the child of faith may know that he is resting safely in the salvation provided by his Lord.

Let us illustrate. There were two thieves crucified beside the Master. One of them reviled Him. While suffering for his own evil deeds, he would not allow his heart to be softened by the holy atmosphere in which he was, but turned his barbs of ridicule upon the sinless One hanging beside him. But not so with the other thief. His heart was touched. It was as though he saw passing before him all the wrongs that he had committed. As he gazed upon the innocent face beside him, the Holy Spirit touched his heart; and he experienced a wonderful spiritual turning away from sin. "Lord," he said, "remember me when Thou comest into Thy kingdom." Luke 23:42. What did Jesus reply? Oh, He knew that He was listening to one who was sincerely repentant. He knew that a conversion was taking place on the cross beside Him. He knew that a soul was being born into the kingdom of God. Would He remember him? Yes. Right at that very day, that very moment, Christ made an all-inclusive promise to the thief that he would be with Him in Paradise. (Verse 43.) How could He promise that to such a person? The thief would not live to demonstrate his salvation. He could never go into the temple to make his offerings to the Lord. He could never bring there his tithes. He could never tell others about how the Lord had saved him. None of these opportunities were to be his.

But the thief was saved. Christ gave him, right there, on that evil day, as He hung upon that awful cross, the gift of salvation. The thief died a saved man. Did the thief feel a sense of spiritual security? We are sure that he did. What was the source of this sense of security? Was it anything that the thief had done? No; all the thief had done was to believe and surrender. And in response, Jesus Christ gave him salvation.

This is the only way for anyone to be saved. We believe, repent, and bring our sinful selves to Him; and we go away cleansed, started on a new way of life by the power of the Lord Jesus Christ. Whether we die at that moment, as did the thief on the cross, or whether we have the glorious privilege of living on to serve Him, we know that we have

received the gift of salvation. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Sirs," said the terror-stricken jailer in Philippi, "what must I do to be saved?" Acts 16:30. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Verse 31. The jailer was saved. Each one of us must be saved in just the same way. There is nothing we can do about it. We cannot earn it. There are no works that we can offer that would merit salvation. All we can do is repent and believe and come to the Master. He gives us the gift of salvation.

But we have not died physically like the thief on the cross. The very fact that we are sitting reading this magazine indicates that we are alive. Perhaps if we could have died at the moment of conversion, we would have terminated our careers at a very happy moment, with the utmost feeling of spiritual satisfaction. But we have not died. We are living on. What is our spiritual condition? Do we still feel that we have received the gift of salvation? Do we still feel secure in Christ Jesus? We should. The Saviour has not died. He is still our Saviour. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25. Can we still feel secure in Christ Jesus?

First of all, we who have been saved from sin are to keep away from sin. When Jesus healed the man who had been a hopeless cripple for thirty-eight years, He had something very important to say to him. "Behold, thou art made whole: *sin no more*, lest a worse thing come unto thee." John 5:14. We can scarcely claim security in Christ Jesus while we are living in the soul-disturbing and indeed deadly experience of continuing sin. Rather the Christian life is to be one of continuing victorious progress. Paul understood this very clearly when he wrote to the Philippians: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much

more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Philippians 2:12, 13. There is something here that the Christian, claiming salvation, is to do. He is to "work out" his "own salvation." He is not to do it in rashness. He is not to do it in self-confidence. He is not to be a Peter. He is to work out his own salvation "with fear and trembling," with humility, with a sense of his own spiritual weakness. His attitude is to be such that God can work in him "both to will and to do of His good pleasure."

Christian living is a process to be worked out. The reception of the gift of



T. K. MARTIN, ARTIST

salvation is instantaneous. But there awaits the Christian a lifetime of continuing consecration, of continuing growth, of continuing service. Someone has well put it, "Sanctification is not the work of a moment, an hour, a day, but of a lifetime." Repeated consecration and continued service develop under the power of God, in the grace of the Holy Spirit, a sanctified Christian character. Is there security here? Oh, yes. At each turn of the way the Christian may know that he is walking hand in hand with his Saviour and Master. We turn to Paul, who wrote to the Corinthians: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." 1 Corinthians 9:26, 27. He wrote to the Philippians: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14.

Here is the pathway of progress laid out before the growing and developing Christian. He knows he belongs to God; he knows he is a son of God; he knows that by His precious grace he is a brother of the Lord Jesus Christ. But he knows, too, that there is to be no pausing in the growth and the service that he is to produce in the power of the Spirit. He is to press on, reaching forth to the better things that Christ ever has for him. There is security here, but no confidence in self. There is certainty here, but no trust in works. There is serenity, but also a holy discontent that urges the Christian on to better things. This process must continue through life, because as the Master has said to the churches, "He that shall endure unto the end, the same shall be saved." Matthew 24:13.

Here is the end of a wonderful process of salvation. Christ hath delivered us. There is a sense in which we were saved in anticipation on the day Christ died. There is a very definite sense in which we *were saved* the day that we accepted Him. We *are being saved* now by the continuing intercession and the glorious power of the Lord Jesus Christ. And we *shall be saved* when He comes the second time to take us home.

Why doubt? Why depend upon self? Why have any satisfaction out of works? No, there is no satisfaction or security except in the Lord Jesus Christ.

What Makes Jesus Different?

(Continued from page 11)

was no other such person living at any time during the thirty odd years He dwelt here. And there never will be another God-man in the future.

Bible prophecy said that Jesus would be different. Listen to the words of the gospel prophet Isaiah, written under Inspiration many hundreds of years before the God-man's birth into this world: "Behold

a virgin shall conceive, and bear a son, and shall call His name Immanuel." Isaiah 7:14. This verse predicts both the "man" aspect and the "God" aspect of Jesus, for Immanuel means "God with us." (Matthew 1:23.) The prophecy is further buttressed as we read: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6.

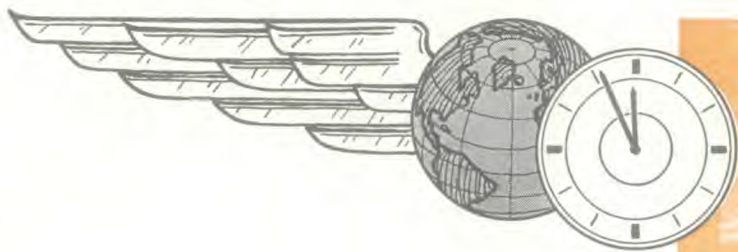
After outlining some of the work and influence of the God-man, the prophet adds, "The zeal of the Lord of hosts will perform this." Verse 7. Dr. Albert Barnes, a well-known Bible commentator, points out that in addition to denoting "ardor," "intense desire in accomplishing an object," the use of the word "zeal" in this verse also implies that "nothing else than the zeal of Jehovah could do it."

Turning to the historical record of the conception and birth of Jesus, we discover that indeed no one but God Himself could have accomplished that crowning miracle. Typical of the economy in speech of the men God chose to write for Him is Matthew's record of the event. In telling the story he uses just 106 words. Leading off with, "Now the birth of Jesus Christ was on this wise," Matthew then quickly moves into the body of his narrative. "When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus." Matthew 1:18-21.

Then Matthew gives a bracket of reasons for this miracle: (1) "He shall save His people from their sins"; (2) "now all this was done, that it might be fulfilled which was spoken of the Lord by the prophets"; and (3) "they shall call His name Emmanuel, which being interpreted is, *God with us*." Vs. 21-23.

Why, even Christ's enemies admitted that He was different. When the chief priests and Pharisees on one occasion commissioned their police officers to arrest Him, the officers returned empty handed to their superiors. Their excuse for failure to "get their man" was the simple plea, "Never man spake like this man." (John 7:43-46.) True, no other man ever spoke or lived as Jesus lived and spoke, for no other man ever had as his forebears an earthly mother and a heavenly Father. Significant indeed are the words of Paul: "And without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Timothy 3:16.

(Continued on page 34)



INTERPRETING

In the Light

By

★ Uncle Sam Sitting on Powder Keg

THE PRESENT world situation, aggravated by the Korean War, makes this world a delicately explosive powder keg, with Uncle Sam sitting on the top. Russia has surrounded herself with a perimeter of satellites that are well armed and ready to go to war at the order of the Kremlin. The United States, the principal champion of the UN, has taken the responsibility for maintaining peace in all the world, which means that we could become involved almost anywhere. The Korean War might become just one of a series of conflicts touched off by the mastermind in Moscow.

Such wars are heavy drains on the resources of America. When the final showdown debacle occurs, as it seems very likely eventually to do, it could break the back of our financial stability and plunge us and the world into bankruptcy.

Right now there is talk of total mobilization of the man power and all industries of the United States for security reasons. The civilian controls of the last war

are again facing us if the crisis continues. A larger military budget is in the offing, with a consequent increase in taxes. The United States is already involved, not only in Korea, but in Formosa, Greece, Turkey, and Berlin. We are committed to the defense of other areas of the world also. These different points might well be the fuses that will set off another world conflict.

Many people, in anticipation of such an unhappy development, are already hoarding certain consumers' goods that would not be available in time of war.

The atmosphere of the world today is tense with dread and fear. Almost everyone seems resigned to another terrible war. It is clear to all that, as the Scriptures say, "nations [are] angry, and Thy [God's] wrath is come." Revelation 11:18.

Christians realize that the powder keg, as it were, has not been set off as yet because God is restraining the elements of war in the earth for the sake of His work that must be done. The gospel of the coming of Jesus Christ must be preached in all the world before the end will come. The proclamation of the gospel will be continued in the midst of very troublous times, because the honest-hearted must and will be sought out to be numbered among the jewels of the Saviour when He comes.

In Revelation 7:1-3 we are distinctly told that God is holding the winds of strife until His work is finished. But those winds of conflict will soon be released by the hand of God, and the nations will be driven on by Satan to a suicidal war that will culminate in the second coming of Christ. Perhaps there will continue to be minor wars and international incidents that will keep the inhabitants of the world in the clutches of the monster of fear. The time cannot be far distant when the forces of destruction will be unleashed upon the world.

At that time those who have selfishly accumulated much of this world's goods without a regard for God and His truth will see all that has been built up over many years destroyed. In the prophecy of Revelation 18:11, 17, 18, it is revealed that "the merchants of the earth shall weep and mourn; . . . for in one hour so great riches is come to nought. . . . And [they] cried when they saw the smoke of her burning."

Contrast this experience with that of those who are received by Christ into the glories of heaven at this time: "And after these things I heard a great voice



Louis Chen adeptly plays a 100-year-old Chinese harp, which is a type dating back more than 2,000 years. It has fifteen stops. Mr. Chen is making a study of ancient music and compiling a book thereon.

Is HEAVEN Real?

I'M NOT sure I want to go to heaven," said the lady sitting across the room from me. "You see," she explained, "I'm not sure that I'd know my daughter, and I wouldn't want to go to heaven and not know her."

With a touch of pathos in her voice, the woman opened the door to her memory house and let me walk down the corridors of the past with her. She told me that her daughter had been a devout Christian. As just a tiny tot the girl had enjoyed attending Sunday school; she read her Bible daily and had gone entirely through it more than once. The mother related that the daughter died when just thirteen.

"If anyone will be in heaven, I'm sure that my girl will be; but I'm not sure I want to go to heaven if I might not recognize her," she repeated.

The family Bible lay on a table near by, and I leafed through it until I found this verse: "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Corinthians 13:12. In heaven we shall know one another just as we do here.

Heaven is a real place for real people. Jesus Christ has left this promise for you: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14:2. The Lord does not call heaven just a theory. It is not an attitude of mind (some people would tell you that you can have heaven here if you can control your thoughts). Jesus called heaven a *place*.

Fortunately, heaven is not a place inhabited by invisible, immaterial spirits of dead people. Our source of information is the Bible, the inspired Word of God. In the Sacred Volume are these words: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." Philippians 3:19, 20.

Then people in heaven will be like Jesus. What is He like; what was He like after His resurrection?



FRANKLIN BOOTH, ARTIST

*Is It Inhabited by Invisible, Immaterial
Spirits, or Do Its Citizens Have Real Bodies?*

According to Scripture, Mary was the first person to whom Jesus revealed Himself after coming from the tomb. Blinded by tears and grief, she failed to recognize the Saviour; but when He spoke her name, she recognized Him at once. Here we are known by the timber and pitch of our voices, and we will be known in heaven the same way.

Jesus was very real after His resurrection. The last chapter of Luke records His visit with the disciples. At first His followers were frightened, daring not to believe their eyes. To prove that He was real, the Lord said, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:39. And we shall be like Him.

It is true that after the resurrection He was not like us; rather, we are to be made like Him. "It [the Christian's body] is sown in dishonor; it is raised in
(Continued on page 25)

By John W. Boyd



ATOMIC OUTCOME

By J. L. Shuler

I SAW the end of the world in New York City in the summer of 1939. No, it was not a movie or a picture. The Hayden Planetarium in Central Park was giving a scientific showing of four ways by which they thought the world might come to an end.

First, they showed what would happen if a comet were to strike our earth head on. Secondly, they explained how certain other stars, or suns, on the order of our sun, have exploded in times past. If our sun should blow up, like some other suns in the universe have done, this globe on which we live, along with all the other planets in our solar system, would come to an end.

Thirdly, the scientists disclosed how in ages to come the energy of the sun might become exhausted. Life upon the earth would in such a case become extinct. Lastly, they explained how the moon came into existence as a piece of matter, which was once detached into space from the earth. If the moon ever came too close to our world, it would be forced back into the earth, thus destroying our planet.

After I saw this planetarium showing of four ways the world might end, I knew they were dead wrong four times over. Why? Because the God who made this world, and who really knows what will happen to this world, has shown us in His Word that the world will not come to an end by any of those four ways.



*Will This World Be
Wiped Out of Existence?*

In fact, this globe, or sphere, which we call the earth, will never be wiped out of existence. But you say, "Hold on a minute. Doesn't the Bible talk about the end of the world?" We answer, "Yes, the Bible does speak in certain places of the end of the world. But the Greek word which in these instances is translated 'world' signifies 'age.' The end of the world in these cases means the end of the age, the termination of the present order of things, the close of this Christian age."

Mark this well: This earth will never blow up, crash up, fold up, dry up, or freeze up. Here it is in the Word of God: "One generation passeth away, and another generation cometh: but the earth abideth forever."

Ecclesiastes 1:4. It is God's plan that this earth shall continue to be man's home throughout the ceaseless ages of eternity. However, it will not continue forever in its present sinful condition. The curse of sin is to be wiped away. God says, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isaiah 65:17. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Revelation 22:3.

God will reconstruct, renew, re-create, or remake this sinful world into a new, perfect earth, free from sin and sinners. Then the earth will become a perfect, happy, sinless Paradise, where the redeemed of the Lord will dwell in perfect happiness forever. You will find this set forth in 2 Peter 3:13: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

How to Have a Happy Thanksgiving Day

First, count your blessings—as soon as you are awake in the morning. Then, let your heart overflow in an earnest prayer of thanksgiving.

Next, tune your lips to send forth a joyous song of praise to “Him from whom all blessings flow.”

Sometime during the day seek the loneliest person you can find, rich or poor, and so fill his very soul with gladness that his lips will also sing a song of thanksgiving from his heart.

Go through the day determined, from the depths of your soul, that heart and mind, lips, hands and feet, with every sense of your being, shall, in some manner, express your gratitude to the “heavenly Father who careth for all.”

Last, close the day with a quiet, peaceful period of reverie and meditation—a deep soul-communion with the Saviour.

If this recipe is carefully followed, it should give you the happiest Thanksgiving Day you have ever known.

—*Christian Herald.*



If anything were to happen to this globe which would make the earth desolate and uninhabited forever, then the creation of this world would have been in vain. Notice what God says about this: “For thus saith the Lord that created the heavens: God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else.” Isaiah 45:18.

Hence men can know upon the authority of the Creator, that as long as God is God, nothing is going to happen, nothing can happen, which would make this earth cease to be the home of man. If people would only believe the Bible and have faith in the Word of God, they would not be alarmed about any comet's possibly smashing into the earth or of the world's being blown up by the misuse of atomic power in the hands of man. If men would read the Bible closely, they would know for themselves how this present world order will end, how the earth will be made new, and how it will become a perfect, sinless Paradise, in which they may enjoy eternal happiness.

Is it not strange how men are ready to discuss and consider every untrue way by which the world will end and are so woefully ignorant of the one true way? Writer Albert Brandt sent questionnaires to a group of scientists asking them to indicate how they thought the world might come to an end. They pointed out six different possibilities. Then Mr. Brandt took their replies and wrote an article for the widely

circulated magazine *This Week* under the title, “Six Ways the World Can End.” These were as follows:

First, it might be a collision with some wandering object in space, although the scientists admitted the chances of such a collision are small.

Secondly, according to Robert Coles of the Hayden Planetarium in New York, a passing star might sweep too near the earth and, by force of gravity, carry it off to some distant corner of the universe.

A third danger is intense cold. The scientists gave this an 80 per cent chance, on the basis that the sun ultimately will lose its powers of radiation and cool off.

The fourth possibility is drought, the scientists claiming that the earth is slowly drying out so that “in a few million years” our seas may have shrunk to ponds and our rivers to trickles.

The fifth possibility is excessive heat, the scientists believing that the sun might, by some chemical change, increase its radiation intensity by eight hundred times. Such a development would, of course, cause all forms of life on earth to die.

The sixth and last possibility mentioned by Mr. Brandt is a chain reaction, caused by man's delving into the secrets of atomic fission. If such a chain reaction were to be set up in such plentiful elements as carbon, hydrogen, or oxygen, then “we and all our possessions and the very earth itself will make a gigantic funeral pyre.”

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AUTHORITY, SUPREME and ULTIMATE

The Bible Proves Itself to Be Divine and Powerful

By Carlyle B. Haynes

THE HOLY BIBLE claims to be an expression of the mind of God. It is not enough, however, merely to assert such a claim. Other books, such as the Koran and the Book of Mormon, make like claims. Before such a book can exercise the authority of truth, it must possess the evidence of truth. If it is to wield the authority of a revelation from heaven, it must carry its own authentication in corresponding credentials.

These credentials are manifold. Among them may be mentioned the Bible's prophecies, its subject matter, its unity, its pure morality, its witness of the church, and the response of human hearts to its truths.

As to *prophecy*, consider that more than human wisdom or prescience is required to make an exact prediction, the very words of which correspond with precision to the actual events. Much more than enough of Old Testament predictions has been exactly fulfilled to provide convincing evidence that God was in the words of the prophets and gave them the revelations they wrote.

The ancient seers were shown, and actually beheld, what was supernaturally revealed. But to prophesy is more than to see and to think divine thoughts. It is also to utter them in human language. The seeing implies the supernatural in revelation. The prophesying implies the supernatural in inspired oral or written delivery. It is in the written words that we obtain the inspired record of the revelation.

As to the *subject matter*, consider that the sublime teachings of the Bible so far transcend the level and reach and capacity of natural human powers that in themselves they create a strong probability of supernatural revelation, or disclosure. By searching, men could never have come to the truth of such high matters as are disclosed in the Word of God. The doctrines of the Infinite Godhead, the creation, sin, redemption, the incarnation, the Holy Spirit, and the

life to come could never have been fully apprehended, and some of them not even imagined, apart from a divine revelation. The contents of the Bible embody in human words the most illuminating disclosures of divine truth. From Genesis to Revelation, lofty and majestic subjects form a constantly enlarging stream of light, which is accountable on no other basis than that of a special gift of God, first in disclosing truth by revelation and then in embodying these revelations in a permanent and inspired record.

As to the marvelous *unity* of the Bible, consider that the only adequate explanation which can be

The contents of the Bible embody in human words the most illuminating disclosures of divine truth. An artist here portrays the Venerable Bede dictating his translation of the Scriptures.



J. D. PENROSE, ARTIST

made of it is that of an over-all supervision of one Author. Although there was the widest diversity in human authorship—in time, in place of origin, in topics, in style, in occasion, in literary form—there is nevertheless an amazing, an unusual, an altogether admirable oneness in spirit, in teaching, in aim, in tendency. One purpose pervades the record throughout and gradually unfolds itself until it culminates in a complete, harmonious manifestation of human redemption, revealing all that men need to know in order to be saved. Although its many parts were given at divers times and in many ways, and through human instruments, nevertheless they are seen to have a mutual affinity, which, when they are brought together, makes them a consistent whole. They are no longer many, but one. And the unity is organic; it is doctrinal; it is ethical.

So the Law, the Prophets, and the Psalms were a suitable and adequate unity for the early dispensation of the grace of God. And when they were later joined to the Gospels, the Epistles, the Acts, and the Revelation, they remain still a complete unity, the foundation upon which a complementary superstructure is built. Mutually dependent and mutually explanatory are the Old and New Testaments.

As unity in nature produces conviction of one creative mind, so unity in Scripture, with its infinite variety, discloses the providential superintendence of God in its production. This alone should be enough to commend it to our confidence as His message.

As to its *pure morality*, consider the way in which the Bible meets this test. Its records contain narratives of bad men and recitals of foul deeds, but the records themselves remain unsullied, disclosing on every page their unfailing sympathy with that which is good and pure and right. Its moral precepts are the models of all morality known in the world, both in form and motive. Nowhere else among men is the duty of love to God and to men so fully expressed and displayed. No other armory contains such an amplitude of weapons to resist evil, to vanquish sin. In no other chart is there a better, or an equal, guide to "paths of right-

eousness." In no other manual of conduct are there such disclosures of the secrets of moral regeneration. In no other book of instruction are there such teachings which enable men to "show forth the excellencies" of Him who is "glorious in holiness." It is quite free of the alloys of the corrupt or questionable morality of other systems. Individuals and cities and nations stand out on its pages as lurid warnings against wrongdoing. Other examples are convincing incentives to truth and goodness. Sympathetic help of the needy, forgiveness of injuries, words of truth and honesty, deeds of benevolence, chastity, honor, integrity are

impressed everywhere; and all wrongdoing is denounced.

Throughout the whole of the civilized world the cherished stories of the widow's mite, the Samaritan's neighborly ministry of mercy, the devotion of Mary Magdalene, the abject repentance of Israel's greatest monarch, the contrition of the dying malefactor on the cross, the humble prayer of the publican, the seventy-fold forgiveness, the faith of the timid woman in touching the hem of His garment, the love of the Bethany family, the Ethiopian's honest search for truth, and the return of the prodigal have entered into the song and story and devotions of the human race, carrying with them an

influence for good that is altogether incalculable.

The morality of the Bible projects itself into life. It has an effect, an elevating effect, upon the life and conduct of those who believe and obey scriptural teachings. Those spiritually dead are awakened to newness of life. Those who are enslaved by sin emerge into the liberty of the sons of God. Those who are foul and corrupt are "renewed in the spirit of" their minds. Those who are morally impure are washed, cleansed, and justified by the Spirit of God. In the track of the Bible, slavery disappears, civilization replaces savagery, and kindness takes the place of cruelty. Injustice, oppression, degradation of women, debauchery, and brutality cannot persist after acceptance of the Bible and its pure morality. Effects such as these are not produced by lies and error. The saving

(Continued on page 32)

Believe His Word

Are you tempted and tried beyond measure?
Does each day seem as dark as the night?
Then look up, receive Heaven's Treasure,
For your blindness accept of His sight.
Then true peace will come stealing so sweetly,
And sorrow will flee far away,
As you yield your heart so completely,
The darkness will be lighter than day.
Then trials, temptations will lose power
To fill your heart with dark fear.
As you commune with the Saviour an hour
Through His Word and prayer, He will be near—
Nearer than all others; He frees us
As He asks, "Wilt thou be made whole?"
Oh, what unspeakable joy to trust Jesus—
To obey and receive cleansing of soul!

—JESSIE ESTLE GILKESON.

BLOOD-BOUGHT SALVATION

*The Meaning of the Blood Sacrifices
of Ancient Times*

By Francis A. Soper

IN NEARLY every bookstore in the city of San Francisco one can find prominently displayed a book with the title *Where to Sin in San Francisco*. Within its covers is a descriptive index of many places the advertised purpose of which is to furnish cheap, borderline entertainment.

What an indication of the flippancy with which modern man regards sin! No longer is it a repulsive thing to be avoided; rather it is invited and cultivated. It is rapidly becoming a mark of distinction to be proficient in the works of evil. More and more the prominent characters associated with iniquitous things receive publicity—publicity which is anything but adverse.

But God does not look at sin that way. To Him it is the ugliest thing in His universe. It caused a great gulf of separation between heaven and earth, isolating man from direct communion with God and leaving him without hope.

To cope with sin, God through His divine love devised a plan of salvation, whereby a way of escape was provided for sinners, and their ransom price was paid. To pay this price, God gave the greatest gift of heaven, His own Son, to die on Calvary, that "who-soever believeth in Him should not perish, but have everlasting life." John 3:16.

Thus the entire plan of salvation for man had but one purpose—to deal with sin. This same purpose, too, was the secret of the ancient sanctuary and its services—the plan of redemption in miniature, as we described in a previous article. Every detail connected with this ministration contributed directly or indirectly to the eradication of sin from the life of the sinner and from the camp of Israel.

Whenever a member of the camp of Israel committed a sin, he broke the law that had been written by the finger of God and which was contained in the ark in the most holy place of the sanctuary. "Sin is



ANTON DORPH, ARTIST

God through His divine love devised a plan of salvation, whereby a way of escape was provided for sinners, and their ransom paid.

the transgression of the law." 1 John 3:4. Therefore, no sin could be committed but that the sinner's relationship to that law was definitely affected, for the law condemned sin and placed the sinner under sentence of death. "The wages of sin is death." Romans 6:23.

Only as a substitute was provided could the guilty lawbreaker escape the penalty of his sin. Jesus Christ was this Substitute, who was one day to die on the cross of Calvary as "the Lamb of God." By this death He would take away "the sin of the world." (John 1:29.)

However, as the sinner in ancient times looked forward in faith to the sacrifice of the Saviour, he himself offered a sacrifice. This typical service was instituted soon after man's fall in Eden, in order to keep continually before his mind the fact that only through death could sin be done away. Adam and Eve thus brought their sacrifice, not in itself to atone for their sin, but to demonstrate their faith in the promised Redeemer who would die in their stead.

Later, Cain and Abel brought their offerings. Abel's sacrifice was accepted of God, because it was a firstling of his flock, and the shed blood properly typified the death of Jesus as man's real substitute. Cain's offering, the fruit of the ground, was not accepted, because it

contained no type of the blood necessary to atone for sin.

The sacrificial plan was followed by all God's people in those early centuries. The Scriptures bear record of Noah, Abraham, Isaac, Jacob, and others regularly performing this rite. By it they showed their faith in the Saviour to come, and by it they had a very realistic object lesson of the cost of sin. If we today by our own hands had to take the life of an innocent lamb in order to receive forgiveness for our sins, doubtless our penchant toward sinning would be greatly lessened.

During the oppression of Israel in Egypt the system of sacrifices fell into enforced disuse, but the desire of the Lord to have His people restore it was one of the chief reasons for the Exodus. "Let us go, we pray thee," was their request of Pharaoh, "three days' journey into the desert, and sacrifice unto the Lord our God." Exodus 5:3.

Therefore, when God's people were delivered from their Egyptian bondage, they erected a sanctuary under His direction in which they once more could carry on their typical services in an organized way. A daily service was carried on to provide for every spiritual need. Each feature in some way pointed to Christ and prefigured a phase of His ministry. In a special and direct sense was this true of the sin offering.

The repentant sinner desiring forgiveness brought to the sanctuary a lamb—one without any imperfection. Upon the head of this lamb he confessed his sin, in this way symbolically transferring his burden of guilt to the innocent lamb. He then with his own hand took the animal's life. Its blood was taken by the priests into the sanctuary and sprinkled before the veil that hid the ark containing God's law. Thus the lamb's blood was shed to show that the demands of that perfect law had been met and that the wages of sin had been paid as far as the sinner was concerned. The lamb's death was substitutionary for the sinner's death. Its blood was accepted in place of the sinner's blood.

This whole ceremony, as has already been noted, prefigured the sacrifice of Christ as the Lamb of God, whose death would atone for sin and pay the price of the broken law. Each time the sinner offered a victim, it was all the more indelibly impressed on him that the wages of sin is death, that only through a blood atonement could there be salvation for the sinner. De-

clared the apostle, "Without shedding of blood is no remission." Hebrews 9:22.

Today the doctrine of a blood-bought salvation is not popular. Many churches have almost eliminated all mention of the shed blood of Jesus and His atonement for sin. In spite of this modern attitude, however, the Scriptures still teach that no man can have his sins remitted without the shedding of blood. No human being can be cleansed except by Christ's blood.

In our day we no longer offer sacrifices as did God's people in ancient times. This ceremonial system is no longer needed, because Christ Himself has given His life. Nevertheless we are as dependent on the cleansing power of the blood as they were. As they offered their lambs, they looked forward in faith to the coming of the Saviour, whom their sacrificial victims typified. We look back at that event, knowing that Christ has died for every sinner. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

And this blood is available to everyone. No son or daughter of Adam is excluded from the divine invitation: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

So come today in full faith. Jesus' blood will cover sin now as completely as in the day when it was symbolized by the sacrifices of former times. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8.



WORLD-WIDE BIBLE PICTURES

Abel's sacrifice was accepted because it typified Christ's death and shed blood. Cain's offering was rejected because it was not the true type.

EVENTS

of Our Times

FACE THE UGLY FACTS.—*The Protestant Voice* says: "In a recent year, government records show, there was a total of 95,000 illegitimate births in our nation. This record is not complete since fourteen states keep these facts off the public records in order to avoid a stigma upon the child.

"Awful! Pitiable! Shameful! Yes, but let us place our finger upon some of the antecedents of this crime. *The statistics say nothing about intoxicating liquor which causes men and women to lose moral control of their sexual passions.*

"The statistics say nothing about the near-nude clothing that fashion has foisted upon women, which is not only void of true artistry but is calculated to lure the opposite sex into illicit attentions.

"Nor do the statistics say anything about the modern dance which brings the sexes together in physical contact that is safe only within the limits of matrimony.

"Shame on Christian leaders who lend their influence to, or participate in, these nonsocial improprieties. We had better stop buttering the skids at the top of the slide if we don't want to find our young people

in the maelstrom of wrecked lives at the bottom where the statistics are taken." (Italics ours.)

LIQUOR CURB BANNED.—The most famous civic organization on the Pacific coast, the Commonwealth Club of San Francisco, California, with a state-wide influence on important current public questions, has just been stirred to deliberate but radical action on the liquor problem, despite strenuous protest from members identified with the wine, beer, and whisky industries, declares the American Businessmen's Research Foundation.

For more than two years, declares the Foundation's report, the Commonwealth Club through a special section has studied the topic, "California's Liquor Laws—Theory and Practice." What was originally called a "majority report," was rejected at the full Committee hearing after extensive discussion, and the "minority report" was adopted, with emphasis that was surprising. The Committee voted on pertinent items submitted:

"Do you believe that any person who drinks alcoholic beverages may become a chronic alcoholic?" Yes, 31; no, 25.

"Do you favor improved enforcement of state law, requiring education on alcohol in public schools?" Yes, 43; no, 8.

"Do you favor efforts to eliminate emphasis of drinking scenes in motion pictures?" Yes, 40; no, 11.

"Do you favor elimination of liquor advertising?" Yes, 38; no, 15.

The report as adopted placed emphasis upon the prevention of alcoholism—prevention by reducing consumption.

This summary reaction plainly indicates that the majority of the business leaders of America are against the liquor traffic as it is now conducted.

GEORGE GALLUP: "I could prove God statistically. Take the human body alone—the chance that all the functions of the individual would just happen is a statistical monstrosity."

Deaf children learn about sound by the "three-way approach"—lip reading, visual aids, and hearing via aid of earphones. The word is pictured as it is pronounced to the child over earphones.





What Says the BIBLE?

The Only Solution

"I am persuaded," the letter concluded, "that the only solution to earth's difficulties is the second coming of Christ, and I am devoting my life to helping to prepare people for that event."

That is the conclusion the Bible itself reaches.

"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." Ecclesiastes 12:13, 14.

The Old Testament's final words are the warning of judgment on an age that has forgotten, or defied, the fifth commandment.

"Behold, I send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Malachi 4:5, 6.

The New Testament closes with the heartfelt longing of a church that is prepared to meet God.

"Even so, come, Lord Jesus." Revelation 22:20.

What is the purpose of the calamities that have come, and are coming upon the earth?

"I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto Me, saith the Lord. And also I have withholden the rain from you, . . . and I caused it to rain upon one city, and caused it not to rain upon another city. . . . So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto Me, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto Me, saith the Lord. I have sent among you the pestilence, . . . your young men have I slain with the sword; . . . yet have ye not returned unto Me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, . . . yet have ye not returned unto Me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:6-12.

But does not each one meet God at his death?

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. . . .

There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 6, 10.

When, then, do human beings meet God?

"We must all appear before the judgment seat of Christ." 2 Corinthians 5:10.

But is not the Lord on the judgment seat now?

"He [God] hath appointed a day, in the which He will judge the world in righteousness by that Man [Jesus] whom He hath ordained." Acts 17:31. "He [the apostle Paul] reasoned of righteousness, temperance, and judgment to come." Acts 24:25.

When is this coming judgment day to take place?

"The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. 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." Psalm 50:1-4. "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell [the grave, margin] delivered up the dead which were in them: and they were judged every man according to their works." Revelation 20:11-13.

What can we do to be ready for the second advent, the resurrection, and the judgment?

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:7-10. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20.

Is Heaven Real?

(Continued from page 25)

shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

Sometimes I am asked, "Will there be little children in heaven?" Why shouldn't there be? Jesus said that unless we become as a little child, we would never see the kingdom of God. In Isaiah 11:6, we are told: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

"The streets of the city shall be full of boys and girls playing in the streets thereof." Zechariah 8:5. Just as little children grow to be men and women here, they will grow up in heaven. It is written: "But unto you that fear My name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall." Malachi 4:2. There is no record in the Bible which says that children will be born in heaven, but it is promised that children from this present life will be there.

"Could I be happy in heaven," someone questions, "without my loved ones? Some of them may not be saved, and how could it be heaven without them?" God again has the answer, this time in Isaiah 65:17: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

We are also told that "God shall wipe away all tears from their eyes." Revelation 7:17. When His loving hand wipes the tears of sadness from the eyes of His people, with the tears will also go the memory of the past. There will be nothing to mar the beauty and pleasure of the heavenly home.

At times men who style themselves "practical-minded persons" say, "Why worry so much about heaven? Make this world a better place to live in." The greatest answer to such a challenge seems to be that men have been trying to make this world a Utopia for a thousand years or so already, but the world with its present economic, social, and political ills faces a greater crisis than ever before.

Even in the 1930's it was popular to proclaim that scientific discovery was leading the human race into a millennium of peace. However, the blast of the atom bomb has awakened present-day dreamers from similar illusions; and they find, as Winston Churchill expressed it, that "the stone age may return on the gleaming wings of science, and what might now shower immeasurable blessings upon mankind, may even bring about its total destruction."

The Christian does not need to prepare primarily for what is here, but for what is coming hereafter. This world with its nations, which are guided by men who are limited with the frailties common to the race, is not the goal of the follower of the Master. Paul

exclaimed, "If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:19.

God has promised a home to His people, and He also assures them that they will be taken there. This promise is recorded in 1 Thessalonians 4:16, 17: "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

Those who accept the salvation offered by faith in the atoning blood of Jesus Christ will enjoy the mansions in the "Father's house" that the Saviour promised to prepare.

The Scriptures reveal that the Holy City will come to earth: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them and they shall be His people, and God Himself shall be with them, and be their God." Revelation 21:1-3.

When God remakes this earth, it will stand in all the perfection of Eden. God created the earth to be inhabited; and it will be the dwelling place, not only of the righteous, but also of the Trinity. How wonderful that this world, cursed with sin since the fall of man, will become the center of God's universe!

Christ said, "Blessed are the meek: for they shall inherit the earth." Matthew 5:5. It will not be the earth as we know it. The meek will be given an earth made new, where they "shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah 65:22, 23.

Your deed to a mansion in the New Jerusalem can be made sure if you will accept Christ Jesus as your Saviour. He has promised to prepare a mansion for you. Do not let Him give to another the beautiful home that you should have. We are told that "whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.) That "whosoever" can include you. Make certain that it does.

Atomic Outcome

(Continued from page 5)

Mr. Brandt omitted all reference to the other way the world can end, as described in the Bible. This was unfortunate, because this other way, the seventh way, as we might call it, is a certainty. It is, in fact, the one and only way in which the world will end.

On this subject we believe that Christ is a more reliable authority than any scientists, however re-

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nowned. If anyone knows how the world will end, surely it is He who made the world in the beginning.

Jesus' disciples came to Him and asked, "Tell us, . . . what shall be the sign . . . of the end of the world?"

He answered, "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:3, 27, 30.

The Lord Jesus showed that just as the Flood brought the end of the antediluvian world in Noah's time, so His second coming would bring the end of this present world: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:37-39.

Some people today are expressing the thought that the world may come to an end by the misuse of atomic power in the hands of man, as he builds atomic weapons for the purpose of wholesale destruction. But man will not bring the end of the world. The atomic power which will actually bring the destruction of the present world order will be let loose by God Himself, and not by man.

Let us notice these words: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness? . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10, 11, 13.

This scripture shows that the very earth itself will be melted under a dissolution of elements. The works of sin will be burned up. Then God will reconstruct the earth, and only the righteous will live there forever and ever.

The Greek word here translated "dissolve" is the simple word *luo*, meaning "to loose." It is a perfect word to describe the setting free, the releasing, of neutrons and protons from the power which for ages has locked them in and bound them tightly together in the atoms of which our universe is built. It is clear that the principle of nuclear fission is the same as that which God will use in the global conflagration which will result from a dissolution of the elements of our earth. God knows how to split atoms, too; because He created them with His word, and they will obey His word.

There you have the principle of the atomic bomb as given in 2 Peter 3:10, 11. In the atom are tiny particles held together by enormous cohesive forces. The atomic bomb is a setting loose of these particles which make up the atom. Think how the discovery of atomic power confirms the Bible as a true book! What men today are doing with the atom shows that what Peter wrote nineteen hundred years ago about the world being destroyed by a dissolution, or loosing of elements, will come exactly true.

The terrific destruction and tremendous slaughter wrought by the two bombs which fell upon Hiroshima and Nagasaki and the gigantic increase in the destructive power of the atomic bomb of 1950 over those used in Japan in 1945 have led scientists to declare that the atomic bomb spells the doom of civilization, the extinction of the human race, the destruction of the earth. Man has broken into the powerhouse of the universe and laid hold of a power which is capable of destroying the world.

One writer declares that one or two atomic vapor bombs dropped in New York harbor might kill every human being in that metropolitan area. Man is now assembling weapons which can destroy every city in the world within three or four hours after the start of war. There are new guided missiles which will hunt the target after being launched. There are lethal gases, new methods of spreading deadly disease, and new ways of mass slaughter by radioactivity.

But this earth will not be destroyed by atomic bombs. They may kill millions and destroy many cities, but the atomic power which actually destroys the earth will be released by God Himself. It will not be the atomic bomb that brings the end of the world. It will be the return of Jesus Christ that brings the end of this present order. Never forget that God will have the last word. It is the voice of God saying, "It is done," which writes finis to man's day.

The curtain began to go down on the history of man on August 6, 1945, when a parachute containing the first atomic bomb floated down upon Hiroshima. Many of the world's best thinkers have been deeply impressed with the connection between the atomic bomb and the end of the world. One hundred years ago the French scientist Berthelet said, "Within a century, we'll know about the atom. Then God will come down with His white beard, swinging a bunch of keys, and say, 'Closing time, gentlemen!'"

The *Mexico Evening Ledger* published an editorial under the heading, "The Complete History of Man." There was no text, no story—just a headline, and a large blank space with three little words in the center of it, "Adam to Atom."

Professor M. Oliphant declares that the atomic bomb means the end of war or the end of man. But

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By Caris Lauda

Like a Donkey or Like One of God's Children?

HELLO THERE, Teen-agers!

Someone has said, "The door of success will stick no matter how hard you push on it until you oil its hinges with courtesy." How true this statement is! We will find it very, very difficult ever to be successful unless we are courteous. The teen-ager who says, "Thank you," "Pardon me," and other expressions of courtesy, and is always thinking of others, finding kind things to do for them, will be the one who will be chosen for the job or the honor instead of the one who is not courteous.

"My boy," said a father to his son, "treat everybody with politeness, even those who are rude to you; for remember that you show courtesy to others, not because they are gentlemen, but because you are a gentleman."

Christian young people should be the most courteous people in all the world. It shouldn't be necessary for them to be told to be courteous, for one can see for himself that courteous people are happy people. "Politeness is like an air cushion. There may be nothing in it, but it eases the jolts wonderfully." Politeness, or courtesy, is treating others as we would like them to treat us.

On a cold winter morning a man had just come in on a boat. He was in one of the large cities in the east and was going to take a train. He stood at the street corner with a suitcase in hand, waiting for a streetcar. Bob, a friendly newsboy, was trying to sell papers there on the corner. He was shivering, for the winter wind was cold. He walked up to this man and said, "Morning paper, Mister?"

"No," said the man as he rudely turned away.

In a few minutes the streetcar came to the corner. This man did not know that this was the car he should take. The newsboy looked at him and then at the streetcar. He thought to himself, "That man wants to catch a train. If he doesn't get this streetcar, he will miss the train. I ought to tell him. But why should I? He didn't treat me kindly. It is no business of mine if he misses the train. He was impolite to me, and this is my chance to get even with him. He will miss the train." All these thoughts came to Bob's mind, but he put them away, because he was trying to be a true helper to others. He politely stepped up to the man and said, "I believe, Mister, you want to catch the train. This streetcar will take you to the depot. If you don't get this one, you may miss the train."

The man thanked the boy for this information and felt very sick at heart for the abrupt way in which he had refused to take the newspaper. He wished he had the time to buy a newspaper now, so he thanked the boy and wished him a very successful day.

A boy who is truly courteous will ever be ready to help a stranger just as much as a friend. He will always be ready to help the aged, the sick, the poor, and everyone. He will not be the one to pick on others, for to pick on others and to refuse to help someone else in trouble is to be a coward.

Let us be courteous to others. Let us sing the song, "Others, Lord, Yes, Others," and make this our daily motto.

I owned a little donkey when I was a boy. In Colorado they call them Rocky Mountain canaries. Other places they call them burros. I called this little donkey Maude. One Sunday afternoon when some of my playmates came to enjoy the afternoon with me, we went out to bridle up Maude. When I went into the barn, she gave me a kick. She had never done this before, and she kicked me hard, too. I looked at Maude, but she didn't even look at me. She didn't say, "I'm sorry," "Forgive me," "Pardon me." Why? Why didn't she say this? Well, it was because she was just a donkey.

Today I am wondering about you. Are you acting just like a donkey, or are you acting like one of God's children? Do you respect others? And as a Christian, do you treat others as you would like to have them treat you?

This is Thanksgiving month. We have much for which to be thankful, and I for one am going to let other people know I am thankful for all they have done for me and all they are doing for me. Won't you join me in being courteous and polite to everyone?

Sincerely your pen pal,
Caris

When God Sent Rain

(Continued from page 23)

"The chief and his people started home, and soon the rain poured down on them.

"Now I know there is a God in heaven far greater than all my gods," said the chief.

"So you see, Ronald, special things do happen when God sees there is special need." Father picked up his Bible.

"Do you think I could have a part in something special like that some day?" asked Ronald.

"I am very sure of it. Things like that come often to our missionaries all over the world."

"I am glad I am going to be a missionary when I grow up," Ronald said very soberly.

"But never forget, Ronald, that the every-day blessings of rain and food as we have them are blessings just as much as the special ones God gives when there is special need of them."



SCIENCE *Insights*



NEW ELECTRIC EYE.—A much smaller and sturdier electric eye has been invented at Bell Telephone Laboratories. It is amazingly simple and performs most of the functions of an ordinary vacuum tube. It has been named the Phototransistor.

NEW ELECTRON MICROSCOPE.—Many institutions will welcome the new small-size, low-cost electron microscope developed recently by the Radio Corporation of America. Although not as powerful as the full-size electron microscope, it will cost about a third as much. It will magnify 5,000 times and is more than twenty times more powerful than the best optical microscope.

A WARNING.—Greer Williams, writing about the new "wonder" drugs and the dangers of indiscriminate use, makes this statement: "No drug or method of treatment is any more wonderful than the knowledge of the doctor who administers it. Sloppy diagnosis—medical leaders admit it is one of the greatest sins of the medical rank and file—goes hand in hand with indiscriminate use of wonder drugs."

Dr. Francis D. Murphy of Marquette University School of Medicine said that "these drugs have not simplified, but have complicated, therapeutics," and went on to emphasize that practitioners have to know when to use the new drugs, which one to use, how much to use, how long to use it, what the drug does to the patient, and toxic reactions to guard against.

POCKET MICROSCOPE.—*Science News Letter* tells about a fountainpen-size pocket microscope that is ideal for students doing field work. It comes in twenty and forty power, with four lenses in an aluminum tube.

WAX RAIN REPELLENT.—A wax, which when applied to aircraft windshields serves as a rain repellent, was demonstrated in New York City's La Guardia Airport recently. This safety development is expected to reduce the number of plane accidents caused by rainstorms. It is known as FC-10, and has been developed by the National Research Council of Canada. The life of one application is reported to be more than a month. It would seem that automobile drivers could well benefit also.

MILDEWPROOF FABRICS.—All types of fabrics can now be treated to make them highly resistant to mildew and rot. The chemical, copper-8-quinolinolate, OUR TIMES, NOVEMBER, 1950

is poisonous to lower organisms, but not for higher animals. The chemical is bonded to the textile fiber with a resin. Application cost is reasonable. Protection is gradually lost through repeated launderings, but even after twenty-five tubbings, its resistance to rot and mildew is greater than that of untreated fabric.

HOUSEWIVES, ATTENTION!—By rubbing a special cleaning pad over the inside of a window you can clean both inside and outside surfaces. The trick? A similar pad moves along on the outside as you move the one on the inside. Magnetism is the secret. Both pads have permanent magnets in them. Inventor Rocco D'Andrea of Long Island City, New York, has been given a patent for his device.

NEW TREATMENT.—Radioiodine, chemically iodine 131, has been found valuable in treating one out of four advanced cases of thyroid cancer.

The Tele-Magnet announces the fact that no one is at home or at the office, records the message the caller wishes to leave. Reversing the control lever reproduces the transcribed calls.



ACME PHOTOS

Members of the Senate Interstate Commerce Subcommittee examine model of the Hastings Railplane, which would speed shipments. The monorail train would travel over 140 m.p.h.

Authority, Supreme and Ultimate

(Continued from page 7)

power of God Himself is in His Word, and this is one of the most convincing evidences of its divine origin.

These effects have manifested themselves wherever the Bible has gone, in all ages, among all peoples; and they have been constant and unvarying through the passing centuries. If the arresting conviction and conversion of Saul of Tarsus provide an unanswerable demonstration of the truth and authority of the gospel, how much more the conversion of millions through the centuries?

In two centuries the truths of Christianity as found in the Bible turned the world upside down, vanquished paganism in many nations, awakened multitudes to spiritual life. These conquests were continued through succeeding centuries. Today the Bible displays undiminished power and effectiveness wherever it is accepted and obeyed. Its blessings have manifested themselves in all the world. Nothing other than the voice of God to man could possibly produce such an unvarying effect. That voice makes itself heard in the Holy Scriptures.

Where would our world be today were it not for this marvelous Book? All that the world has of honor, virtue, truth, decency, liberty, justice, and righteousness has found its source in the lofty morality which is taught in this Sacred Volume. As it has translated itself into human life, it has been the preserving salt of the earth.

As to the *witness of the church*, consider that it has been clear and strong in support of the divine origin and character of the Bible. It is true that through the centuries both leaders and people in the church have fallen into grave errors and have developed, as a consequence, many disputes. Nevertheless, their testimony to the authority of the Bible has been practically unanimous. It has not been the Scriptures which have been at fault, but their misunderstanding of it and their misconceptions of its teachings. This has been assumed throughout all their controversies. It has not been the Book which has been challenged; it has been their interpretations of the Book. Christians have always set the Book up as the final and determining authority. They have insisted repeatedly and emphatically on the sufficiency and authority of Scripture for the establishment of all truth and doctrine. Their appeal has always been to Scripture. No passage in their writings recognizes anything as taking the place of Scripture.

As to the *response in human hearts* to the truths of Scripture, consider that the teachings of the Bible appeal with striking fitness and force to the moral, intellectual, and sentient nature of man. They enlighten, subdue, thrill, and search the mind and soul as no other teachings do. In their light a new knowledge of

God, and self, and sin, and condemnation, and hope, and responsibility, and duty, and privilege, and salvation enters the consciousness of mankind and compels a response and acknowledgment. It awakens men to a sense of guilt and extreme need and points the way to reconciliation with God. It creates a sense of spiritual and moral hunger and supplies that hunger with the Bread of Life in the living Word of God.

Such responses mean only one thing: The teachings producing such results must be the Word of the Living God. Anything less, anything other, could not bring about results such as these. The proof is in the consciousness of being touched and changed and regenerated by the divine power which makes itself effective through the instrumentality of the Scriptures.

Good for What Ails You

(Continued from page 22)

be an inlet for the pure air and an outlet for the impure air in every ventilating system. These openings should be as nearly opposite each other as possible. The air should be kept in motion. In other words there should be a certain amount of draft. Unless this is the case the air surrounding the body soon becomes so thoroughly impregnated with impurities that it is dangerous to health. Sleeping rooms in which the air stagnates are responsible for the lack of ambition and the good-for-nothing feeling frequently experienced early in the morning.

A furnace fire burns briskly when the drafts are opened. If either the lower draft, which admits oxygen to the flame, or the damper, which controls the exit of smoke, is closed, the fire burns slowly, and combustion is incomplete. To have free combustion there must be a free admission of oxygen, and the gases produced by combustion must have free exit.

The human body is a furnace. Exercise keeps open both the draft and the damper. The food is the fuel needed for the production of heat energy. Oxygen is needed to make combustion possible and to keep alive the vital spark. The more oxygen admitted the brighter the vital fires burn and the more pronounced is the energy experienced. To admit but little oxygen will cause the fires to burn low and will result in the retention of incompletely oxidized products. These products clog the living furnace. Lack of energy does not indicate always that more fuel or food is needed. Very frequently it is due to too much fuel and too little air.

The fires in our stoves would not burn long were no provision made to carry off the gases that are formed as the result of oxidation. The presence of carbonic-acid gas causes the fire to burn low, and ultimately it extinguishes the fire. A candle will not burn in a deep well because of the presence of this gas. The lungs serve not merely as an inlet for oxygen but as an outlet for the carbonic-acid gas.

In the lungs the oxygen taken in by breathing is absorbed by the blood and conveyed to the glands, the muscles, etc., in the remotest parts of the body where oxidation occurs. The gases and the wastes formed as a result of oxidation are brought to the lungs and the kidneys by the return flow of blood to be eliminated. In this way the vital fires are kept alive, and heat and energy are produced.

Blood purifiers are sought everywhere. But pure air, exercise, and proper breathing are the means provided by nature for purifying the blood; and he who is in search of some mysterious remedy to accomplish this will meet with disappointment. Should less be given to the American stomach to do, and more, to the lungs, we would be a healthier and happier people.

Breathing exercises are highly recommended; but breathing exercises in which the lungs are compelled to take in more air than is demanded by the tissues soon tire the lungs. Such exercises are usually injurious. In their anxiety to develop the lungs, those having a tendency to tuberculosis should be especially careful not to overdo. The better and safer way is to create a natural demand, or thirst, for air by exercise sufficiently vigorous to make expansion of the lungs a necessity and a delight.

Useful exercises connected with ordinary duties of life, if properly taken, are far superior to any of the breathing exercises so highly recommended in the development of lung capacity. Going upstairs, while keeping the body erect and the shoulders well back, and energizing the legs and the trunk may be made a most excellent exercise to encourage full and deep respiration. A brisk, cheerful walk in the open air, with erect posture and chest well forward, is exhilarating and affords one of the best breathing exercises. Running, hill climbing, swimming, rowing, etc., are effectual means of increasing lung capacity.

Deep abdominal breathing is important. It develops the abdominal muscles, which form the normal support for the viscera. The intra-abdominal pressure exerted upon the viscera and the blood vessels by well-developed abdominal walls prevents internal congestion and disease of these organs. It also exerts a most beneficial influence upon the work of the liver, the stomach, and the other abdominal organs. If the abdominal muscles are well developed, each descent of the diaphragm causes a certain amount of pressure, which forces the impure blood out of the abdominal organs toward the heart and the lungs for purification; each ascent permits a new flow of rich arterial blood, charged with life, to enter these organs. Thus the organs are nourished, the digestion is improved, and the liver, the stomach, and the other abdominal organs are capable of doing their best work. Even the most wholesome food can cause indigestion if proper breathing is ignored, which fact is not recognized by many.

Impure blood and impure thoughts are usually associated. To improve the morals, try the air cure.

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Pure air aids in the elevation of the morals. If you do not sleep well at night, if your complexion is bad, if you have the blues, or if you are afflicted with that all-gone or tired feeling, instead of resorting to drugs and patent medicines, get out into the open air; and after a time, make use of moderate and cheerful exercise with deep breathing. Air, you will find, is good for what ails you, no matter what your condition is. It is God's own good remedy.

Atomic Outcome

(Continued from page 29)

you need make no mistake about it. The atomic bomb has not ended and will not end war. So the only conclusion is that we are facing the end of man's day.

Some will say, "But the nations will find a way to control the atomic bomb." Let us look at the facts. On May 17, 1948, the United Nations Atomic Energy Commission, after a two-year effort to achieve international control of all dangerous nuclear fission, voted to suspend further effort. This is a confession by the nations of their inability to protect the people of the world from the misuse of atomic power.

A few years ago infidels and skeptics ridiculed the Bible prophecies about the destruction of the world, saying that they were fantastic and absurd. They said the world would go on for countless millions of years and would get better and better. But the atomic bomb has changed that kind of talk. Many scientists, skeptics, and even some infidels are now preaching the impending destruction of the world in the war of the atom. One thousand scientists held a convention at Princeton University recently and went on record to the effect that the human race will be extinct in a few years. Some scientists go so far as to say that the world cannot last more than five or six or ten years.

What does all this mean to you? Listen to what the editor of a great secular newspaper says. On February 14, 1947, the *Washington Post* on its editorial page said, "Atomic energy is not only the means of life; it is the means of death. And if control is not achieved, wise and informed men must soon join the Seventh-day Adventist in making ready for something like the end of the world."

As it was in the days of Noah, so it shall be in the last days. The only ones who were saved out of that universal destruction which the Flood brought upon the earth were the few who made the preparation which God asked the people to make. So if you and I are wise, we will make the preparation today which God has specified for these last days.

The spirit of liberty is not, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that anyone, whether high or low, should be wronged or trampled under foot.—William Ellery Channing.

GOD'S TWO BOOKS

By Mary Hunter Moore

The Dust of the Earth

PICTURES of weird and awesome beauty have made Sahara Desert scenes famous as wastes of wind-rippled sand. But not so are American deserts, or even all deserts anywhere. To visit a desert, you may recall, was the Lord Jesus' one recommendation for a vacation. A desert, then, must be something more than a dead waste; it must be a place that revitalizes, revivifies, refreshes. On the vacation trip aforementioned the disciples found all these requisites in the desert because they had the Master of the desert with them. He had made a previous trip into the desert alone—no, not alone. He found three classes of companionship: "The Adversary," the wild beasts, and the good angels. He emerged from the desert Master of all three: He had vanquished Satan; He could, and did, vanquish the wild beasts when demon-crazed men played their part; and the good angels were His loving servitors.

So when His excited, overwrought disciples needed a new mastery of the calmness of life, He led them to the desert. But He led them not to sandy vacuity, but to opportunity for companionship and service, to a ceaseless supply of the necessities of life, and to the mastery of all powers of passion external or internal by the effect of the presence of the Master Himself.

So for a variety of spiritual experiences let me recommend our Southwestern deserts. Death, and dread, and the devil stalk the waterless wilderness, haunt the pleasure-mad resorts to be found even in the desert, and dog down the unwary, the unfitted, or the uncomprehending. But go out to the desert with anointed eyes and find God there.

We are not so much conscious of the earth back East as of the products of the earth. The dust of the earth takes organic form in lush vegetation, and earth's anatomy is draped. But in the desert the dust of the earth is dust. It flies in the air, diffusing the sunlight into colors undreamed of elsewhere. It piles up into mountains beyond words awesome. It crystallizes into gems and ore a lifetime cannot catalogue. It organizes into bird and beast and plant unduplicated other-where. The desert's most typical bird runs instead of flying. Its quaintest animal insists on an exchange of property. Its piercing plants blossom into the orchids' rivals. The power of God to bring good out of evil, beauty out of desolation, blessing out of trial, replenishes the reverent heart in the desert.

But the dust of the earth takes highest form in the desert, as elsewhere, in God's crowning act of creation—human beings in His likeness. Take Christian friends with you to the desert; your joy is doubled. Find such a friend in the desert; your joy is multiplied. My friends and I found David, the totally deaf craftsman, fashioning desert woods into satin artistry. His face shown when we wrote of God on his memo pad; and he wrote back: "Deafness is bad, but it could be worse, and it will make us enjoy the sounds of heaven all the more."

What Makes Jesus Different?

(Continued from page 17)

The virgin birth of Jesus Christ, which birth thereby brought Him into this world as a God-man, is a basic truth placed at the very foundation of the entire gospel program. "If Christ was only a superman and not the eternal Son of God, then the lamp of humanity's hope has gone out in the darkness of despair." This is the significant way Dr. C. E. McCartney, leading American clergyman, puts it.

Jesus is eminently qualified to meet the great needs of every person now living. He is the *only One* thus qualified. Please notice a few of His unique abilities as listed by His spokesmen, the writers of the Holy Scriptures: John the beloved says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. No one else can do that. Then Paul comforts and encourages us with these words: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Hebrews 4:14, 15. These characteristics are true of no one else but Him.

An American editor, reporting to his readers concerning his recent visit to the Indian city of Madras, mentions the fact that he went to the headquarters of a certain religious cult, where he saw a statue of Jesus Christ placed in line with those of Buddha, Mohammed, and others on the marble walls.

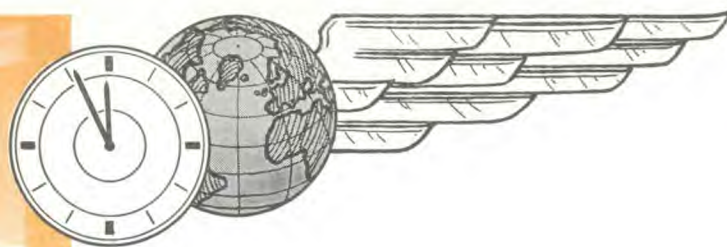
"My soul was outraged. . . . Nor was my spirit calmed by the persuasive-voiced woman in charge, who sought to impress me with the values in all religions," states this editor. "Don't you think there is truth in other religions?" the woman asked, to which question the editor replied, "Yes, for Christ is the light that lighteth every man that cometh into the world. But why should I go to fallen men to secure their broken shafts of light? Why not come to the Source of the light?"

There is no doubt about it: Jesus Christ is different. The Word of God both explains and proves that difference.

OUR TIMES

ible Prophecy

or



of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God." Revelation 19:1.

★ "It Is Later Than We Think"

DR. HARRISON BROWN, associate professor in the Institute for Nuclear Study at the University of Chicago, and wartime A-bomb scientist, recently made the statement that "it is later than we think." According to Dr. Brown, the world is facing devastation when the H bomb makes its debut. He said that a "string of hydrogen-bomb explosions off the Pacific coast could kill every living thing in the United States with radioactivity. Similarly, a string of H bombs along the line of the iron curtain could kill every living thing three thousand miles into Russia." (See *Science News Letter*, June 17, 1950.)

In an article entitled "The Truth About the Hydrogen Bomb," by William L. Lawrence, appearing in *The Saturday Evening Post*, June 24, 1950, we are told that although the A bomb is equivalent in its explosive force to 20,000 tons of TNT, the H bomb could be made to equal a million tons of TNT, and even more than that. The hydrogen bomb, which is now referred to as the "hell bomb," while having great powers of destruction by blast, with a potential radius of destruction up to one hundred miles, is not so terrifying in this respect as would be the effects from radiation. It is the atomic radiation that Dr. Brown is specifically concerned about when he speaks of the string of explosions off the Pacific coast killing every living thing in the United States.

It is now thought that the time may come when we shall have to search every vessel several miles off shore. And Mr. Lawrence says in his article that "the time may be nearer than we think." Mr. Lawrence states that a gigantic radioactive cloud could result in an H-bomb explosion that could be carried by winds for a thousand miles, carrying death to distant places. The terrific explosive force of the H bomb and the radioactivity that would result have led Mr. Lawrence pessimistically to say "that the effects of an atomic war fought with greatly perfected weapons and pushed by utmost determination will endanger the survival of man."

Again Mr. Lawrence says that "there is no doubt that man now has, or soon will have, the means not only to wipe out all life on earth, but also to make

the earth itself unfit for life for many generations to come, if not forever." Russia and the United States are now in a race to the death in the development of this new H bomb. It brings to the world a horrible threat. Without a doubt it constitutes "the greatest threat to the survival of the human race since the Black Death." We could scarcely conceive of the trouble and horror there would be in the earth if such weapons were used in a future war.

The Bible predicts that there will be wars until Jesus comes. In Ezekiel 7:25 we read: "Destruction



ACME

Robed Supreme Court Justices pose for rare picture. Front row (left to right): Felix Frankfurter; Hugo L. Black; Chief Justice Fred M. Vinson; Stanley F. Reed; and William O. Douglas. Back row: Tom C. Clark; Robert H. Jackson; Harold H. Burton; and Sherman Minton.

cometh; and they shall seek peace, and there shall be none." From these words of Scripture, and also from the predictions of the scientists, it appears that we are facing serious times.

Ought not the people of God to be developing characters that will prepare them to stand in these troublous times and to be complete in Christ, so that they will be ready to meet Him when He comes in the near future?

Do you know what amazes me more than all else? The importance of force to organize anything. There are only two powers in the world: the spirit and the sword. In the long run the sword will always be conquered by the spirit.—Napoleon.

THERE IS ROOM AT THE CROSS

*Jesus Invites Sin-weary Souls to Come to
the Cross and Lay Their Burdens Down*

By Mary Miles

THE TEMPLE courts were thronged with those who had come to Jerusalem for the Pass-over. Many had heard of Jesus. They longed to see Him who could restore life, even as He had to Lazarus and the little girl, and who could speak peace and forgiveness of sin. "We would see Jesus" was the cry of sin-weary hearts.

What hope His answer, softly echoing through the crowded courts, must have brought! "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. And this answer echoes through the corridors of time down to you and to me. "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Jeremiah 31:3. He draws you and me to Himself. He knows the burden of sin, and He knows the anguished longing to be free from that burden. He went all the way to Calvary that we might be free. His yearning love draws us to the foot of His cross, where there is room for all who come.

"The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe.



H. HOFMANN, ARTIST

And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life, offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself." —*Desire of Ages*, p. 754.

Oh, the heart-melting wonder of it! For you,

for me, longing to be free of the load of sin, the Saviour paid the price of our redemption. "Come unto Me," He pleads. "Ye shall find rest to your souls."

"Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of everyone touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. . . . He cares for each one as if there were not another on the face of the earth. . . . The soul that has given himself to Christ is more precious in His sight than

the whole world. The Saviour would have passed through the agony of Calvary, that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast."—*Id.*, p. 479.

"Who can comprehend the love here displayed? The angelic host beheld with wonder and with grief Him who had been the majesty of heaven, and who had worn the crown of glory, now wearing the crown of thorns, a bleeding victim to the rage of an infuriated mob, who were fired to insane madness by the wrath of Satan. Behold the patient Sufferer! Upon His head is the thorny crown! His life blood flows from every lacerated vein! All this was in consequence of sin. Nothing could have induced Christ to leave His honor and majesty in heaven, and come to a sinful world, to be neglected, despised, and rejected, by those He came to save, and finally to suffer upon the cross, but eternal, redeeming love, which will ever remain a mystery."—*The Sufferings of Christ*, p. 32.

For you, for me, He came, and there is ever room at His cross. For just you or me, He would have borne all this.

Oh, what love! What wondrous love that He, the Son of God, should take your place and mine as guilty sinners! What tender love that paid such a price for you and for me that we might come to Him, though so unworthy of that love!

Shall I keep on sinning? Shall I crucify anew Jesus, my Saviour? Listen again to His words of love, "Come, and I will give you rest"—rest from the desire to sin. He will break the shackles of sin that so bind our souls. He will fill our hearts with His peace and grace if we linger in His blessed presence.

The following quotation is taken from page 79 of Meade MacGuire's book *His Cross and Mine*: "There is much about the matchless love of God in the gift of His Son to our fallen world that is mysterious and beyond the comprehension of our finite minds. The amazing condescension of Christ in uniting His divinity with our poor, fallen humanity, is difficult to grasp. But as we contemplate this moment of supreme crisis on the cross, the mind fairly staggers in its effort to appreciate such unfathomable love. Jesus Christ, with all the weight of the world's sin upon Him, was facing that outer darkness of spiritual separation from His Father, a region as yet unexplored by any human being. . . . Even then He might have come down from the cross and refused to drink the cup, but, oh, amazing love! He determined to open the way to eternal joy for us, at any cost to Himself. Well may we join the devout poet in singing:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

OUR TIMES, NOVEMBER, 1950

Oh, let us claim His promise at the foot of the cross. He will forgive. He will take that burden of sin and all its desires. In the power of the cross there is victory over each temptation. Peace and contentment are for you and for me as we kneel at the cross. Christ freely bestows forgiveness and salvation.

"Where will you discover the glory of God? What is the place, O my Lord and my God, where I can find Thee in all Thy glory? Shall I seek Thee in the midst of the worlds that Thou hast formed, or in an inaccessible light, surrounded afar off by all the angels bowing their heads to the ground? I can find no spot in the whole universe which would answer to Thy glory. Everything is so little in comparison with Thee, everything is so small side by side with Thy infinity!

"But no; I know a spot which answers to all Thy glory, and this is an accursed tree on which Thou art fastened. There I recognize Thee in all Thy sublimity, much more than when surrounded by those thousands of thousands who form the guard of Thy throne. All these ideas of angels, . . . and cherubim who bow their heads before Thee, are but slight representations borrowed from what man calls greatness; but O Thou who wast fastened on a cross for our sins, Thy glory is infinite! I see therein not even the slightest human feature: Thou hast there a splendor altogether peculiar to Thee; Thou appearest in a thoroughly divine light.

"Oh, I envy not the angels . . . who declare to Thee their unworthiness when Thou sittest on Thy heavenly throne! To us men it is given to worship Thee on a far more glorious throne—Thy cross. They forsook the heavens when Thou wast fastened on the cross, because the earth represented to them a spectacle which had never been seen in heaven. Only and solely at the foot of this cross will I linger, recognizing Thee, and making my boast, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.'"—*Id.*, pp. 172, 173.

"Room at the cross for a trembling soul,
Room at the cross for you;
Where the sin-laden may be made whole,
Room at the cross for you.

"Room at the cross for a breaking heart,
Room at the cross for you;
Choose, then, like Mary, the better part;
Room at the cross for you.

"Room at the cross for earth's weary and worn,
Room at the cross for you;
Come, then, O hasten, ye souls who mourn,
Room at the cross for you."

"And I, if I be lifted up from the earth, will draw all men unto me. . . . Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Come to His cross.

For BETTER HOMES and HEALTH

GOOD FOR WHAT AILS YOU

By D. H. Kress, M.D.

THE QUESTION has been asked, Is night air dangerous to health? In reply I would say, Yes, extremely dangerous—that is, the air the majority breathe at night. But the fact is, it is very difficult or impossible to obtain any other air to breathe at night than night air. We are forced, therefore, to decide between night air and *no air*. Having decided which it shall be, we should next determine whether it shall be pure or impure.

In large cities the night air is purer than the day air. It is freer from smoke, dust, germs, and other foreign substances. During the day the air is laden with all kinds of impurities; but at night the majority of the people are stored away in their airtight boxes, or rooms, carefully preserving the outside air from contamination and allowing it to retain its purity. Sensible people take advantage of this situation, and of the ignorance of their unfortunate friends, throw open wide their windows, and enjoy one of heaven's choicest gifts to minister to life, health, and happiness.

Those who are content to inhale and reinhale the organic poisons thrown off from their lungs and skin awake in the morning feeling dull or impatient. The head feels as if in a vise or as though it had an iron band about it. They are "out of sorts" in general. This kind of night air is dangerous to health and should be avoided by all.

For many years, to expose the sick to out-of-door air was considered dangerous, especially if something was wrong with the lungs. The sickroom, as a rule, was kept sealed; and the mortality rate was high. But during the past few years attention has been called to the importance of pure air in the treatment of tuberculosis. As a result the mortality from this disease has been greatly reduced. What applies to tuberculosis applies to the other diseases. Air, air, and more air is what the sick need.

If the sick must have pure air in order to regain health, surely the well must have it in order to keep health. Men, women, and children are often huddled together in churches, theaters, schoolrooms, bedrooms, sleeping cars, and on boats. Adequate provision is seldom made for the admission of pure air or for the removal of the impurities eliminated from the bodies of those present.

The importance of air may be estimated by the fact that we can do without food for many days, but to attempt to do without air for only a few minutes results in death. We take food but two or three times in twenty-four hours, but breathing is continuous.

There is no more rapid or effective method of introducing poison into the system than through inhalation. If poisons are taken with the food, they pass through the liver before being permitted to enter the general circulation, and the liver does its utmost to neutralize or eliminate them; but when poison is inhaled, it passes directly into the general circulation. Hence, there is the utmost necessity that the air we breathe should be free from impurities.

There was a time when people worked in the fields and slept in rudely constructed huts or log cabins, through which daylight and air were admitted on all sides. Very little thought needed to be given to the purity of the air. But since this rural life has been exchanged for city life, and the loosely thrown-together hut, for the modern air-proof dwelling, some plans have to be adopted whereby the foul air may be diluted if not entirely removed.

To supply the same purity of air for the inside of these dwellings that is found on the outside is impossible, as it would require a complete change of air four or five times every minute. Therefore, house dwellers, even where they have the best-known system of ventilation, must be content with air that has in it *some* impurities.

The beneficial effect of light and pure air may be witnessed by exposing bedding containing impurities to them. How sweet the bedding is at night after such exposure! Sunlight and air have the same beneficial influence on the human body. The organic impurities that are constantly forming in the body and oozing through the pores of the skin in the absence of light and air undergo putrefactive changes and develop foul and offensive gases, which when reabsorbed or inhaled produce disease. The body needs the same daily exposure internally as does the blanket externally in order to be kept sweet and clean.

In order that the air in a room be kept pure, the room must have more than one opening. There should

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TERRY, THE MONKEY

(Conclusion)

By Velma E. Zimmerman

TERRY was a very thirsty monkey, for he had not had a drink since his escape from the zoo. There was no drink to be had anywhere along that road, so he turned again to the right on the next road that he came to. This led right back into the park. But being a monkey that didn't have much of a mind, Terry never thought of that.

He did think that the ground was rough. His feet felt sore. He was getting tired. He was hungry, and he was badly in need of a drink. However, he soon saw a sight which made him glad.

"Here is a pan of delicious water with lovely flower trimmings," he cried. But it was really a pond with some water lilies that he saw. And the water was not delicious at all. In fact, it had dozens of goldfish swimming around among those water lilies.

Terry tried to get a drink; but the water was warm, and the friendly little goldfish tickled his chin.

"I'll get some water to drink or know the reason why," said Terry. "I'll knock those silly things away."

But when he tried to do that, he slipped and down he went into the water. He didn't get a drink, but he decided that he had all the water he wanted just then.

"You can stay there if you want to," he told the goldfish. "But I'm telling you, you had better be smart like me and get out of that water onto dry land."

The goldfish only flapped their tails and swam away.

Terry tried to shake himself dry. But all at once he saw something which made him tremble with fright. Crawling along in the grass was a snake. Nothing could scare Terry more than *that*. He ran as fast as he could along the road to get away from that snake.

But just then he saw something new to him. A park keeper was mowing the lawn.

"I must get out of here or that thing will cut me into bits," Terry cried.

It was a scared and tired monkey that hurried down the road. There was another road that turned to the right, so Terry turned into it as he was in the habit of doing.

"If this is what happens to people, they are not so

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Choice Thoughts FOR CHILDREN



By Inez Brasier

When God Sent Rain

RONALD looked up from his open Bible. "I wish I had been with Elijah! But nothing like that happens now for boys to see."

Father laid down his Bible. "You might explain. Elijah did many things through many years, you know."

Ronald turned the pages of his Bible. "It says here that Elijah called the king and all the people to Mount Carmel to prove that God in heaven is the true God who gave them rain and food. I wish I had been there! I would have helped pour water all over the altar till it filled the trench. I would have heard Elijah pray, and I would have seen the fire come and burn the sacrifices and the altar and even the stones. I would have heard all the people say, 'The Lord, He is God! The Lord, He is God!'"

"Then what would you have done?" asked father.

"Why, then I would have watched for the little cloud coming up over the sea, and maybe I could have run with the servant to tell the king to hurry home for rain was coming. I know I could not have run fast enough to run with Elijah in front of the king's chariot, but I could have watched the rain God specially sent as it poured down. But special things like that do not happen now, do they, Father?"

"Yes, Ronald, special things like that do happen now, according to God's plan, and they happen where they will help the most people. The one time I am thinking of just now occurred some years ago at Pondoland in Africa. The missionary was trying to teach the chief and his people of the one true God in heaven. They did not want to listen, just as the king and the queen and the people did not want to listen to Elijah. They wanted to worship their idols. So there was no rain. Not a thing grew. The people were hungry."

"One day the chief came to the missionary. 'You say there is only one true God. Ask Him to send us rain, so we can have food.'"

"If you want rain, you must come with your people and ask our God in heaven to forgive the wicked things you and your people have done."

"The chief and many of his people came. For three days the missionary talked of God and of His love for them. Then he prayed. After he prayed, he said, 'Chief of the Pondos, what do you see?'"

"I see a little black cloud," the chief answered.

"Hurry home, then, for God is sending much rain."

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WILL THE WICKED REALLY BE PUNISHED?

*Will They All Be Treated Alike, or Are They to Be Dealt With
According to Their Sins?*

By Arthur Mountain

EVERLASTING punishment was a popular subject for the sermons of many of the old-time evangelists. They enlarged upon the horrors of hell-fire and described in gruesome detail the imagined sufferings of the sinner in eternal torment. Wicked men trembled at the thought of impending doom, and some in mortal fear turned from their evil ways. Others refused to believe in a God who would inflict such frightful punishment—a punishment out of all proportion to the guilt of the sinner. That a man should be tortured for millenniums for the sins of his brief mortal existence seemed utterly incompatible with a God of love and mercy such as the Scriptures portray.

More careful study, however, has made it plain that the hell-fire of the Bible is the fire that will finally cleanse the earth of all the works of man and of disease, sin, sinners, and Satan, before the earth is restored to its Edenic beauty to become the home of the redeemed forever. Thus God's original plan in creating the world will be fulfilled, and the problem of sin will be removed from the universe. There will be no place for hell, for "death and hell were cast into the lake of fire." Revelation 20:14.

"The wages of sin is death" (Romans 6:23), not eternal life in hell or any other place. The destruction of the wicked will be complete. It will be an everlasting punishment, not everlasting *punishing*. "For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." Psalm 37:10. "And the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. These and

similar texts describing the annihilation of the wicked have led some to the opposite extreme of supposing that there will be no actual punishment, just sudden extinction. But a study of the Word does not support this conclusion any more than it does the old eternal-hell-fire idea.

Governments are in God's order. "The powers that be are ordained of God. . . . For He is the minister of God, a revenger to execute wrath upon him that doeth evil." Romans 13:1-4. In dealing with crime, earthly governments recognize the principle that punishment must be in proportion to the gravity of the offense, for



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As a pile of burning dry leaves becomes only smoke and ashes, just so "the wicked shall perish, . . . they shall consume; into smoke shall they consume away." Psalm 37:20. And Malachi 4:3 says that the wicked "shall be ashes."

only thus can the demands of justice be met. A man who steals a fountain pen may be sentenced to two weeks in prison, but the theft of an automobile would probably merit two years. "Shall mortal man be more just than God?" Job 4:17. We cannot conceive of the Judge of all the earth being less careful in meting out rewards in the day of final reckoning. Numerous Bible passages confirm the correctness of this conclusion:

"He shall reward every man according to his works." Matthew 16:27. "Who will render to every man according to his deeds." Romans 2:6. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jeremiah 17:10. "Whatsoever a man soweth, that shall he also reap." Galatians 6:7. Such texts would be meaningless if the same fate—immediate destruction—were meted out to all evildoers. Wicked men would be encouraged to greater depths of crime if they thought that they would never suffer for their sins. There is real punishment in store for sin: "Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity." Isaiah 26:21. This will be much more than a mere blotting out: "They shall *bear* the punishment of their iniquity." Ezekiel 14:10. And there will be degrees of punishment: "Of how *much sorer* punishment . . . shall he be thought worthy, who hath trodden under foot the Son of God?" Hebrews 10:29. "It shall be *more tolerable* for Tyre and Sidon at the day of judgment, than for you." Matthew 11:22.

Those who would make the punishment of the impenitent a quick, painless affair forget that, although today is the day of God's mercy, a day of retribution is surely coming. Now His love pleads with the sinner: "Today if ye will hear His voice, harden not your hearts." Hebrews 3:15. "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. . . . For I have no pleasure in the death of him that dieth, saith the Lord." Ezekiel 18:30-32. But when the day of judgment comes, it will be too late for men to look for the mercy which they have rejected. "It is a fearful thing to fall into the hands of the living God." Hebrews 10:31. That will be a day of wrath without mercy. Then we shall see "the wine of the wrath of God . . . poured out without mixture." Revelation 14:10. God will lay aside His garments of mercy and put on the robes of vengeance. It will be a terrible thing, in that day, to face the wrath of an offended God, whose offers of pardon have been despised.

God is "merciful and gracious, long-suffering, and abundant in goodness and truth"; but He "will by no means clear the guilty." Exodus 34:6, 7. Though He will not torture the lost with vindictive cruelty through unending ages, the demands of justice will be fully met. Angels record with unerring accuracy every departure from right, every act of deceit, every

secret sin: Nothing is hid from the eyes of Him with whom we have to do. But our sins may be covered by the righteousness of Christ, who bore the penalty for us. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Rejecting this gracious provision, there remaineth only a "certain fearful looking for of judgment and fiery indignation." Hebrews 10:27.

Is Heaven Real?

(Continued from page 3)

glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." 1 Corinthians 15:43, 44. And we shall be like Him.

Heaven is a real place for real people. I have heard the tapping of a blind man's cane and watched him pick his way along the thoroughfare. On a streetcar I noticed a blind woman reach hesitatingly for the coin drop; the conductor guided her hand till she dropped her fare in its place. The woman turned and walked past me, her unseeing eyes fixed straight ahead. There will be no such experiences in heaven.

This is the promise that will be fulfilled in the place God is preparing for His people: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing." Isaiah 35:5, 6.

I have been called to the bedsides of those who were leaving this present life. I have seen the anguish on their loved ones' faces and heard their trembling pleas to God for help in an hour of need. There will be none of that in heaven.

There will be no long waiting at the bedside of a loved one for the crisis to pass, no trips to the cemetery; for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

There will be no death in heaven. God's *life assurance* is better than any life insurance you may find here. The promise is this: "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Have you believed in Christ yet?

Heaven is going to be a real place for real people. Some have the idea that heaven will be a place where the saints will sit on a cloud all day, and play harps to pass the time. The Bible teaches no such thing. Real people will do real things. We are told in Isaiah 65:21: "And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them."

It is because of fatigue that many folks do not like work. Tired muscles take the pleasure out of labor, but in heaven it will be different; for "they that wait upon the Lord shall renew their strength; . . . they

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Let's Ask the DOCTOR



The answers to health questions are supplied to the readers of OUR TIMES by Owen S. Parrett, M. D.
Address your queries to him in care of this magazine.

I bloat up so badly with gas, especially at night, that it disturbs my rest and seems to affect the action of my heart. Can you offer some helpful suggestions?
—L.T.

Such a gassy condition may have several causes. A bad gall bladder is very prone to cause such disturbance; often they occur in women patients past forty years of age who have given birth to several children, and who are overweight and have had typhoid fever. Such persons find that fried foods and fats are poorly tolerated. Some general rules which may help are the following: See that you chew your food thoroughly until it is almost liquid. Avoid drinking with your meals, but do your drinking between meals. Avoid too many different dishes at the same meal, making the meals of only a few varieties at one time; and do not combine acid fruits and coarse vegetables at the same meal. Have proteins and vegetables at the main meal

and fruits at the other meals. Mild fruits, like sliced peaches, might in most cases be taken with easily digested vegetables, such as string beans or asparagus. Avoid fried foods, potato chips, etc. Sometimes it is better to have only two meals a day, for some persons just cannot handle three meals daily. The evening meal should always be light and eaten early if possible. Avoid all spices and condiments, and use lemon juice instead of vinegar on salads. Use no coffee or tea, as these hinder digestion and also irritate the nerves, especially those governing the action of the heart. Be sure you have good chewing teeth; for if you do not have good grinding powers, you are sure to have gas no matter what you eat. If you happen to be one of those unfortunate persons who cannot be fitted with artificial teeth, you must arrange to crush and grind your food artificially, or you cannot have good digestion.

Terry, the Monkey

(Continued from page 23)

comfortable as monkeys in cages," thought Terry. "I need to be cared for the way Keeper Tom cared for me. I wish I had someone. Maybe I'll find someone on this road. All roads can't be alike."

Before long Terry came to a beautiful pink house. It had a dome with the letters MONKEY HOUSE on it. But, of course, being a monkey that didn't have much of a mind, Terry couldn't read what it said. It had bars at the windows which reminded him of his zoo cage. It looked very inviting to Terry.

"It seems that I have seen this place before," thought Terry. "It is a beautiful place. Maybe there is room in it for me."

Of course, any thinking person, like you, would have known that it was his old zoo that he had come back to. But being a monkey that didn't have much of a mind, Terry wasn't sure until he was inside and saw Keeper Tom still locked in that zoo cage. It was early morning and not visiting hours, or Keeper Tom might have had people staring at him.

No one had come to let Keeper Tom out, and the key was still in the lock. Terry unlocked the door and sneaked over to Keeper Tom. He told him in the best monkey language he knew that he was sorry for what he had done.

But Keeper Tom was very, very angry at having been locked in that zoo cage all night by a monkey that didn't have much of a mind. He punished Terry by scolding him and jerking his tail quite hard. That hurt dreadfully. Terry was most ashamed.

He was also very tired, so he climbed to his favorite limb. There he slept all day. He awoke quite rested and very content to drink out of his little pan, eat monkey food, walk around, or sit in his zoo cage.

When people stared at Terry after that, they laughed at the way he jabbered. But what he really said in monkey talk was, "The world is just a big cage for people. I walked around it just as I do in my zoo cage. It isn't anything so wonderful after all. I might as well stay here where I don't have to bother about waiting on myself."

And he did.

(The end.)

? PLEASE EXPLAIN ?

Address your questions to Editor, OUR TIMES, Box 59, Nashville 2, Tennessee.

Does man go to his reward or punishment at death? Does not the parable of the rich man and Lazarus teach this?—E.K.

The story of the rich man and Lazarus is a parable. To accept it as a literal statement of fact involves broad contradictions. In the literal teaching of Christ He stated that "the tares [the wicked] are gathered and burned in the fire; so shall it be in the end of this world." Matthew 13:40. You can readily see that if the parable of the rich man and Lazarus is an actual statement of fact, then Christ contradicted Himself when He declared in His teaching that the wicked are to be punished at the end of the world.

The apostle Peter also made this point clear in 2 Peter 2:9. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Notice that the unjust, or wicked, are being reserved unto the day of judgment to be punished. They are not in hell-fire now.

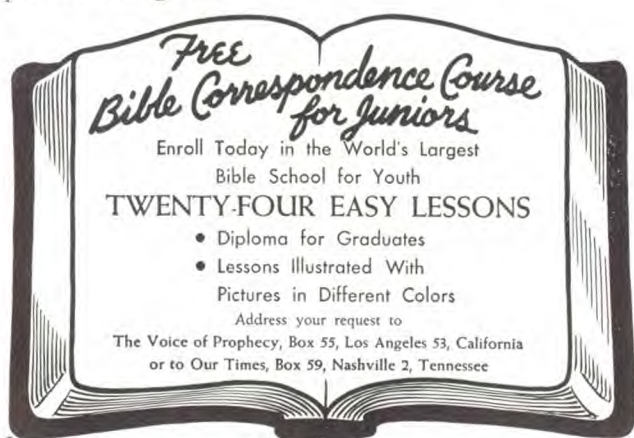
To accept the parable of the rich man and Lazarus as a literal happening instead of a story illustration to make clear a point, one makes the Bible a contradictory Book. To show that it cannot be taken literally, let us consider verse twenty-three of Luke 16, where it speaks of Lazarus in Abraham's bosom. Now if the saved are in Abraham's bosom, he would have to have a bosom of huge dimensions. A literal interpretation of the parable makes Lazarus the beggar, when in reality he was not. He was a man who was in fortunate circumstances. It also puts Lazarus in the realm of the dead at the time the story is told. But the amazing fact is that Lazarus was alive at the time the parable was given.

In all the parables of Christ, He was trying to drive home a point. He used the language of the people. He was using words in this case that the Jews could understand, for many of them believed exactly like the parable—that there was a place of torment and a Paradise. However, they believed that the rich went to heaven and the poor went to hell. Jesus was teaching them that wealth did not give entrance to heaven nor did poverty doom one to hell.

As to whether the soul goes to its destination directly at death, ask Job. He said that he expected to see God at the latter day when Jesus returns to this earth. And he would see Him after he had been raised from the dead. (Job 19:25-27.) He also said that while he was waiting for this advent of Christ, he would wait in the grave. (Job 17:13; 14:13-15.) Job expected to be called by God from the grave. Jesus said He would call His people from their graves at the resurrection. (John 5:28, 29.) He also said He would take His people to be with Him when He comes the second time. (John 14:1-3.) Jesus also told John, in the Book of Revelation, that He would bring His reward with Him, to be given out at His second advent. (Revelation 22:12.) And Paul did not expect to receive his reward until the second advent. (2 Timothy 4:8.) Peter said that in his day, which was 1,000 years after David's death, David had not yet left his grave and gone to heaven. (Acts 2:29, 34.) Paul said that the Christians' change to immortality comes at the resurrection of the dead. (1 Corinthians 15:51-54.) And it is at the resurrection that the saved go to be with the Lord forever. (1 Thessalonians 4:15-17.) The Bible is very clear on the state of the dead.

Does the Seventh-day Adventist Church anoint the sick according to James 5:14? If so, under what conditions do they refuse to administer the anointing? A woman told me that they used to do it, but it had about gone out.—J.B.

Seventh-day Adventists frequently practice James 5:14. I personally can witness to the blessings of God that have resulted from this practice. We do not refuse to administer the anointing to anybody who complies with the Bible conditions of faith and confession of sins. The one who told the questioner that we have ceased to practice anointing the sick was badly misinformed, as it is a service often performed. The fact that it is not performed in public but in the privacy of the sickroom may have caused this misunderstanding.



Hearths Aglow



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By May Cole Kuhn

"Ay, bring the hillside beech
From where the owlets meet and screech,
And ravens croak;
The crackling pine, the cedar sweet;
Bring, too, a clump of fragrant peat,
Dug 'neath the fern; the knotted oak;
A fagot, too, perhaps,
Whose bright flame, dancing, winking,
Shall light us, while the oozing sap
Shall make sweet music to our thinking."

OLD WOOD to burn! It is driftwood, perhaps, worn smooth by the washings of many seas and bleached by the sun of many summers. It will burn bright and clear and blue when it catches a flame from that underlayer of kindling; and it burns long. On the other hand, manzanita burns swiftly and with intense heat. Wood of the South and West, it is a most comforting, reliable kind of fuel for use on rainy days.

"Tek it outer the creek, an' it'll burn," a neighbor assures us. Even though manzanita is soaking wet when one throws it into the fire, it sputters a while, then a fierce orange flame that warms heart and body bursts from the pile of smooth, crooked, red branches and sets the hearth aglow with cheer.

There is something about a fireplace with its open warmth and comfort that puts contentment and peace into a person's heart. It stands for a principle which is only faintly echoed in the electric burners and oil

heaters of this modern age. In olden days the hearth was a place where the family gathered as a united group at evening when work was done to talk over the happenings of the day, and often to engage in worship before retiring for the night's rest.

Nowadays the family may gather about the piano or the organ or by some window-side for the daily hour of prayer; truly at some hour of the day, somewhere, the members of the home will do well to come together for a while to thank God for His tender watchcare over His children and to study His good providences.

What strength for the conflict, what courage for the battle, what valor to fight Satan, the enemy of all mankind, is found during these moments of prayer when father, mother, and children seek Him!

Dear are the childhood memories that cling about the fireplace with all its happy associations; but sweeter than all is the recollection of those words that fell from the lips of father or mother, sister or brother when all were gathered at the hour of prayer. God grant that these meetings with the Almighty One may not die out and that the embers kindled today about the family fireside—embers of truth and loyalty, love and purity—may flame into life and bring joy, contentment, and peace to every heart that has need of the comfort and assurance that the great Father in heaven loves and cares for all.

So, then, the heart fires must be kept aglow. Prayers must ascend daily to the throne of God for divine aid, for family prayer keeps the home together.