

DECEMBER TWENTY-FIVE CENTS

Our TIMES

SINCE 1891

A BIBLICAL INTERPRETER OF THE NEWS



"What Can We Expect in Heaven?" (See page 4)

"By What Law Will God Judge the World?" (See page 11)

LETTERS

From Our Readers

Sirs:

In reading OUR TIMES two of the men would like to receive the free Bible correspondence course for seniors in forty lessons, and I am enclosing their names for the course, besides a course for myself.

We all enjoy the magazine, and it has helped us much in our lives while here. These two men have completed another Bible course and are much interested in further study.

Thanking you, and assuring you that these two men will prayerfully appreciate the courses, I am

Sincerely yours,

E.E.B.

Prison.

Sirs:

I am very much interested in the paper OUR TIMES. I bought a single copy and like it very much. I would like [my subscription] to start with the September issue if they are monthly. I would like to keep this paper in our home at all times to read. It is very true—all the way through.

Lewistown, Pa.

Mrs. G.L.J.

Sirs:

I saw one of your magazines in an optical waiting room, and was very enthused in reading some of the articles I found in it. So I made up my mind that I wanted to be a subscriber. Please enter my subscription with your next issue.

Floyd, Va.

Mrs. O.A.W.

Sirs:

In a recent issue of OUR TIMES, page two, a minister requested twenty-five copies of OUR TIMES. I would like to send them mine that I have read, so please send me the address. I would like to do something for them. It was the chaplain of a penitentiary that requested them.

Shreve, Ohio

W.M.

Editor's note: The twenty-five copies requested by this chaplain were supplied, but we are sending the name of another prison that needs reading matter. We appreciate the interest of this reader.

Sirs:

Sometime ago a young lady came through selling magazines. She didn't realize what a great good she was doing by circulating such literature. Please enter my subscription for OUR TIMES.

Hecker, Ill.

Mrs. H.M.

Sirs:

OUR TIMES is an excellent magazine. I can think of only one criticism of the August issue—"cover girls" ought to display natural beauty representative of Christian standards on magazines presenting such standards.

Loyall, Ky.

P.F.

Sirs:

I am writing to enroll for the Bible correspondence course, because I read your magazine. It has really helped me to understand the Bible, and this magazine was what made me accept the Lord and be saved. Thank you for the messages you print.

Oklahoma City, Okla.

Mrs. C.A.S.

Our TIMES

SINCE 1891, A BIBLICAL INTERPRETER OF THE NEWS

DECEMBER, 1, 1950

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No. 12

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Editor - - - - STANLEY C. HARRIS

Circulation Manager - - IRVIN H. IIRIG

Art Director - - - ROBERT M. ELDRIDGE

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The Cover

This lively tobogganing scene was furnished us through the courtesy of the Los Angeles County Chamber of Commerce.



OH, COME, LET US ADORE HIM

The Worshiper Is Changed Into the Likeness of That Which He Adores

By Dallas Youngs

ADORATION is worship in the highest possible form and degree. Therefore adoration is reserved, not for men, nor for angels, but for Deity only. To violate this principle is to violate the first commandment, "Thou shalt have no other gods before Me," and to be guilty of idolatry.

Why may God alone be revered, adored? It is for man's best good, that he may not defile himself. The Godhead alone may be adored, because Deity alone is worthy of adoration. Every other creature throughout the length and breadth of God's illimitable universe is a created being. And created beings may not, must not, worship one another. By beholding we become changed. As man in his worship beholds the incorruptible God, he is changed into the divine image and likeness. On the other hand if he falls into the error of worshiping any other being, whether bird, beast, man, or angel, that inflexible law still works: the worshiper is changed into the likeness of what he adores.

Bible writers represent God as the source of light. "God is light." 1 John 1:5. Light ineffable! He covereth Himself "with light as with a garment." (Psalm 104:2.) He is the fountain of light. He dwells "in the light which no man can approach unto." (1 Timothy 6:16.) The light that surrounds God is so brilliant, so glorious, that mortal eyes cannot look upon it and live. It is for man's good, for his preservation, therefore, that God has never allowed human eyes to look upon His person.

Sensing something of the extreme glory and majesty of the Supreme Being, do you wonder why it is, at times, that our prayers are ineffectual, powerless, and apparently unanswered? How often we rush into the presence of God with no awed sense of His wonderful majesty! How often we pray without contemplating the fact that God dwelleth "in the light which no man can approach unto!" How often we rush to the very throne of God in prayer—a thing which we would

(Continued on page 16)

WHAT CAN WE EXPECT IN HEAVEN?

*Will There Be Hospitals, Jails,
Funeral Homes, Whisky and Tobacco
Shops, and Frivolous Amusements There?*

By Bernard P. Foote

DID YOU ever stop to think how many of the occupations and professions in the world are dependent upon circumstances and conditions which will not exist in heaven or in the new earth? For instance, will you be able to continue there your present business or profession or manner of life?

In heaven and the new earth there will be no need for doctors or nurses, as such; for "the inhabitant shall not say, I am sick." Isaiah 33:24. Dentists and surgeons will not be needed there, for "neither shall there be any more pain." Revelation 21:4.

No undertakers will ply their trade there; for "there shall be no more death, neither sorrow, nor crying." Revelation 21:4. And since there will be neither deaths nor accidents there, no insurance companies will be there; for the best accident and life insurance policies will have no value whatsoever.

Manufacturers and salesmen of lighting equipment and power will not have any business in the New Jerusalem, "for there shall be no night there"; "and they need no candle, neither the light of the sun." Revelation 21:25; 22:5.

Insecticides, sprayers, and weed killers will not be needed in the new earth, for those things were made necessary after the curse was pronounced upon the earth because of sin (Genesis 3:17-19); and when sin has been disposed of, "there shall be no more curse" (Revelation 22:3). The cleansing fire will have exterminated all harmful insects, plant diseases, and weeds.



FRANKLIN BOOTH, ART.

Heaven will echo and re-echo to the exclamations of joy by the loved ones who are reunited there.

Salesmanship and advertising will be lost arts in the new earth, for nothing will be bought or sold there. Food and clothing, a mansion in the capital city of the universe, and a home in the country for those who want it will be furnished free of charge; but only to overcomers, who have been "forgiven their iniquity." (Revelation 2:7, 11, 17, 26; 21:7; Isaiah 33:24.)

No prosecuting attorneys, detectives, policemen, guards, or jailers will be needed there, for there will be nothing for them to do. All who get inside the gates of the city with the golden streets, and later go out to their country homes in the new earth, will be law-abiding people. See Revelation 22:14.

Sailors will not be in the new earth, as sailors; for "there shall be no more sea." Revelation 21:1.

Soldiers will not be there, as soldiers; for "the war to end all wars" will then have been fought and won. Satan and all his hosts, "the number of whom is as the sand of the sea," will then have been "devoured" by the "lake of fire," which is "the second death." (Revelation 20:7-9.) "For, behold, the day cometh, that . . . shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1. The Lord "will make an utter end" of

them, and "affliction shall not rise up the second time." Nahum 1:9.

Will priests and preachers be in heaven and in the new earth? No, not as such. Their work now is—or should be—to convert sinners; and every sinner will be either forgiven or doomed before the second coming of Christ. (Revelation 22:11, 12.) No unforgiven sinners will be there, so there can be no work for priests and preachers.

"Evil speakers" will not be there; for "in their mouth [the mouths of the overcomers, the redeemed] was found no guile." Revelation 14:5. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12:36, 37.

The multibillion-dollar liquor business will not be there, for no one there would patronize it. No alcohol or alcoholic will be there. Neither the "unrighteous . . . nor thieves . . . nor drunkards . . . shall inherit the kingdom of God." 1 Corinthians 6:9, 10. Alcohol is made by spoiling grain and sugar, and nothing will spoil there. Decay and spoilage came with the curse, and they will cease when "there shall be no more curse" and "no more death," when the "former things are passed away," and all things are made "new." (Revelation 21:4, 5; 22:3.)

No cigar, cigarette, or pipe maker, seller, or user will be there. Tobacco is a "filthy weed," a narcotic drug which is doing incalculable harm to men, women, and children. Weeds, having come with the curse (Genesis 3:17-19), will end with it. "There shall in no wise enter into it [the capital city of the universe] anything that defileth." Revelation 21:27. (For a full description of the city with the pearly gates and the golden streets, where liquor and tobacco would be very much out of place, read Revelation 21:10-27.) Users of liquor or tobacco in any form or quantity must overcome the habit here, because there will be no "filthy weed" or any "firewater" in heaven or the new earth. "If any man defile the temple of God, him shall God destroy." See 1 Corinthians 3:16, 17; 6:19, 20.



To the Stars

The road was long that stretched away
To reach the desert's rim;
The sun had set and all the day
Was growing very dim.

The man was weary, driving still
Alone—no friendly glow
Of other headlights on the hill.
"I know not where we go—

"Perhaps nowhere," at last he said;
"We meet no other cars."
"Oh, yes, but Daddy, look ahead—
We're coming to the stars!"

Discouragements would vanish quite
Did we but face the skies
And see the stars above the night
With trusting, childish eyes.

—MILDRED WOOD HARRIS.

Some people may think or even say, "I don't want to go to a place like that." No one will be compelled to go there and suffer throughout eternity for lack of liquor, tobacco, opium, or any other narcotic. In

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IN EXPLAINING the meaning of the typical services of the Old Testament sanctuary as they related to the observance of the Day of Atonement spoken of in Leviticus 16, a popular book issued by Seventh-day Adventists makes this striking statement:

"As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scapegoat, bearing the sins of Israel, was sent away 'unto a land not inhabited' (Leviticus 16:22); so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin in the fires that shall destroy all the wicked."—E. G. White, *Great Controversy*, pp. 485, 486.

Certain persons, apparently with malice aforethought, persist in construing this statement to mean that Seventh-day Adventists believe that the sacrifice of Christ on the cross for sinners was of none effect, and that Satan really is the one who is to bear the sins of the truly repentant and to atone for them. Such desperately bitter souls not only read into that passage their own absurd interpretation of it, but they also charge their anti-Christian understanding of it to the Sabbathkeeping folk in order to malign them and their work.

Those who have read with an open mind the writings of Ellen G. White and other Seventh-day Adventists well know that the accusation made against them on this point by their enemies is blatantly false and ridiculous. It is as far from being the truth as wrong can ever be from right.

All through the years Seventh-day Adventists have earnestly and consistently contended that God "sent His Son to be the propitiation for our sins," and that "He is the propitiation for our sins." 1 John 4:10; 2:2. In nearly two hundred modern languages their publications declare with the apostles: "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. And with Paul they boldly say: "Though we, or an angel from heaven, preach any other gospel unto you than that which we [the apostles] have preached unto you, let him be accursed." Galatians 1:8.

The Holy Scriptures themselves, in Leviticus 16, plainly show that the scapegoat was not a sacrifice typically offered as a propitiation for the sins of God's people. Note carefully these words concerning the scapegoat:

"And when he [the high priest] hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the

The Mystery of

Is Satan (the Scapegoat) Our Sin Bearer?

By Robert Leo Odom



WORLD WIDE PICTURES

On the Day of Atonement the sins of the people were placed upon the scapegoat, which was then led into the wilderness and lost, never to return to the camp again, symbolizing the complete riddance of sins that had been confessed in the name of the Lord.

live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not in-

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The Scapegoat

habited: and he shall let the goat go in the wilderness." Leviticus 16:20-22.

The scapegoat was thus dealt with as a "live goat." As such it could not be a sacrifice typically offered as a propitiation for the sins of God's people. "The wages of sin is death." Romans 6:23. "The soul that sinneth, it shall die." Ezekiel 18:4, 20. Therefore "without shedding of blood is no remission." Hebrews 9:22. "For the life of the flesh is in the blood." Leviticus 17:11.

The scapegoat was not slain to atone for the sins of God's people. Hence none of its blood was poured out as a propitiation for sin, and neither was any part of it taken into the sanctuary by the priest, nor was any portion of it sprinkled there before God to show that the scapegoat had typically paid with its life the penalty which the people of the Lord had incurred by transgressing His law.

Then why did the high priest typically place the sins of God's people upon the scapegoat and make it bear them away into a desolate, uninhabited place?

The answer to this query is found in the fact that to make a full and final liquidation of the sins which His people have committed, the Lord has to deal with a *twofold* responsibility for them.

To illustrate this, let us suppose that I have stolen some money. When I committed that sin, it was recorded in the books of heaven, which are to be used in the day of judgment. (Daniel 7:10; Revelation 20:12; Isaiah 65:6, 7; Psalm 90:8.) I am charged with being the perpetrator of that unrighteous act. And in so far as I am personally responsible for the evil deed, it is charged against me as follows:

A THEFT OF MONEY

Perpetrator—R. L. Odom

But am I alone reckoned as responsible for that transgression of God's law? Certainly not! Although I was the one who took the money, yet another is also held responsible for the theft. He is Satan—the originator and instigator of sin.

When a man steals, he does Satan's bidding; and consequently both of them—both the thief and the devil—are held responsible for the commission of the sin. That is, every time he entices a man to sin, Satan sins too. The sinning man acts as the devil's agent

in the perpetration of the evil deed. "Know ye not, that *to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey*; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16. "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3:8. Thus the sinning man is declared to be in partnership with Satan, the leader in the rebellion against the government of God. The devil is "the spirit that now worketh in the children of disobedience." Ephesians 2:2.

Wherefore the Lord calls men and women who sin "the children of the wicked one." (Matthew 13:38.) Christ said to a group of men who were conspiring to kill Him but denied that they had any such intentions: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. Satan tempted our first parents to take and eat of the fruit which God had forbidden them to eat. They had no right whatever to it. Thus the devil was the originator and instigator of thievery. With this clear understanding of the *dual* responsibility for every sin committed, we can see that in recording my transgression in the books of heaven, *two* persons were charged with being guilty of the wrong act:

A THEFT OF MONEY

Perpetrator—R. L. Odom

Instigator—Satan

Now as we study how the Lord makes a full and final liquidation of that sin, let us consider my responsibility first. I have repented of having committed that sin, have confessed it to the Lord, and have laid claim



to His mercy. (Proverbs 28:13; 1 John 1:9; Psalm 32:5.) In doing this I have accepted the Lord Jesus Christ as my Saviour from sin.

With the truly repentant children of God I can say, "Christ died for us." Romans 5:8. "He was wounded for our transgressions, He was bruised for our iniquities." Isaiah 53:5. "The Lord hath laid on Him the iniquity of us all." Verse 6. And "for the
(Continued on page 29)



L. VON FLESCH-BRUNNINGEN

by Him all things consist." Colossians 1:16, 17. "I am Alpha and Omega, the beginning and the end, the first and the last." Revelation 22:13.

The magnitude of this revelation overwhelms us, and we exult in the splendid simplicity of life—its resolve from confusion and complexity into one supreme and glorious presence, the person of our matchless Lord Himself. "To live is Christ." Again we are filled with joy and amazement and exclaim, "Thanks be unto God for His unspeakable gift!"

This gracious, marvelous Gift is ours. It costs us nothing, but it cost God everything—the giving of Himself. It costs nothing, but demands everything. It demands all because it gives all. "Love so amazing,

By E. Frederick Mertens

so divine, demands my soul, my life, my all." But it is impossible for us to receive without first giving. It is impossible for us to possess Christ fully unless He first comes into full possession of us, for only in the measure in which He possesses us can we possess Him. We know how truly little of ourselves we have given when we begin to receive the fullness of the

The Gift Unspeakable

We Are Staggered at the Immensity of the Greatest Gift Ever Given

WE STAND midway between Thanksgiving and Christmas—the day of thanks and the day of gifts. We reach out our hands and clasp each, uniting them as one. Paul says, "Thanks be unto God for His unspeakable gift." 2 Corinthians 9:15. To our inexpressible joy we discover that the unspeakable gift is a person, "the great God and our Saviour Jesus Christ; who gave Himself for us." Titus 2:13, 14. The Son of God loved me and gave Himself for me. This God, our God, Himself is the gift. We are staggered at the glory and immensity of it all. We cannot grasp its significance or comprehend its measure; it is too big, too astounding, and, we think, too impossible. O Gift unspeakable! O Gift that is ours!

What infinite wonder is revealed in our glorious Lord! Christ Himself is the gift. Christ Himself is redemption. Christ Himself is the "now" of living. Christ Himself is the whole purpose and goal of life. Christ Himself is life. Christ Himself is reality. Christ Himself is everything. "All things were created by Him, and for Him: and He is before all things, and

Gift. Then, having fully given and fully received, we are His and He is ours.

We are "in Him" by a oneness that is closer than any earthly tie, by a bond of love that can know no separation or dissolution. Our total life is His, and His life is ours in all the spiritual and practical implications of that union. Just as the bride reckons herself one with her husband in all things, so we forever reckon ourselves one with Him whose love passes all understanding—"who loved us and washed us from our sins in His own blood." We are not our own; we are bought with a price, and our body and spirit are God's. "For ye are dead, and your life is hid with Christ in God." Colossians 3:3. "I live; yet not I, but Christ liveth in me." Galatians 2:20.

The challenge of this is tremendous. It is total in its scope of time and place. It gives magnificent meaning, color, and impetus to all of life, to all that is within us. Every prayer, every service, every affection, every thought, every desire—all of our hidden inner life, all of our revealed outer life—is one with His

life, character, and purpose; is possessed, controlled, channeled, empowered, and completed in Christ. He is the beginning and end of every part of our being. He is the life, purpose, and goal of our being. Only as we let Him live within and completely control us is there reality and life and the unfolding of God's will.

In our littleness and foolishness we thought that we could be and do something in ourselves, but now we discover that we are nothing and that Christ is all. He alone is life and alone imparts life. "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. We are made by Him, through Him, and for Him, that in all things God may be glorified in us through Jesus Christ. Glorious destiny! Our lives become sacred, clothed in their priestly vestments, royal in their kingly robes, for Christ "has made us kings and priests unto God His Father; to Him be glory and dominion forever and ever." Revelation 1:6.

Losing ourselves in Him, we find ourselves at last at one with Infinity, at one with God and man, at one with the Son of God Himself. Every relationship is strengthened, deepened, perfected. Every act is glorified, for it is done with an end in view. Every talent is transformed by His infilling and channeled into His purposes for God's glory. In Him we are heirs to unlimited possessions now and always. We are "heirs of God, and joint-heirs with Christ." Romans 8:17. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" Verse 32. "All [things] are yours; and ye are Christ's; and Christ is God's." 1 Corinthians 3:23.

The year 1951 is limitless for us, for we are "in" the One by whom, through whom, and for whom are all things. Let us wholly possess our possessions in Christ. Christ shall be all. This, then, is life. This is love. O Gift that is ours! O Gift unspeakable!

COMING
Next Month

JAN. FEB. MAR. APR. MAY JUNE JULY AUG. SEPT. OCT. NOV. DEC.

"The Wasted Years," by H. M. S. Richards

"Do Dead Men Tell No Tales?" by Lawrence E. Mobley

"Once Saved, Always Saved?" by Bernard P. Foote

"The World's Greatest Need," by Rex G. Pearson

"Has the Judgment Already Begun?" by Francis A. Soper

"Pictured Poison," by Henry H. Graham

OUR TIMES, DECEMBER, 1950

BE VIGILANT

By
Cyril A. Francis



O KLAHOMA CITY was thrown into wild commotion last February. The news that a man-eating leopard had broken through to freedom was broadcast throughout the city and its surroundings. The radio warned the populace to take every precaution possible, for the 175-pound monster of the jungle was ruthless.

The leopard had jumped out of a twenty-foot pit in the Lincoln Park Zoo and had vanished into the thick growth of trees that border the park. The fact that the leopard had just been brought from India, where it had been captured recently, was an additional reason for concern. It had been in captivity too short a time to become tame in any measure.

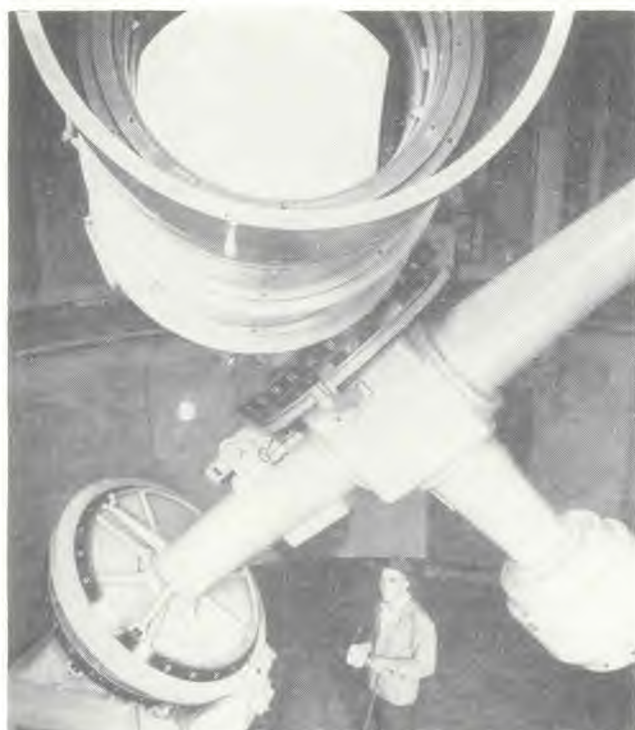
Residents of the city talked excitedly about the escaped animal. As the shadows of night enclosed the area, parents saw that their children were safe indoors. Streets were deserted except for the nine hundred troopers and others who were engaged in searching for the leopard. Vigil had been unbroken for two days when the beast was recaptured.

In as true a sense a greater danger threatens. The warning says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. Satan's wiles are subtle, disarming, but nevertheless real and ever present.

Few sense their danger in this hour. No excitement is engendered by the knowledge that the evil one is at large with the sole purpose of destroying. No effort is made to ensure protection. Men and women walk the streets with the utmost unconcern. Just as surely as there was the necessity to be fully armed and watchful for the man-eating leopard, just as surely do we need to be wide awake and armed with the sword of the Spirit to combat the soul-destroying adversary.

The weapon of our warfare is not carnal, for our conflict is with the ruler of darkness and spiritual wickedness. We need the armor of God, and we need to be watchful and vigilant that we may offset the wiles of the devil and be able to stand secure.

EVENTS *of Our Times*



ACME

The University of Michigan's new \$100,000 telescope is the second largest of its type in the world.



AUTHENTICATED NEWS

The old Canterbury Cathedral in England now has a Hammond electric organ providing the music for its services.

PREVENT WAR BY WORD WAR.—The Russian people must be told that we are not the aggressor and that we do not want war. Short-wave radio sets must be carried behind the iron curtain. Our best weapon to prevent war is psychological warfare, Dr. Gustav M. Gilbert, chief psychologist of the Veterans Administration Hospital at Northport, Long Island, told the meeting of the American Psychological Association, State College, Pa.

The Russian people do not want war. Show them that they are not threatened by the United States and they will have no sympathy with a war, Dr. Gilbert said. Dr. Gilbert has made a study of the psychology of dictators as prison psychologist at the Nuremberg trials where he talked daily with Goering and other Nazi leaders.

No dictatorship can withstand the wrath of the people, he stated.

Every dictatorship has rival factions. They are united only by fear and the imprisonment of their own propaganda.

The Germans were horrified at the atrocities committed by their leaders. When they learned, many committed suicide.

If, at the time of Munich, the German people had been made to see that Hitler was leading them into a disastrous war, he would have been overthrown in a matter of days.

But, as far as those behind the iron curtain are concerned, the United States is the aggressor until they learn otherwise. We should carry short-wave radio sets into territory behind the iron curtain, Dr. Gilbert advised. Just how this is to be accomplished is a problem of strategy, but it should be worked out, he indicated.

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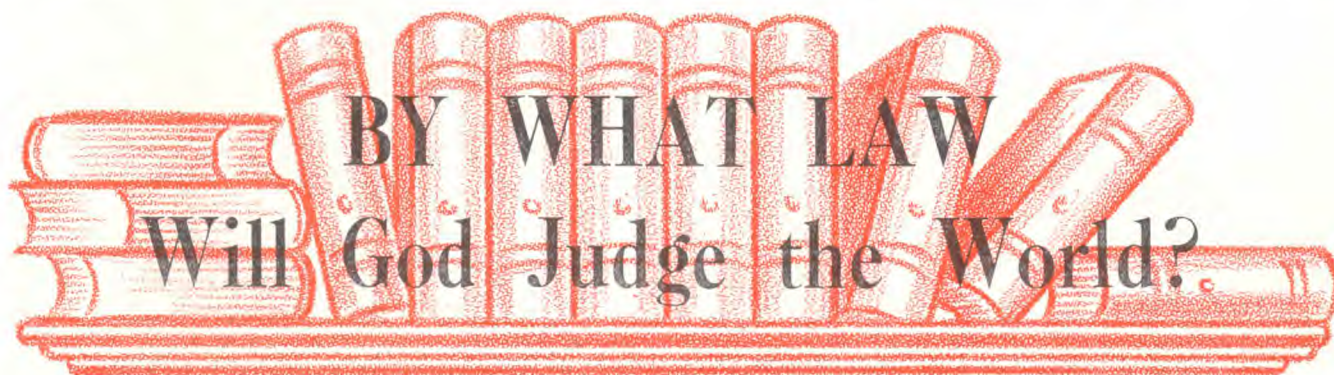
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GOD HAS "appointed a day, in which He will judge the world." Acts 17:31. Daniel was given a prophetic view of the time when "the judgment was set, and the books were opened." Daniel 7:9, 10. At that time God will judge both the "quick [living] and dead." (Acts 10:42.) The judgment day was yet future in the days of Christ. He told the Jews who hated and rejected Him that it would be more tolerable for the people of Sodom in the day of judgment than it would be for them. (Matthew 11:24.)

The certainty of the judgment, together with the unerring scrutiny with which each case is to be decided, is forcibly stated in Ecclesiastes 12:13, 14: "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

High and His saints, and would *think* to change His times and law. (Daniel 7:25.) This power did come, and many have accepted and are ready to accept the change which he assumed to make. More than this, there are those today who go still further in showing contempt for God's law by saying it was entirely abolished at the cross and that a new and more suitable law was instituted fifty days later at Pentecost. According to this latter statement *the whole universe of God was without any law whatever during that period of fifty days*. What contempt and reproach is cast upon the wisdom and authority of God is shown by such unfounded doctrines.

In view of the certainty of the judgment let us carefully consider the commandments by which all must be judged. They were once spoken by God's



Are You Acquainted With the Standards That Must Be Faced in the Judgment?

By I. A. Crane

judgment, with every secret thing, whether it be good, or whether it be evil." We also read: "There is no respect of persons with God. For as many as have sinned without law shall also *perish without law*; and as many as have sinned in the law *shall be judged by the law*." Romans 2:11, 12.

The purpose of the judgment is to determine the character of all, that those who overcome sin may receive eternal life, and the wicked may receive the reward of their misspent lives. (Revelation 20:12, 13.) By what law will the Lord judge the people of all ages? Will He have a different standard for people of Old Testament times than for those of the New? The following inspired statements show the utter immutability of God's law: "The law of the Lord is perfect, converting the soul." Psalm 19:7. "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8. "The law is holy, and the commandment holy, and just, and good." Romans 7:12.

Notwithstanding these positive statements of Scripture, it was revealed to the prophet Daniel that a power would arise and show contempt for the Most

own voice in the hearing of all the tribes of Israel, and were then written by His own hand upon tables of stone. (Exodus 20:1-19; 31:18.) The First Commandment says: "Thou shalt have no other gods before Me." Certainly this is just and right. God gives us life and all things, and justice demands that we honor Him above all. It would be shameful and ungrateful to give to any other the honor and respect that are due to Him.

"Thou shalt not make unto thee any graven image." It would be absurd and unreasonable to attempt to represent God by an image, since no man can look upon His glory. Though Moses talked with God face to face, he could never look upon His glory. (Exodus 33:18-23; Deuteronomy 4:15, 16.) God calls attention to His power and glory and then rebukes idolaters by saying: "To whom then will ye liken God? Or what likeness will ye compare unto Him?" Isaiah 40:18-25. Anything that stands between us and our duty to God is an idol. This may be a covetous, stubborn self-will. (Ezekiel 14:4-7.) The worship of saints and images is gross idolatry.

(Continued on page 17)

Our Great High Priest

Jesus Intercedes for Us in Heaven

GOD IS LOVE. Ever since the tragic day in the Garden of Eden when man sinned, that love has been searching for ways and means to save fallen human beings and reunite them to the family in heaven. The constant desire of divine love has ever been to abide with His earthly children.

When God's people of ancient times were being established as a nation to give that message of love to a heathen world, the Lord instructed Moses: "Let them make Me a sanctuary; that I may dwell among them." Exodus 25:8. The sacred structure was built according to the pattern shown to Moses, and all the services connected with it were divinely ordained. Thus in a special sense God dwelt among His chosen people to reveal to them the way of salvation from sin. How holy, therefore, was this place to the people of Israel, and how important it should be to us today, for in it we see a miniature representation of the arrangement God has made to redeem mankind! Here we find illustrated the fundamental principles of the great plan of salvation.

All the sanctuary ritual centered about the daily sacrifices for sin. The ceremonial law provided that when anyone sinned, he was to bring a lamb or other sin offering to the sanctuary court and confess his sin over its head (Leviticus 4, 5), in this way acknowledging his guilt and demonstrating his faith in the promised "Lamb of God." When he took the life of the innocent victim, he saw a graphic example of the solemn truth that "the wages of sin is death." Romans 6:23. Although the blood of the slain lamb did not in itself atone for sin, it served to point the sinner to Jesus Christ, whose shed blood on the cross was to make the true atonement.

The real purpose of the sin offering was to typify the removal of sin from the penitent sinner, transferring it first to the sacrifice and then to the sanctuary itself, where the priest took the animal's blood to the altar of burnt offering and sprinkled a portion of it onto the altar, pouring out the remainder at the base. On certain occasions the flesh of the offering was taken by the priest into the first apartment of the sanctuary and eaten there.

Thus it was that day by day the sins of Israel accumulated in type in the sanctuary, where they were recorded in the sprinkled blood. In this way the sanc-

tuary became symbolically defiled and necessitated a cleansing, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Leviticus 16:16.

Once each year this impressive ceremony was performed at a special time called the Day of Atonement. It was carried on in the most holy place, or second apartment, of the sanctuary. Only on this solemn occasion did the priest ever enter the most holy place. "When these things were ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Hebrews 9:6, 7.

On the Day of Atonement the high priest brought two goats to the door of the sanctuary. After casting lots, "one lot for the Lord, and the other lot for the scapegoat" (Leviticus 16:8), he took the life of the Lord's goat and carried its blood into the most holy place. There he sprinkled it upon and in front of the mercy seat covering the tables of God's law. Thus, in type, were the claims of the broken law satisfied.

As the high priest came out of the sanctuary again, having completed this ceremony of atonement, he bore the accumulated sins of the people with him. Onto the head of the live goat, designated to be the scapegoat, he confessed "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." Verse 21.

The scapegoat was then led into the wilderness, far from the camp of Israel, never to return. In this way God made plain to His people the final disposition of sin and of its originator, Satan, after Christ by His death on Calvary had made atonement for transgression of the divine law. Thus the sanctuary was cleansed and sin removed from the people.

The atonement service was a most solemn one, for it was a time of judgment, an occasion for the disposition of all confessed sin. Everyone was to take part, searching his own heart and afflicting his soul. If any refused, he was to be "cut off from among his people." (Leviticus 23:29.)

Dean F. W. Farrar writes: "So awful was the Day of Atonement that we are told in a Jewish book of

By Francis A. Soper



WORLD WIDE PICTURES

The priest ministering before the ark in the most holy place in the sanctuary was a type of Christ, who now ministers before the throne of God in heaven.

ritual that the very angels run to and fro in fear and trembling, saying, 'Lo, the day of judgment has come!'—*The Early Days of Christianity*, p. 238.

Such was the ministry carried on in the sanctuary day by day and year by year. But what value to us is all this ceremony and ritual of thousands of years ago?

The spiritual significance to us in this our modern day lies in the fact that the ancient sanctuary was designed to be a type of things to come. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Hebrews 8:5.

Thus there is a sanctuary in heaven, from which came the pattern for the one constructed by the people of Israel. Chapters seven to nine of the Book of Hebrews describe this sanctuary, with the ministration there carried on.

Jesus Christ, when He ascended on high, became our high priest. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the

true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2. "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:11.

Upon this glorious fact rests the hope of all repentant sinners. In the heavenly sanctuary Jesus offers His own blood as an atonement for sin. Through His mediation sinners find pardon for their guilt, forgiveness for their sin, and the way to everlasting life. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.

The Day of Atonement in the ancient sanctuary was a day of judgment. At that time the sanctuary was cleansed of all sin, as we have noted, and those who did not meet the spiritual requirements on that day were "cut off."

Similarly in the heavenly sanctuary service there is to be a time when all who have not met the requisites God has specified will be "cut off." Christ's mediatorial work as high priest in behalf of man will be completed. Shortly before He comes in glory back to this earth, the declaration will be made "out of the temple of heaven, from the throne, saying, It is done." Revelation 16:17.

At that time the final edict will go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

Today the door of mercy is still open, while Jesus our high priest ministers for us in the heavenly sanctuary. Now is the time for us to confess our sins and place our cases in the hands of our Saviour. "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 feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.

O let me walk with Thee, my God,
As Enoch walked in days of old;
Place Thou my trembling hand in Thine,
And sweet communion with me hold;
E'en though the path I may not see,
Yet, Jesus, let me walk with Thee.

—MRS. L. D. AVERY-STUTTLE.



The **SERMON** *of the* **MONTH**

THE FORGIVENESS OF SIN

By J. Walter Rich

THERE was considerable tenseness in the religious world in and about Jerusalem. Jesus had been crucified, but the memory of His work had not been forgotten. The disciples continued their witness of His ministry, and a great blessing had come to them. They performed many miracles; their ministry was constantly being sought; and the sick were often brought into the streets and laid on couches that at least the shadow of Peter might fall on some of them. Those possessed of devils were released.

These were remarkable experiences, and naturally the disciples met with strong resistance. The high priest was filled with indignation. He had the disciples arrested and put into prison. God, however, sent an angel who opened the prison doors, freed the disciples, and told them to go back to the temple and continue their preaching, relating their own experiences.

The next morning the disciples were busy in the temple again. The high priest, not knowing what had happened, sent officers to the prison to bring the disciples to trial, but they returned emptyhanded. They reported that the prison was locked, but the prisoners were gone. It was soon noised about that the escaped prisoners were in the temple continuing their work. Officers were sent to bring them to trial, but with tender hands; for the circumstances demanded a subdued approach. The people were very favorable to what was taking place, and a riot was feared.

The high priest reminded the disciples that they had been instructed not to teach in the name of Jesus any more, and that they were paying no attention to instructions. Then it was Peter's opportunity to speak. Seconded by the other disciples, he said, "We ought to obey God rather than men. The God of our fathers raised up Jesus whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sin. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5:29-32.

God truly had raised up Jesus to give repentance and forgiveness to Israel, and the disciples were witnesses of those things. This is the point that Peter wanted to stress on this occasion.

The experience occurred after Christ's resurrection.

It was after Pentecost. It was after Jesus said to the disciples and to Peter: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." John 20:23. The statement found in Acts 5:29-32, then, takes precedence over any that had gone before, and it came from the lips of Peter himself. The latest instruction was that God sent Jesus to give repentance and forgiveness, not only to Israel, but to everybody. To make sure that this information was correct, Peter also stated that along with the disciples the Holy Ghost is also a witness of this commission. Without the Holy Ghost there can be no repentance, and, of course, without repentance there can be no forgiveness. This incident takes the forgiveness of sin forever out of the hands of men. They can in no way dispense the gracious gift of forgiveness. They cannot give it away. They cannot sell it in any way. Gold cannot buy it. It cannot be obtained by flattery, cajolery, or purchase. Forgiveness can be obtained only from Jesus, whom God raised up for the purpose of saving men from sin; forgiveness is the only thing that will release anyone from the penalty of sin, and all have sinned. (Romans 3:23.) Sin, unforgiven, will slay the sinner, for "the wages of sin is death." Romans 6:23.

A restudy of the grace of forgiveness will be a real help to every sinning soul. It is not a new truth, but a restating of a truth that is as old as the Bible and the history of sin. We are to remember in this experience that God raised up Jesus for this very work, the plan having its origin at the foundation of the world; for Christ is the lamb slain from the foundation of the world. See Revelation 13:8. Provision for forgiveness was made manifest even before Adam sinned. Since sin means death, forgiveness for sin means life. Then only those who have been forgiven can live, but only He can forgive who has control of life.

This helps us to understand what Jesus said at the time He healed the palsied man that had been let down through the roof, as recorded in Luke 5:18-26. In verse twenty Jesus said to the sick man, "Thy sins are forgiven thee." This aroused the anger of the scribes and the Pharisees. They wanted to know, "Who can forgive sins, but God alone?" Verse 21. Jesus answered their query by saying, "What reason

ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (He said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." Verses 22-26.

Christ "hath power . . . to forgive." What kind of power, and how much? To sin means to die. To be forgiven means the removal of the death penalty. It means that the one forgiven is restored to the position occupied before the sin was committed. To do that requires that the one who forgives must have power to give life, and that is resurrection power. This means that to forgive one must have power to die and then to live again. Of the power exercised by Himself, Jesus said: "Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of My Father." John 10:17-19.

The power exercised by Christ in forgiving the sins of the palsied man was resurrection power. It was a demonstration of the same power He exercised at the time of His resurrection. Can any less power do what Christ did for this man? If not, can anyone with less power forgive sin?

The only thing that can remove sin from God's record book (and it must be removed from there or the sinner is not forgiven) is the blood of the One who forgives. Without the shedding of blood there is no remission. (Hebrews 9:22.) The blood of the Son of God is the only blood that can cleanse away the blot of sin. Only He qualifies with the ability to forgive, for He has shed His blood to enable Him to do that very thing. Think how futile it would be for a man—any man—to think that he has power to forgive sin; and think of the credulity of anyone who believes after reading these texts and others that are to follow that any man could do such a thing. How wonderful that Peter made this matter plain for all those who admire him! Think of these statements taken from other writers of the Holy Scriptures:

"But 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. How and by what is that cleansing perfected? "Unto Him that loved us, and *washed us from our sins in His own blood.*" Revelation 1:5. Now let us read another statement from Peter: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but *with the precious*"
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Are You Ready?

By Russell Thomas



"Young man, what can you do?" Mr. Oliver asked Jack.

Jack was penniless. He had to get a job. In desperation he had gone to the employment office, where farmers often came to seek help. It was here that Mr. Oliver, a rancher, met Jack.

The young man thought of Mr. Oliver's question for a moment, and then looking up, he answered, "I can sleep on a windy night." The rancher chuckled and continued interviewing the other men in the office. In the back of his mind he kept hearing the words, "I can sleep on a windy night."

"Why should such a well-built, alert-appearing fellow give me such a strange answer? I wonder what he meant?"

Mr. Oliver was not satisfied with any of the other men. Jack was the only possibility. So he thought, "I'll go back and ask him what he meant."

"Just what can you do, my friend?"

And again the answer came, "I can sleep on a windy night."

Mr. Oliver smiled indulgently. "I'll give you a try," he said.

Weeks passed, and Jack had proved to be good help.

One stormy night Mr. Oliver was awakened by a howling wind. Going to the stairway, he attempted to call Jack to go out to see that all was well with the stock and to fasten down the hay stacks. He called several times, but there was no answer. Being crippled, he felt it would be easier to look after things himself than to climb steps.

Mr. Oliver went to the cattle barn. All were in and the door was barred. The hay stacks were covered and fastened down. No sheep were astray in the yard. All were in the shed, where it was warm. The door was locked.

Then Mr. Oliver uttered half aloud, "That must be what Jack meant when he said, 'I can sleep on a windy night.' All was ready so that no matter what change might come during the night, he need not worry. He can sleep on, knowing all is well."

Just so should it be with the Christian—ready always.

Oh, Come, Let Us Adore Him

(Continued from page 3)

not think of doing in the case of an earthly ruler! How often we think of the eternal God, Creator and Sustainer of all, as such a one as ourselves!

When Moses drew near to the burning bush, a voice spoke to him, saying: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3:5. Moses complied immediately. The voice was the voice of God, and the very ground was holy because of the presence of God. Yet how many times we rush into the presence of God without taking the shoes from off our feet—without manifesting the reverence and respect a created creature owes his Maker.

Uzzah was slain for touching the ark when it appeared to be in danger of falling. (2 Samuel 6:7.) Before the giving of the law at Mount Sinai, Moses was instructed to "set bounds" around the mount, that the people should not approach it too closely. When Joshua met the angel of the Lord by the walls of Jericho, he was commanded, as was Moses, to take the shoes from off his feet. These are a few of a multitude of ways in which God sought to impress upon man a sense of His unapproachableness. Yet God may be approached through Christ, but not with thoughtless irreverence.

God veiled His overpowering majesty in a lowly desert bush. But this is not the furthest limits of God's condescension. Isaiah reveals: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isaiah 57:15. God finds no place of residence in the proud, pharisaical heart. It is the humble and contrite, the reverent, respectful, deferential, the earnest, honest, and sincere disciple that God honors with His divine presence.

That humanity becomes host to divinity is a mystery plainly taught in the Bible: "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Corinthians 3:16. "Your body is the temple of the Holy Ghost which is in you." 1 Corinthians 6:19.

As we come to the Lord in prayer, let us remind ourselves that He is the same "yesterday, and today, and forever." (Hebrews 13:8.) The command still remains to "put off thy shoes from off thy feet." The place and time of prayer is holy, even as the One to whom prayer is made is holy. Before approaching the Most High in prayer, meditation upon God's exalted character, upon His holiness, His glory, His majesty

will serve to put the worshiper in a worshipful attitude of mind.

Adoration is more than words, more than a certain posture: it is an attitude of the soul. Angels, who know God from intimate association, manifest that attitude in their worship: "One cried unto another, and said, *Holy, holy, holy, is the Lord of hosts*: the whole earth is full of His glory." Isaiah 6:3. Parallel to this are the words of the four living creatures and the four and twenty elders that surround the throne of God: "They rest not day and night, saying, *Holy, holy, holy, Lord God Almighty*, which was, and is, and is to come." Revelation 4:8.

It is a significant fact that the holy beings about the throne of God mention but one attribute of His character: holiness. God has many attributes of character, among which are mercy, goodness, truth, love. But none of these are mentioned. So great is the purity, the holiness, of the Eternal One that the worshipers about His throne express their adoration by repeating over and over again that wondrous attribute, "Holy, holy, holy."

The seraphim, the four living creatures, and the twenty-four elders unite in this anthem of adoration. The twenty-four elders cast their crowns before the throne in recognition of the fact that they owe their victory to God's providential outworkings. They cry out that God is worthy to receive "glory and honor and power." Why? Because "Thou hast created all things."

The power to create, to bring into existence matter where matter did not before exist, is an ability peculiar to God alone. It is that power which has produced the glory of both animate and inanimate creation. The brilliance and bright-shining glory of the sun, the moon, and the stars bear witness to God's creative power. It is to be seen in the bloom of the flower, the swell of the mighty ocean, the rise of the lofty mountain, as well as in man, God's crowning creative work upon this earth. Creation is utterly basic in the worship and adoration of the Creator God. Except for the fact of creation there would be no worship. Well, therefore, may the holy beings in the heavens base their praise upon that great fundamental.

When Isaiah obtained a view of the overpowering glory of God, he was overwhelmed with a sense of his own imperfections. He cried out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." Isaiah 6:5. So marked was the contrast between the unclean condition of the prophet and the holy state of the Supreme Being that Isaiah felt his utter inability to perform the task which God assigned to him. It is always so: the farther away a man stands from God, the less clearly are his imperfections defined



and the more confidence he has in his own ability to perform God's will. The nearer he stands, the more clearly is his sinful state revealed, and like Isaiah, the less confidence he has in himself.

Isaiah's confidence was not restored until a seraph took a live coal from off the altar and laid it upon his lips. "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Verse 7.

In the light of God's holiness the implied counsel of Christ's sixth Beatitude should impress us most forcibly: "Blessed are the pure in heart: for they shall see God." Matthew 5:8. It is, and always has been, regarded as a high honor to stand in the presence of kings and princes and to look upon their faces. But what will it mean in the days to come to stand in the presence of the unapproachable God of the universe and commune with Him face to face? Impossible, you say. No, possible—for the pure in heart.

Jesus Himself contrasts the heart that will not qualify to see God: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matthew 15:19. Nevertheless such a heart may be changed to a state of purity by the power of the Holy Spirit, and the owner thus become qualified one day to see God. David's prayer, which was wholly in harmony with God's will, was: "Create in me a clean heart, O God." Psalm 51:10. To create in the sinner a clean heart is a thing that God delights to do. The sinner that God forgives most is the saint that will love and adore Him most during all time to come.

It is God's will that sinners should stand in His presence—not as sinners, but as saints. He wants His people to behold His glory. Did not Christ pray: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; *that they may behold My glory*, which Thou hast given Me"? John 17:24.

As we behold, contemplate, and meditate upon our Lord's exceeding great glory, we are unconsciously transformed step by step into His likeness. Locke renders the latter part of 2 Corinthians 3:18 thus: "We are changed into His very image by a continued succession of glory, as it were, streaming upon us from the Lord."

We may learn lessons from the original apostles—some of whom were unlearned, unlettered men, but all of whom were chosen by Jesus to be His representatives upon earth following His ascension. Certainly they possessed no greater native abilities than the average of their fellows. Yet they changed the entire course of human history. You ask, "How did they do it?" People took knowledge of them because "they had been with Jesus." Said the disciples, "We beheld His glory."

Because they had beheld His glory; because they had been with Him; because they knew Him, personally, intimately; because they revered, worshiped, adored Him, people "took knowledge of them," and

within the space of a few years the whole world heard the "good news" of the gospel.

Is it different today? No. God has not changed. Christ has not changed. The plan of salvation is the same. Let us, therefore, behold His glory. Let us worship Him—adore Him. Let it be said of us that people take knowledge of us because we have been with Jesus.

By What Law Will God Judge the World?

(Continued from page 11)

"Thou shalt not take the name of the Lord thy God in vain." This means much more than what is usually termed profanity. God's name was profaned by the ungodly lives of Israel among the heathen. (Ezekiel 36:20.) His name is shamefully profaned today by church members who profess to be serving God and yet whose lives show that they are anything but what a Christian should be. The unbeliever calls attention to such and says, "That is one of your Christians." If we give to God the honor that is due to Him, we will not only speak His name reverently but we will pay heed to His requirements.

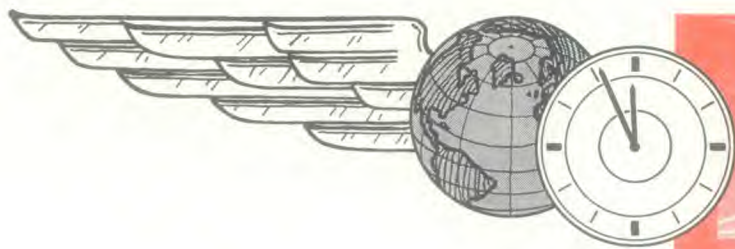
"Remember the Sabbath day, to keep it holy." This is the only command in the Decalogue that makes known the identity and authority of the Lawgiver. The Author of the law is revealed as the creator of heaven and earth. This command is that part of the "times and law" which the apostate power of Daniel 7 has thought to change—the Sabbath from the seventh day to the first day of the week and the beginning of the day from sundown to midnight. Although this assumed change in the law is in open defiance of the Most High, yet today many accept this change.

The Scriptures declare positively that it was Jesus Christ, God the Son, who made heaven and earth during the six days of creation week and sanctified the seventh day as His Sabbath and sign of His authority. (John 1:10; Colossians 1:14-19; Genesis 2:1-5.) This is why He declared Himself to be Lord of the Sabbath day. (Mark 2:27, 28.) Just as long as it remains a fact that the Lord created the world in six days and sanctified the seventh, just so long this command will remain unchanged. If man had never sinned, there would never have been any death (Romans 5:12), and this earth would still be the happy Eden home of sinless people, all keeping the Sabbath that was set apart in Eden. It is observed now by the faithful and will be observed by all the redeemed in the new earth. (Isaiah 66:22, 23.)

To remember the Sabbath to keep it holy means more than just to cease work on that day. No one can *remember* the Sabbath and keep it holy unless he abstains from all evil during the week. The one who does this will keep all the other commandments.

"Honor thy father and thy mother." This command

(Continued on page 30)



INTERPRET

In the Light

B

★ Should U. S. Fight Preventive War?

THE UNITED STATES has never instituted a war. This country has a policy of staying out of war unless attacked by an enemy nation. It hardly seems likely that we will change this policy now, though there is evidence to show that some officials and quite a large number of citizens are in favor of a preventive war.

Secretary of the Navy Matthews recently stated in a speech that the United States should consider "instituting . . . a war of aggression for peace."

Major General Orvil A. Anderson, of the U. S. Air Force, was suspended some time ago for making the statement: "Give me the order to do it, and I can break up Russia's five A-bomb nests in a week."

Public-opinion polls reveal that there is a sizable number of people who favor such action on the part of our government.

The only kind of preventive war that America ought to be interested in is a war with "coals of fire." We mean by this that we ought to heap coals of fire on the heads of our enemies by acts of kindness. The hatreds that have been aroused over the past few years will never be overcome by ordinary means, and cer-

tainly not by war. If we defeat our present enemies, we are bound to make many other enemies.

We do not believe that the United States has by any means exhausted its attempts to make friends with the people in those parts of the world that are not too friendly. Perhaps there will be some who will not respond to what we may try to do, but at least we ought to endeavor to reach them through every means possible to inform them of our friendship and our desire to help them. How much better it would be to spend the billions of dollars that are being spent to take life, by spending instead to save life.

These columns have expressed the view that we ought to send the huge surpluses of foods that are rotting in warehouses in this country to the hungry peoples of other lands. But this is only a part of the program that needs to be instituted in the war of aggression. The Voice of America programs should be greatly expanded by the procurement of radio stations in Europe and other places that could transmit these broadcasts to the so-called unfriendly peoples, informing them that we are their friends and that we stand ready to work with them for peace and to help them to obtain a satisfactory standard of living.

Someone has suggested that we ought to attempt to fly over unfriendly countries and drop small radio sets and other gifts, with printed matter explaining our friendly wishes and stating our desire to help them in any way that we can. Perhaps this would be a good idea, especially if foods and clothes were used instead of radios. Specialists ought to be trained to help the people agriculturally, medically, educationally, and financially. Some may say that we have tried such experiments, but have we ever exhausted ourselves along this line? We think not.

Actions speak louder than words, and the Christian people of America can show to the peoples of other lands that our democracy and Christianity are more than mere words, and that they are something worth having anywhere. We do not believe that Uncle Sam ought to become the rich uncle to support the world, but we can help people to help themselves. We are doing it in some



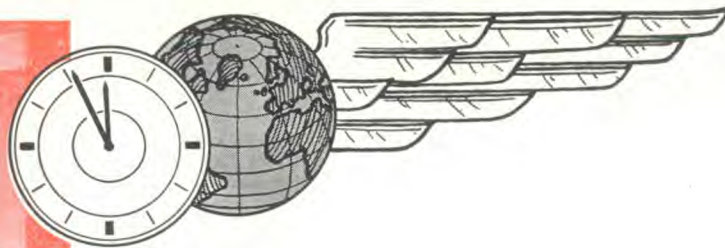
ACME

Stones containing interesting hieroglyphic inscriptions were recently discovered in an ancient cemetery near Rosetta, Egypt.

OUR TIMES

Bible Prophecy

ditor



places, and we find that it works. Why don't we try bombing our enemies with food, clothing, and other necessities where such needs exist instead of thinking about bombing them with A bombs?

Surely the wisdom of God in this matter is something that we can well afford to heed: "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Romans 12:20, 21.

★ Potatoes for Peace

BEFORE ME is an amazing picture of a potato dumping ground near Caribou, Maine. The rotting surplus potatoes are piled like mountainous hills. The hills of potatoes will increase in size at such dumping grounds, because the potato crops are increasing each year. The surplus for 1949 alone was 78,000,000 bushels.

Central New Jersey potato growers regard this year's (1950) potato crop as about the best in history, but they are unhappy about it. The potatoes are going to rot. Great mounds of potatoes can be seen in fields in Monmouth, Middlesex, and Mercer Counties. They have been dyed green to prevent their resale.

Potatoes are not all that constitute the surplus of food in America. There are 400,000 surplus tons of wheat that will soon rot unless used. There are tons of powdered milk and eggs, great quantities of butter, and many other food items.

Our government has already spent \$4,750,000,000 of taxpayers' money on its commodity price-support program, and was recently given authority to spend \$2,000,000,000 more.

It is a shame—yes, even a sin—to destroy huge quantities of food, or to allow it to rot when there are millions of people in other parts of the world who are starving to death.

We know that economic explanations are given why this nation cannot give its surplus food to the hungry in other lands, but we do not believe that such explanations are legitimate. The writer is convinced that if we were to ship hundreds of tons of potatoes, wheat, and other foodstuffs to India, China, and other parts of the world where the people are suffering for want of food, this magnanimous gesture would make more friends and do more to establish peace in the world



ACME

Dr. Nelson Glueck, president of Hebrew Union College, holds the newest addition to the school's rare-book collection, a limited edition of the Pentateuch, the first five books of the Bible, which was printed in 1482.

than all the diplomacy, military preparations, and UN council meetings put together.

The American people ought to make themselves heard with the administrators in their insistence that our government judiciously distribute the huge surpluses of food to the needy. Actions speak much louder than words. We will win thousands of friends. It is the Christian thing to do, and those of heathen lands will think much more of the Christianity of America by such an action on our part than by anything else we can do.

Remember that Jesus said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40. Is it not true Christianity to "deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him"? Isaiah 58:7.

The Futility of Human Promises

The Old Covenant Promises of Men Proved Worthless

SELF-CONCEIT earmarks unconverted humanity. Thus it was when the Babel builders sought to find out the mysteries that caused the Flood. They said one to another, "Let us build us a city and a tower, . . . and let us make us a name." Genesis 11:4.

Thus it was when Jesus spoke to James and John about the baptism that all must accept who would share in His glory. They responded, "We are able." Matthew 20:22. Thus it was when the rich young ruler came to Jesus to ask Him the way of life eternal. In response to Jesus' declaration that all who enter into life must keep the commandments, the young man declared, "All these things have I kept from my youth up." Matthew 19:20.

And thus, too, it was with ancient Israel when they covenanted with God to do all that was set before them. The unique covenant which Israel made with God, based on their own promises, stands as a lasting testimony to the fact that self-conceit in man leads him to make promises that he is unable to keep or perform. It declares forever that man needs a new heart and a new experience in which his sufficiency rests in God, and not in his own wisdom or goodness.

Israel had been in bondage to the Egyptians. They were a race of slaves liberated by the power of God. From the very beginning of their liberation they had

By **W. H. Grotheer**

been given an opportunity to behold the remarkable interventions of God in their behalf. He had placed a line between them and their masters, so that the last seven of the ten plagues did not come nigh their dwellings. When hemmed in by the Red Sea, the mountains, and the armies of Pharaoh, they had seen the super-

natural deliverance wrought by Jehovah. They joined with Miriam in singing, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." Exodus 15:21. At Marah the bitter waters were made sweet; at Rephidim living waters gushed forth from the smitten rock. In their journey toward Sinai they ate the bread of heaven, provided by the unseen Captain of the host. With these constant manifestations of the presence of God fresh in their minds Israel at last reached Mount Sinai, where God intended to teach them with His own voice the way they should live.

Upon the arrival of the children of Israel at Sinai, the Lord called unto Moses and gave him a message to speak to the people. He reminded them of His power, telling them that He had carried them on eagles' wings and had brought them unto Himself. (Exodus 19:4.) Then He made them a promise: If they would keep His covenant, He would make them "a kingdom of priests, and an holy nation." (Verses 5, 6.) This promise was relayed to



DORE, ARTIST

When Moses smashed the tables of the law, he did so because the people had just broken their covenant with God by worshiping a golden calf.

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the people; and the scripture declares: "All the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Verse 8. God did not at this point enter into a bonded covenant with Israel, but waited to see what their reaction would be when He spoke His covenant.

Before continuing to outline what Israel finally agreed to do, it might be well to consider what God meant by "My covenant." In Deuteronomy 4:13 we read: "And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." This tells us that the Ten Commandments constitute God's commanded covenant. This commanded covenant, differing from an ordinary contract between equals, is an understanding existing between a superior being (God) and inferior beings (mankind). It is not a covenant of mediated terms, but a law in which the superior sets forth the rules and the inferior is assumed to accept and obey its precepts. In this covenant God promises life to the obedient and death to the transgressor. (It should also be noted in passing that this covenant was written on tables of stone, in contrast to the writing of the other covenant, which we shall discuss later.)

Now let us return to the narration of Israel's reaction to God's commanded covenant. After God finished proclaiming the law in audible voice from Sinai, the people immediately approached Moses and requested, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Exodus 20:19. They did not say, "All that the Lord hath spoken we will do." They asked Moses to mediate between them and God and bring God's words to them.

God heeded the request of Israel and gave through Moses words of instruction and a series of judgments. We read in Exodus 20:22, "And the Lord said unto Moses, Thus shalt thou say unto the children of Israel," and in Exodus 21:1, "Now these are the judgments which thou shalt set before them." These words and judgments are recorded from Exodus 20:22 to 23:33. Certain facts stand out in these enunciated judgments, which formed a code of law for Israel. These judgments are significant for what they do not say as well as for what they do command. They did not include the ceremonies connected with the sanctuary service, for the sanctuary was not set up until after these judgments were ratified as a covenant. These laws do not include the health regulations given to Moses for Israel. Only three ceremonial feast days are commanded, namely, the feast of unleavened bread, the feast of harvest, and the feast of ingathering.

In these series of judgments, no provision was made for pardon in case of transgression. In fact God specifically warned the people on this point by declaring:

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The Grandest Picture

By Weldon Taylor Hammond

The grandest picture I behold
Is not the setting sun,
Though he robes himself in scarlet
When his daily race is run.
'Tis not the lofty mountains,
Nor the tall and stately trees,
Though I love the scenes of nature;
Yea, my eyes delight in these!

The grandest picture I behold
Is not the falling snow,
Though every flake is different
And a charming gem, I know.
'Tis not the gorgeous flowers,
Nor the birds that cleave the air,
Though in these I see reflected
Heavenly wisdom, love, and care!

The grandest picture I behold
Is consecrated youth;
Our noble Christian boys and girls
Established in the truth.
To view their Spirit-quicken'd lives
And watch their powers unfold—
This is the grandest picture
That my human eyes behold!



For BETTER HOMES and HEALTH

GUARD YOUR MOST PRECIOUS POSSESSION—HEALTH

WHAT is your greatest possession—the richest treasure you own? It is your health. Compared with it everything else is secondary in importance. With physical soundness nothing is impossible. Without it life becomes dull and drab, indeed, and every little task seems a huge effort. Besides, poor health is expensive, for in seeking a cure there are doctor bills and perhaps hospital expenses.

What does all this add up to? What do the above proved facts mean? They mean that it is wise for one to guard and preserve his health—to live in such a way that disease will not be allowed to gain a foothold. It is much easier to keep well than to get well after disease attacks.

Plenty of sleep, moderate exercise, wholesome, nourishing food, and a sunny frame of mind are health preservers. All are essential to physical well-being. Let us take them up, one by one, and analyze them to see how they fit into the picture.

Adequate sleep enables the tired body to restore normal energy. During slumber the worn-out, depleted cells are replaced with new ones. While one is asleep, the various organs function in low gear instead of high. The heart beats more slowly in this period of repose. The blood pressure drops. Relaxation is normally quite complete.

Good food, of course, feeds the body. It is absolutely essential to health. The diet should be well balanced, with the proper proportion of protein, fruit, and vegetables. Plenty of water should be drunk, for water is the best solvent known to medical science. Most people don't drink enough.

Plain food, as a staple diet, is superior to the rich, greasy kinds. Condiments should be taken sparingly. The most wholesome desserts are simple. They lie easily on the stomach. Cereals and fruits are vital to any diet. Fruit juice is wonderfully beneficial, too.

Exercise helps to tone up the system. Walking is one of the best of all exercises. It may be taken in the form of interesting hikes. If one is well, participation

By Henry H. Graham

in some fascinating game aids in maintaining good bodily condition.

It does not pay to overdo. Moderation in all things is best. Exercise should never be carried to the point of exhaustion. If one is playing tennis, it is better to stop while he is still fresh than to continue until he wearily staggers from the court.

In maintaining sound health the benefit of a cheerful state of mind should not be overlooked. The mind has a great effect on the body. You have probably noticed that when you were worried or upset about something, you lost your appetite. If you ate under these conditions, you likely had indigestion, or at any rate the food did not taste right. You did not relish it. Emotional disturbances often play hob with the physical machine. That is why doctors always urge their patients not to worry but to keep cheerful. A happy frame of mind is often the determining factor in recovering from serious illnesses. It is equally important in remaining well.

Needless to say, alcohol and tobacco do not go with health. They are enemies of physical soundness. They shorten lives and reduce efficiency. Besides, they are costly. The fellow who wants to get ahead in the world and be at his very best cannot afford to indulge in smoking or drinking. Competition in the business and professional worlds of today is too fierce and demanding to take chances. Only those who are most fit reach the top.

Good health depends upon plain, common-sense living, with the avoidance of all excesses and the observance of nature's inexorable laws. Health is too sweet and precious to take chances with it.

Too many people take good health for granted. They figure it will be theirs always, no matter what they do. This is faulty reasoning. We are all made alike, and our bodies function in the same manner. Although some constitutions are stronger than others and take longer to break down, all bodies collapse in time if subjected to mistreatment. This is nature's penalty for disobeying her laws. Only by the observ-



ance of her rules can we have long-continued health.

You are young. You feel full of pep and energy. Your organs are new and they work efficiently. Perhaps you can put all sorts of strange combinations into your stomach without feeling ill effects. You can take a lot of exercise and still bounce back. This is because you are young. But you will not always be like

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By Inez Brasier

Beautiful Music

IN A faraway corner of a faraway country is a little town with a little church in it. Now every little town had a church, but this little church had something other churches in other towns did not have. It had a very fine organ.

One day a young man, who could play on the organ better than anyone in all that country, came to this little town. He wanted to play on the fine organ in the little church.

"Please, may I play on this organ?" he asked the old caretaker.

Now the caretaker had played on that organ for many, many years. He had played on it until he was so old he could not play any more, but he did not want to let the young man have the keys to the organ so he could play.

"No!" he said. "No one may play on this fine organ."

"But I have come many miles just to play on it."

"No, no!" said the old caretaker.

The young man walked about in the church. He came back to the organ.

"Please, let me play just once," he said.

The old caretaker was cross, but finally he gave the keys of the organ to the young man.

The young man unlocked the organ. Then he sat down to play.

What beautiful music! It was more beautiful than any ever played on that organ in that little church.

The old caretaker listened.

"Oh!" he said to himself. "It is Felix Mendelssohn, the master of music, who is playing. And I almost did not let him have the keys to unlock the organ. I almost did not let him play on it."

Each one of us has an organ in his heart. Jesus wants to play on it. He says, "My son, give Me thine heart." And when Jesus plays on the organ in each heart, there will be music more beautiful than was played on that old church organ. It will not be the kind you hear when someone plays on an organ. Oh, no! But everyone will enjoy it, for this music will be kind words and thoughtful deeds and happy singing.

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By Caris Lauda

It Pays to Be Courteous

GREETINGS, Teen-Agers!

Today I am still thinking about our little visit of last month about being courteous.

It reminds me of a man in Kansas who was a mattressmaker. He went about the city buying up mattresses and rebuilding them, putting new covers on them, and selling them again. One day while he was tearing apart some of these old mattresses he had picked up here and there over the city, he found a roll of bills. There were some \$5, \$10, and \$20 bills. He immediately began to think of the different places he had been that day, for he must find the woman who sold the mattress to him, so that he could give her the money. Finally he remembered the place where he had purchased this mattress, and he telephoned to the address. A woman answered the phone, and he said to her, "Did I buy a mattress from you this morning?"

The woman answered, "Yes."

"May I ask if you bought the mattress new or used?"

She answered, "Why, the very idea of your asking me such a personal question. It is none of your business." The woman then slammed down the receiver.

This act of discourtesy might have caused her to lose the money that was placed in the mattress.

It really pays to be courteous. One loses when he fails to be polite and courteous to others.

A true Christian will be obedient—obedient to God, obedient to mother and father, obedient to teachers—and will be respectful to those older than himself. And more than that he will be courteous and polite to all regardless of how young or old they are. Obedience and courtesy go hand in hand. Order is heaven's first law. God expects obedience in His children, and there are many instances in the Bible that show the importance that God places on obedience. He has given us this command: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." To be courteous to our parents means that we are also obedient to them.

Unless we learn to obey others, we can never be leaders. At a banquet George Washington's mother was asked how she managed to rear such a noble son. She answered quickly, "I taught him to obey."

One day a telegraph operator in Delhi saved India by staying by his post of duty. It was very dangerous
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"WONDERFUL BOOK!"

The Bible Is Wonderful Because It Reveals Our Saviour

I WAS seated in a compartment of the Indian express which runs between Madras and Bombay, and had spent some time reading my Bible. I then laid it down beside me on the seat as the train drew up beside the platform of a station. Soon the door of my compartment opened. I looked up to see an Indian gentleman, a Brahmin in characteristic garb, enter and seat himself next to me. The Bible lay between us.

Presently the Brahmin spoke. "Are you going all the way to Bombay?" he asked me in perfect English, with an intriguing accent. His manner was friendly.

I told him I was, and from that we entered into conversation. Then he looked down and noticed the Bible.

"This is your book?" he remarked with the rising

By H. Christensen

inflection of a question in his quiet, pleasant voice. "That is my Bible," I told him.

"Ah, a Bible!" He picked it up and handled it carefully as he looked it over outside and inside. He spent some time examining the binding, and I wondered if he was scrutinizing it to see whether it was bound in cow leather.

It was not. Satisfied, he leisurely turned the pages, pausing here and there to read a few words, then laid it down carefully on the seat again.

"So this is the Bible!" he said with a tinge of awe. "Wonderful Book!"

It was a new experience for him to see, handle, and examine a Bible. He had heard of the Bible, and doubtless without analyzing the matter, he had seen the effect of its influence there in his own country; but apparently he knew nothing of its contents.

Many people in our land of professed Christianity know little more than this Brahmin did of God's Holy Book. Our wonderful Bible is not read as it should be, much less followed.

A great deal of the Bible reading done today is for the sake of argument, or to see how many of God's requirements can be discounted or weeded out, and how many texts can be turned to bolster preconceived opinions. Little reading of the Bible is done as a search for what God has to say to man.

Men have taken it upon themselves to discount whole portions of the Bible. These tell us the Old Testament is no longer in

Men who earnestly read the Scriptures are drawn to the Saviour, whose life's story is told in this wonderful Book.

KEYSTONE



HOFMANN ARTIST



force; they tell us with an air of finality that the New Testament epistles were not written by God's inspiration; and they declare the Book of Revelation is a sealed book. Others come along as modern critics and say this portion is not historical, that section is not scientific, that the parables of Jesus are not of God, and so on, until by the time these discounted portions are pieced together and taken out, it is found that all which remains are the covers, of which they allow us to be certain.

Let us forget all that carping critics say against the Bible, and let us see what it teaches and what it has done. When all that evidence is in hand, we are in a position to evaluate this Book for ourselves. First of all let us see what the Bible says of itself and discover what the New Testament says about the Old. At the time Christ lived on earth, the Old Testament was the only Bible people had; for the New Testament is a record of His life and teachings and of the later activities and letters of His disciples; consequently it was written after Christ's ascension. Therefore all New Testament references to the Scriptures, made by Christ or His apostles, must mean the Old Testament.

Speaking to His disciples and the audience who had gathered to hear His teaching, Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

In the temptation in the wilderness Jesus resisted Satan with the positive declaration, "Man shall not live by bread alone, but by every word of God." Luke 4:4.

The writer of the Book of Hebrews, writing some thirty years after the death and resurrection of Christ, quoted from the Old Testament what Christ, centuries before, had said of Himself through one of His prophets: "Lo, I come (in the volume of the book it is written of Me)." Hebrews 10:7. This is a prophecy of His first advent and was quoted from the fortieth Psalm.

Note the expression "*in the volume of the book.*" The volume of the book is the whole book.

The apostle Paul, writing thirty-five years after the ascension of Christ, said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Timothy 3:16.

Peter, writing a few years later, said, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

When these direct and positive declarations are made in the Bible; when we observe the fact that all the New Testament books are based largely on the Old Testament; and when we realize that the allusions to, and direct quotations from, the Old Testament form more than half the material of some of the

New Testament books, we can scarcely be justified in clinging to the New Testament and at the same time rejecting the Old.

Some people argue that the Old Testament has all been fulfilled; consequently it is out of date. Permit me to point out that most of the New Testament scripture also has been fulfilled. The great climax, however, to which both the Old and New Testaments point, has not yet been reached. This is the coming of Jesus Christ in glory to set up His kingdom, and this is the hope given to men in both the Old and New Testaments.

Without the Old Testament we would not know that Jesus Christ is the Saviour of the world. His birth, life, and ministry fulfill the prophecies of the Old Testament and prove that He is not an impostor. The only purpose of the Old Testament is to point out Jesus.

GEMS OF TRUTH

Pay as little attention to discouragement as possible; plough ahead as a steamer does, rough or smooth, rain or shine; to carry your cargo and make your port is the point.—Maltbie D. Babcock.

A wise man will *make* more opportunities than he *finds*.—Disraeli.

If you worry about what people think of you, it shows that you have more confidence in their opinion than you have in your own.—Lyman Letter.

In the Old Testament Christ is concealed; in the New Testament Christ is revealed. He is in both. The priceless Pearl is in the Old Testament box with the cover down. The New Testament raises the cover and allows that Pearl to be seen in all His beauty. The New Testament is the complement of the Old: the two make a perfect whole.

Everything in the Bible is incidental to the revelation of Jesus. In Genesis He is the seed of the woman; in Exodus He is Jehovah the deliverer; in Leviticus He is the lamb and the high priest; in Deuteronomy He is the lawgiver; and on through the records of kings and prophets He is seen as the Messiah to whom prophecies point and for whose advent His people looked. In the writings of major and minor prophets we see Him as the center of all.

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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.

For duodenal ulcer that tends to give recurring symptoms, would you advise an operation?—M.G.

This is not an easy question to answer by yes or no. Duodenal ulcers are not very liable to become malignant. This cannot be said of gastric ulcers. In this latter case the threat of malignancy calls for more frequent resection of a portion of the stomach. The complications of chronic or recurring duodenal ulcer are stenosis of the opening due to scar tissue formation, thus preventing the stomach from emptying. Another danger is hemorrhage, and a third is perforation.

If after a most thorough trial of treatment and diet the symptoms remain or recur with regularity, I think surgery might be the only way to get relief. Such a period of trial should include giving up tobacco if the patient smokes, since no less an authority than Dr. Frank Lahey has called attention to the futility of trying to cure ulcer as long as the patient smokes. Also both tea and coffee should be abandoned. Meat should be discarded, since meat, more than other foods, stimulates the gastric glands to secrete an undue amount of acid. Milk should be used freely, and all other important rules of correct eating should be completely carried out, which would include thorough mastication, avoiding heavy evening dinners, and eating simple food combinations simply prepared. I feel that until, or unless, one has given such a thorough-going program a good trial, together with easing up of emotional strain, he has not proved that he cannot recover without surgery.

What causes shingles? Is there any specific treatment?—L.B.

This rather painful disease, which most often affects the intercostal nerves, is thought by many to be due to a virus similar to that causing chicken pox. Most often it occurs on some part of the chest or upper abdomen, but it may occur most anywhere. Frequently beginning near the middle of the back, it may run around laterally nearly to the mid-line in front. Legend has it that if it completely encircles the body, it may prove fatal. Personally I have never seen such

a case, and I have not known of anyone who has.

Although there is no specific treatment, shingles seems to affect most frequently those who are somewhat run down in health and especially those suffering from mild nervous fatigue or exhaustion. Hence such persons would do well to look to their daily program and be sure it is planned to build up vigor by adequate diet. The foods should be rich in vitamins, especially the vitamin B complex, which are found in whole-grain cereals and brewers' yeast. Vitamin capsules may be taken. These persons should also get plenty of sleep and rest and should be free from care and worry. The application of a little pure carbolic to each little pimple or papule should be followed in a minute by washing off with rubbing alcohol and dusting with some zinc stearate powder. This will help keep down the pain and hurry their drying and disappearance. In very severe, painful lesions it may be necessary to apply some kind of pain ointment, such as butescin picrate, or a little pain medicine may be taken. Hot fomentations may be also used for the pain.

Can anything be done to check boils which recur on the back of the neck and other parts of the body?—B.L.

Once boils get started, they often seem to repeat themselves in the same area or appear at a distance from the former lesions. First be sure that your diet and other hygienic habits are correct. If you are one who uses pork, be sure that you discontinue its use. It would be well to avoid all meat, as well as much sugar, candy, etc. Use much raw foods, both fruits and vegetables, and drink water freely. If you have access to a cold quartz therapeutic lamp, take applications of this on the skin of the affected areas about once every five days. A cold quartz rod, such as most doctors have in their offices, when applied at the tip with pressure for three minutes right on the beginning boil will often stop it from going on and forming. In the absence of a quartz lamp direct sunshine might be of some help, although the short rays of cold quartz are better than the sunshine itself. In stubborn cases, furunculosis vaccine may be used.



What Says the BIBLE?

The Bible and the Dictionary

To see what stabilization the Bible has brought about in the English language, go back before A.D. 1611, when the King James Version was brought out, as far as we are this side of it. We do not find a real English language at all. But the changes in English since 1611 are not fundamental but superficial. There are no old words in the Bible a good dictionary will not define.

Here are examples of some words that have changed meaning in the past three centuries.

1. Words which have become narrowed in meaning.

Corpse formerly meant any body dead or alive. "The angel of the Lord went out, and smote in the camp of the Assyrians; . . . and when they arose early in the morning, behold, they were all dead corpses [bodies]." 2 Kings 19:35.

Naked now means nude, stripped; formerly it meant without outer clothing, in "undress uniform," or in civilian clothing without insignia of office. "And he [King Saul] stripped off his clothes also, and prophesied before Samuel in like manner, and lay down naked all that day and all that night." 1 Samuel 19:24.

For once, Saul humbled himself before God; as Queen Victoria once said, she longed for Jesus to come so she could lay her crown before Him. This removal of royal insignia before the divine King is what is meant of David in 2 Samuel 6:14-16, 20-23.

Conversation, now restricted to that intercourse between human beings accomplished by the audible voice, formerly meant all human conduct that influenced others. "What manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:11.

Walk also formerly meant the sum of all conduct, instead of merely pedestrianism. "Enoch walked with God" (Genesis 5:24) in every action of his life, not just prayer seasons.

Let formerly meant both to allow and to hinder; now it means only to allow. God says, "I will work, and who shall let [hinder] it?" Isaiah 43:13.

2. Some words have altered in meaning rather than just being narrowed.

Prevent, which now means to hinder, formerly meant to precede, or go before. "I prevented [preceded] the dawning of the morning, and cried: I hoped in Thy word." Psalm 119:147. The New

Testament counterpart of this verse is: "In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Mark 1:35.

Vengeance, which now means the most vindictive, excessive revenge, once meant an indignant vindication of justice and named an attribute of God. "We know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord." Hebrews 10:30.

Revenge, now used only in hate toward others, once meant the attitude one took toward one's own sins. "Ye sorrowed after a godly sort, what carefulness it wrought in you, . . . what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Corinthians 7:11.

3. Some words have altered in spelling.

"Execute judgment; . . . hide the outcasts: *bewray* [betray] not him that wandereth." Isaiah 16:3. "God is witness *betwixt* [between] me and thee." Genesis 31:50. "That the man of God may be perfect, *thoroughly* [thoroughly] furnished unto all good works." 2 Timothy 3:17. "Ye should *shew* [show] forth the praises of Him who hath called you out of darkness." 1 Peter 2:9. "Seek peace, and *ensue* [pursue] it." 1 Peter 3:11. "Many were *astonied* [astonished] at Thee; His visage was so marred more than any man." Isaiah 52:14. "In whose eyes a vile person is *contemned* [condemned]." Psalm 15:4. "Thy righteousness shall go before thee, the glory of the Lord shall be thy *rereward* [rearward, rearguard]." Isaiah 58:8.

4. Some words have more than one meaning, and the more modern meaning must not be forced into the Bible text.

Lend and *borrow*, referring to temporary use, also may mean absolute possession. "The children of Israel . . . borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: . . . they lent unto them such things as they required." Exodus 12:35, 36. "As long as he liveth he shall be lent to the Lord." 1 Samuel 1:28.

Peculiar, now usually restricted to meaning queer, really means wholly consecrated, completely belonging to God. "Ye shall be a peculiar treasure unto Me above all people." Exodus 19:5.

What Can We Expect in Heaven?

(Continued from page 5)

fact as long as they feel that way about it, they will not even be permitted to go there. Only those who choose to be there will be there. "And if it seem evil unto you to serve the Lord, *choose* you this day whom ye *will* serve." Joshua 24:15. God is making reservations for only two classes of people. See John 14:2, 3; 1 Peter 1:4 for one class; and 2 Peter 2:9 for both. Remember, "Whosoever was not found written in the book of life [with a reservation for heaven and the new earth] was cast into the lake of fire." Revelation 20:15. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, . . . that thou mayest dwell in the land which the Lord swore unto thy fathers." Deuteronomy 30:19, 20.

But now let us study further what will or will not be done in heaven and in the new earth.

Idolaters and manufacturers and sellers of idols and images will not be there. "This ye know, that *no* . . . idolater hath any inheritance in the kingdom of Christ and of God." Ephesians 5:5. And idolatry is much more common, even in this country, than is generally realized; for it is just as possible to make an idol of liquor, tobacco, coffee, clothes, jewelry, money, radio, television, or false doctrines as it is to make an idol of a golden calf or any other image. To avoid idolatry it is necessary to love the Lord with all the heart, soul, mind, and strength, and our neighbors as ourselves. See Mark 12:30, 31, 33.

Those who persist in teaching, preaching, and publishing false doctrines will not be inside the great capital city, because "without" will be "idolaters and whosoever loveth and maketh a lie." (Revelation 22:15.) The "unbelieving, . . . idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21:8. For the definition of a liar see 1 John 2:4.

It is certain that persistent violators and haters of any part of the Ten Commandment law of God will not be there, for "he that turneth away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9. See Exodus 20:3-17 for all the Ten Commandments.

Who will be there? That is a very important question. When one realizes who will not be there and what those who are there will not be doing, it is no wonder Christ said, "Strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it." Matthew 7:14. But some will be there, and what a wonderful place it will be! (1 Corinthians 2:9.)

The meek will be there: "Blessed are the meek: for they shall inherit the earth." Matthew 5:5. Compare this with what is said in Malachi 4:1, with reference to the fate of the proud.

Real peacemakers will be there: "Blessed are the peacemakers; for they shall be called the children [members of the family] of God." Matthew 5:9. And they will dwell with the Prince of Peace.

Overcomers will be there: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Revelation 21:7. "He that overcometh shall not be hurt of the second death." Revelation 2:11. "And, behold, I come quickly; and My



AYRES ARTIST

One of the greatest joys of heaven will be the reunion of loved ones and friends.

reward is with Me, to give every man according as his work shall be." Revelation 22:12.

Housebuilders will be there: "They shall build houses, and inhabit them; . . . they shall not build, and another inhabit." Isaiah 65:21, 22.

And fruit raisers will be there: "They shall plant vineyards, and eat the fruit of them. . . . They shall not plant, and another eat; . . . mine elect shall long enjoy the work of their hands." Isaiah 65:17, 21, 22.

Keepers of the true Sabbath, the memorial of creation, will be there. See Genesis 2:2, 3; Exodus 20:8-11. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and *from one Sabbath to another*, shall *all flesh* come to worship before Me, saith the Lord." Isaiah 66:22, 23. It is most important that we form the habit of keeping the Sabbath here, for all flesh will keep it in the new earth. And we will worship the Lord who created the Sabbath.

The faithful will be there. Our Saviour gives us this admonition and promise: "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

The Mystery of the Scapegoat

(Continued from page 7)

transgression of my people the stroke was upon Him." Verse 8, margin. It was foretold that "He shall bear their iniquities." Verse 11. God had promised to make "His soul an offering for sin." Verse 10. Hence Christ is the One "who His own self bare our sins in His own body on the tree." 1 Peter 2:24. "He was manifested to take away our sins." 1 John 3:5. He has "by Himself purged our sins." Hebrews 1:3. "For He [God] hath made Him to be sin for us." 2 Corinthians 5:21.

In other words the Lord Jesus Christ, as my Saviour, has assumed for me my responsibility for having stolen that money, and with His life He has paid for me the penalty of my guilt in transgressing the law of God. As my great High Priest, Christ has appeared for me before God in the sanctuary of heaven to make atonement with His blood for my guilt in the commission of that sin. With those who serve God, I can truthfully say, "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. When Christ's atoning mediatorial work in heaven is done for me, then record of the stealing of the money will stand thus:

A THEFT OF MONEY

(Odom's guilt atoned for by Christ's death)

Instigator—Satan

Has Christ's atoning work in the heavenly sanctuary made a full and final liquidation of the sin which I committed? In so far as I am personally concerned, yes. However something must be done about Satan's responsibility for it. As originator and instigator of sin, the devil must be punished for his guilt in my theft of the money. Because he has no saviour to bear his punishment for him, Satan himself must feel the crushing weight of his guilt in the commission of my sin roll back upon his own head. For this reason he will be confined to this earth (desolate and uninhabited) during a period of 1,000 years after the second coming of Christ, after which he will perish in the fires of the final judgment. (Revelation 20.)

This explains why *two* goats were brought to the sanctuary on the Day of Atonement, and why the high priest "cast lots upon the two goats; one lot for the Lord, and the other lot for Azazel." Leviticus 16: 7, 8, margin. Note the antithesis here. One goat typically represented the Lord Jesus Christ, who has become the bearer of the sins of God's people, and with His own life blood has paid the penalty for their guilt in all their transgressions. The other goat typically represented Satan, the adversary, who must bear his responsibility for his guilt in all their transgressions.

The record says, "Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering." Verse 9. This goat—symbolizing the Lord

Jesus Christ—was to be slain as a sin offering "for the people." (Verse 15.) And with its blood the work of atonement was to be made in the holy places of the sanctuary in behalf of the people. (Verses 16-19.) After that the "live goat"—the one typically representing Satan—was to assume his part in the final disposition of the sins of the people.

Let the reader now turn back and note that in the very first sentence of the paragraph quoted from Ellen G. White, she speaks of Satan as "the originator and instigator of sin," and not as a saviour and redeemer from sin. Those who maliciously accuse her and other Seventh-day Adventists of being devil worshipers seem to deliberately overlook that part of her statement.

Moreover, on page 658 of *Great Controversy*, Mrs. White speaks in even plainer terms concerning the scapegoat, saying: "In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and the heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; *he will be declared guilty of all the evil which he has caused them to commit*. And as the scapegoat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness." The words italicized by us here state in clearest terms that Satan's role as the antitypical scapegoat is based on his personal responsibility—as one guilty—in causing

the commission of the sins of the redeemed. "He will be declared guilty of all the evil which he has caused them to commit." There is not the slightest intimation in Mrs. White's writings that Satan should ever be regarded, in any sense whatever, as a saviour from sin.

Why should the Lord Jesus Christ have to suffer the punishment due me as the penalty for my guilt in all my transgressions, and at the same



Satan will bear full blame for all the evil he has caused.

time Satan, the originator and instigator of sin, be left to go unpunished for the guilt he shares in my wrongdoing? Would such a procedure be fair and just?

Several years ago police discovered in a big American

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By What Law Will God Judge the World?

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applies to parents as well as to children. No child can really honor his parents when he knows that they are not living honorable lives. If this command were kept by families in the fullness of its meaning, juvenile delinquency would no longer be a menace to society.

"Thou shalt not kill." By this command our merciful heavenly Father sought to prevent all the murders and wars that have ever been. The United Nations Assembly cannot in any way establish peace while nations and people disregard this command. Nations and people are incited to strife and war by the "spirits of devils." (Revelation 16:14.) Jesus pleads with us to give up strife, to love our enemies, and to do good even to those who hate us. (Matthew 5:44.)

"Thou shalt not commit adultery." Divided families, broken homes, and unending disgrace come by breaking this command. Because of this, terrible sex crimes are committed such as are not seen even among lower animals. One of the signs of the last days is that men would be "incontinent, fierce," "walking after their own lusts." (2 Timothy 3:1-5; 2 Peter 3:3.) Surely we see the fulfillment of this sign on every hand.

"Thou shalt not steal." If this command were heeded by all, there would be today no need of lock or bar to protect property; nor would there be any further need of armies and weapons of war to protect the nation. No one would then need fear what may come from the atomic bomb.

"Thou shalt not bear false witness." People lie and deceive in order to cover up wicked deeds they have done or to be able to carry out wicked things they hope to do. Such are like the Jews who sought to kill Christ. Of them He said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8:44.

"Thou shalt not covet." The Bible says "covetousness is idolatry." That this is true cannot be denied, for when some selfish, covetous desire controls the mind, it is obeyed instead of God. Covetousness is the cause of wars and great wickedness.

Yes, indeed, all the commandments of God are holy, just, and good. Obedience would ensure peace and happiness, but transgression means, as it always has, only sorrow and suffering and death. Thank God His kingdom is soon to come, when His will shall be "done in earth, as it is in heaven." (Matthew 6:10; Daniel 2:44.) Transgression caused man to be shut out of Eden and from the tree of life. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. Will you be prepared to enter there?

The Mystery of the Scapegoat

(Continued from page 29)

city that a gang of murderers, led by a most shrewd and cunning criminal, were killing men and women for a price per victim. The band had put quite a number of persons to death with pistol, dagger, and poison before the police closed in and caught the killers. When they were brought to justice, it was never proved that the ringleader of the murderers had ever put one of the victims to death. When a job of that sort was to be done, he did not do it with his own hands, but sent one of his henchmen to do it for him. However it was definitely proved that he was the mastermind behind the whole murder plot and its execution, and he went to the electric chair with the other members of the criminal band. Was that a just thing to do?

Satan is the mastermind in the great crime of sin. He is responsible not only for the sins that he has caused the repentant to commit, but also for those which he has caused the unrepentant to commit. For this reason Ellen G. White also says that "he must suffer for all the evil he has done, and be punished for all the sins he has caused to be committed."—*Great Controversy*, p. 660. That statement is found also in several other works by Mrs. White. See *Spiritual Gifts*, Vol. 1, p. 212; *Early Writings*, p. 290; *The Story of Redemption*, p. 416; *The Spirit of Prophecy*, Vol. 4, p. 475.

Thus shall be fulfilled the word of the Lord, which says: "His [the wicked one's] mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." Psalm 7:16.

Events of Our Times

(Continued from page 10)

A POPULAR BOOK.—Selfridge's, famous London bookstore on Oxford Street, recently sold 10,000 copies of a single book in six weeks. An order for 96,000 more was placed at once. It was the Bible.

SUB ON WHEELS.—Reo Motors is building "Eager Beavers" for the Army. The snorkel trucks can ford a stream up to seven feet deep, operate in mud, desert heat, or arctic cold, and travel on the road at sixty miles an hour.

MODERN IRELAND.—Traveling creameries, carried in trucks, visit outlying farms, run the milk through separators, and buy the cream.

CUTTING DOWN ILLITERACY.—An AP dispatch from Madrid a few months ago stated that strong efforts are being made to cut down illiteracy in Spain. The latest figures available (1940) show that 45 per cent of Spain's total population is illiterate.

OUR TIMES, DECEMBER, 1950



SCIENCE Insights



OZONE LAMP DISPELS ODORS.—A new lamp, whose bulb gives off tiny amounts of ozone and creates a refreshing atmosphere, ridding office, kitchen, refrigerator of odors, has been announced by the Lamp Division of the General Electric Company. This deodorizing is done nature's way—neutralizing in ozone. A mild germicidal effect also is provided by the lamp.



ACME

Spectators at the Frankfurt, Germany, spring fair show interest in this robot-driven motorcycle. It handles the machine with perfect precision.

ATOM DUST WEAPON.—(By Fritz Leiber, in the *Science Digest*, Sept., 1950.) "Earth's atmosphere tainted with vast clouds of radioactive carbon; all human life extinguished by settling veils of some heavier and more virulent atomic dust; Russia, or America, blanketed by clouds of eastward-drifting radioactives so short-lived as to lose their potency before returning around the world to their country of origin—these are some of the possible results of the use of hydrogen bombs on a moderately wide scale. The third possibility is visualized as a weapon by Harrison Brown, alumnus of the Plutonium Project and Oak Ridge. Writing in *The American Scholar*, Brown says: 'If the hydrogen bomb works, technically speaking, it is easy to visualize a series of hydrogen explosions carried out along a north-south line at about the longitude of Prague. The radioactivity produced by the explosions would be carried eastward by the winds, destroying all life within a strip 1,500 miles wide, extending from Leningrad to Odessa, and 3,000 miles deep, extending from Prague to the Ural Mountains.' The radioactivity would be gaged to die out then.

"The University of Chicago and Nuclear Institute



ACME

Latin-American officials and medical men view on TV screens at the UN Building a surgical operation performed at Bellevue Hospital.

professor goes on to say, 'The United States could be attacked in a similar manner. Hydrogen bomb explosions could be set off on a north-south line in the Pacific approximately 1,000 miles west of California. The radioactive dust would reach California in about a day, and New York in four or five days, killing most life as it traversed the continent.'

DRUG FOR HIGH BLOOD PRESSURE.—The American Medical Association convention was introduced to a new drug for high blood pressure. It is known as veriloid, to be taken by mouth, and obtainable only on a doctor's prescription. Blood pressure is reduced by expanding the small blood vessels of the body.

"BARBARIC" HOSPITAL CUSTOM.—Harlan L. Paine, Jr., administrator of Winchester Hospital, Winchester, Mass., says that hospitals these days offer patients everything from tea to TV—with the exception of rest and sleep. He also calls the routine of waking patients at 5 or 6 o'clock each morning to be bathed and fed a "barbaric custom." He continues, "Most people when they are well do not get up at 5 or 6 o'clock in the morning to go through a toilet and bath routine, and then go back to bed again, but the poor, defenseless hospital patient, who many times has lain awake most of the night and then finally dozed off into peaceful sleep in the wee hours of the morning, is jarred out of his oblivion before daybreak."

GOLF BALL "TELLS" WHERE IT IS.—Dr. William L. Davidson, director of the B. F. Goodrich Co. research laboratory, recently demonstrated a radioactive golf ball that can be located anywhere in the rough. At first it was suggested as a practical joke—but it works. Dr. Davidson says the ball is "strictly experimental."

The Forgiveness of Sin

(Continued from page 15)

blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. No one who has sinned can forgive the sins of another any more than a man in prison can give freedom to another.

Add to these strong statements this one from Paul: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Ephesians 1:7. Again let us strengthen this great truth of forgiveness only by the blood of our Lord Jesus Christ: "In whom we have redemption through His blood, even the forgiveness of sins." Colossians 1:14. "Neither by the blood of goats and calves, but *by His own blood* He entered in *once* into the holy place, having obtained eternal redemption for us." Hebrews 9:12.

Now let us listen to the testimony of the twenty-four elders who were redeemed as to how their redemption was accomplished: "For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Revelation 5:9. With all this information can there be any question as to what Peter believed about the forgiveness of sin? It is inconceivable that he would ever have tolerated for one minute the idea that he or any other man could ever remove even a tiny sin from the record books of heaven.

We search the Scriptures to find the use made of the word "forgive," and who it is that does the forgiving, and we find that this work is committed only to the Godhead as far as heaven is concerned.

First let us notice that Jesus taught His disciples and all others to address their prayers to God: "Our Father which art in heaven, . . . forgive us our debts, as we forgive our debtors." Matthew 6:9, 12. "For if ye forgive men their trespasses, your heavenly Father [not priest or rabbi] will forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Verses 14, 15.

Isaiah 43:25 reads: "I [God] even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." In the next chapter we read, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." Isaiah 44:22.

The psalmist directs his prayers to God, from whom he expects forgiveness. He says: "Have mercy upon me, O God, according to Thy lovingkindness: according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." Psalm 51:1, 2.

It will be noticed that in each of these instances God is the one who does the pardoning, and He is the one to whom the request for forgiveness is made. In no instance is there a mediator other than Christ. Let us not forget what Jesus taught us in Matthew 6:12.

Notice what God says to Israel through the prophet Jeremiah: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for *I will forgive their iniquity, and I will remember their sins no more.*" Jeremiah 31:34. "And I will cleanse them from all their iniquity, whereby they have sinned against Me; and I will pardon their iniquities, whereby they have sinned, and whereby they have transgressed against Me." Jeremiah 33:8.

From the Scripture references given, surely there are none who can feel that any man has authority from God to forgive anyone who has sinned against God. Jesus never gave the power of forgiveness to Peter, and from our texts we know that Peter never passed it on to anyone in the church. There are none who can qualify for the high and solemn work of coming in touch with the books of record that are kept so sacredly of each and every life. There are some intimacies that God does not turn over to any soul on earth. He keeps in direct touch with every prayer, with every repentant soul, and He personally administers every forgiveness that has ever affected the records of the books of heaven. Only the blood of Jesus can atone for sin. Only the Godhead can forgive.

The Futility of Human Promises

(Continued from page 21)

"Behold, I send an angel before thee. . . . Beware of him, and obey his voice, and provoke him not; for he will not pardon your transgressions: for My name is in him." Exodus 23:20, 21.

These words and judgments Moses brought to the people. The text reads: "Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said we will do." Exodus 24:3. Following this united response, Moses proceeded to write out these words and make the necessary provisions for the ratification of the testimony of the people. After the preparations were made, we read: "And he [Moses] took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient." Verse 7. This is the second time that Israel vowed, on their own promises, that they would abide by these pardonless judgments. Moses, acting for the Lord, then ratified this covenant with the blood of oxen. The scripture states: "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." Verse 8.

This covenant was written in a book by the hand of Moses and ratified with the blood of oxen. It con-



While Moses was still in the mount, the people were already breaking their promise to obey God by worshipping an idol.

cerned the words and judgments which God gave to Moses to give to the people, and did not concern the law which He Himself had uttered in the hearing of all the people. God set forth this code of judgments without a pardoning clause and stated that if Israel obeyed, they would receive special benefits. The people responded on their own promises, neither asking for a clause of mercy nor asking for divine power to aid them in keeping the precepts. Thus is set forth in the Scriptures what is commonly called the old covenant.

Soon after the ratification of this covenant Moses was called to go up into the mount to receive instruction concerning the setting up of a sanctuary service. He was there forty days and forty nights. While he was away, the children of Israel prevailed upon Aaron to make a golden calf and set it up for worship as the god that had brought Israel out of Egypt. (Exodus 32:4.) This was in direct violation of the words which a few weeks before all Israel had solemnly vowed to obey. The covenant had specifically stated, "Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold." Exodus 20:23.

What was Israel to do now? The covenant was broken. There was no pardon. The transgression called for a just sentence. Thus ends all promises of humanity lost in sin. Human pledges are like ropes of sand. They will not stand. Man's self-conceit—that he can do what he pledges—always ends as Israel's solemn promise ended: in utter failure. Israel needed a better covenant, based on better promises. So do we. To tell God that *we* will do the things that He has commanded mankind to perform will bring to us the same experience that came to Israel when they told God that they would do all the words and judgments that He had set before them through Moses. We need a power outside of ourselves to enable us to live the life that God wants us to live. Can we do it? Yes, we can under the provisions of the new covenant. This we shall discuss in the next article.

Guard Your Health

(Continued from page 23)

this. As you grow older, your body will grow a bit weaker. Everybody's does. Now is the time for you to establish good health habits and rigidly live up to them, so that you will have the longest possible period of youth and be able to accomplish the very ultimate along your various lines of endeavor.

Have you ever known a person who was chronically ill? If so, you may be quite sure that he would have told you that he would give everything he owned to be well again. Health is everything. It is the basis for success and happiness in life. When lost it is difficult and sometimes impossible to regain.

Selective service examinations during World War II resulted in the rejection of millions of young men because of physical troubles, many of which came about because of unwise, faulty living habits. America's health can be greatly improved by the adoption of good living habits.

"Wonderful Book!"

(Continued from page 25)

The four Gospels, each in its individual method, reveal Him in the New Testament as the fulfillment of both direct and symbolical prophecies of the Old Testament, as being of royal descent and yet servant—Son of God and Son of man. The remaining books of the Bible would have no meaning without Him. Hebrews is a counterpart of Leviticus, showing Christ as our high priest in heaven. Revelation concludes the story of creation and redemption as begun in Genesis, and in its pages we again see a new heaven and a new earth, direct from the Creator.

Jesus said, "For had ye believed Moses, ye would have believed Me; for he wrote of Me." John 5:46.

In this statement He flings out a challenge to all generations and makes it clear that to believe the writings of Moses is to place one's self where he will believe Christ's words; and to discount the writings of Moses is to place one's self where he will not believe the words of Jesus. Believe Moses, and you believe Christ; reject Moses, and you reject Christ's words.

"And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:44.

Our Saviour is unfolded throughout the entire Bible until in its last book, Revelation, we see that He is soon to ride across the sky in matchless splendor, coming as King of kings to claim His own.

Our Bible is indeed, as the Brahmin said, a wonderful Book; wonderful because it reveals our Saviour, Jesus Christ, of whom the Brahmin had yet to learn, and of whom we Christians know far less than is our privilege.

GOD'S TWO BOOKS

By Mary Hunter Moore

The Devil Himself

THE PLEASANT October afternoon was a delightful time to go hazelnutting in northern Illinois. Papa, Martin, and Mary were wandering happily through the big patch of head-high bushes, searching beneath the autumn leaves for the brown clusters of nuts in their ruffled husks. Suddenly the calm was shattered by the shrieks of a hysterical little girl so frantic with fright it took some time to quiet her into coherent explanation.

"I saw the devil himself," she sobbed. "I took hold of him. He flew away."

Gradually her father pieced out the story. Reaching under the leaves for one particularly large nut cluster, Mary had closed her fingers over a furry something, soft and warm, that pulled itself out of her hand, spread wide wings, and flew away—a bat, her father



explained. The resemblance of its wings to those of Satan in a picture in a book at home had filled up her terror.

It was quite a while before she recovered from the nerve shock of the experience, and to this day she never sees the conventionalized picture of Satan with batlike wings without recalling it.

The revelation of our heavenly Father in nature has been marred by sin as has His image in mankind. The tracks of the devil are seen in the desolation of parts of the earth; in the harmful nature of some plants, some animals, some chemicals, some micro-organisms. Sometimes when we hope for good from nature, we find disappointment and even injury, as Mary found the satanic-looking bat when she anticipated hazelnuts.

But God has not forsaken either nature or His children. When Mary cried for help, her father was near. Our heavenly Father is near every one of His children who calls to Him for any kind of relief from sin, either external or internal. Not only will He preserve those who set their love upon Him through the convulsions of nature that accompany Christ's soon return, but ultimately—when Satan and all traces of him have been eliminated from creation—He will create for their eternal home a new heaven and a new earth wherein dwell only pleasant plants and amiable animals—likewise amiable people.

It Pays to Be Courteous

(Continued from page 23)

for him to stay by, but he obeyed the commands given him and sat at his post until the last message was sent.

There was a boy who was told by his father to meet him at twelve noon on the London Bridge and to wait there until he came. The father was busy at his work and forgot the appointment. At night the boy did not come home, and then the father happened to think, "Oh, I told him to wait on the London Bridge for me." Immediately the father went to the bridge; and there at midnight, twelve hours later than the hour of appointment, he found the little man still waiting on the bridge. It was this little boy who later became one of the generals who saved India when the telegraph operator stayed by his post of duty.

If you are true Christians, you will be courteous and obedient. May each of us this month of December earnestly pray daily for Him to give us grace that we may be truly courteous and obedient to others.

I wish you a very pleasant holiday season!

Sincerely your friend,
Caris

The four periods of life—childhood, youth, adult, and age—each present an alluring picture. They are like the four seasons of the year. You ask which is the most beautiful—spring, summer, autumn, or winter. Who shall tell? Each has its special beauty; each has suggestions and opportunities native to itself. Spring cannot take the place of summer, nor autumn take the place of winter. As there could be no autumn without a summer, so also, there could be no spring without a winter.—*Sunshine Magazine*.

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? PLEASE EXPLAIN ?

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

Where in the Bible does it tell if we are reunited with our loved ones after death?—M.E.

It is so universally implied throughout the Bible that those who are saved in the future life are the same people who have lived in this life that there is no question but we will be united with our loved ones at Christ's return, if we and they are both saved.

By the simplest common-sense logic, if we were not to be reunited with our loved ones, there would have been no necessity for any plan of salvation. If the beings who are in the future life have lost their identity with themselves in this life, it would have been useless waste for God to have spent all that their salvation has cost. He could just have annihilated the first sinner and created new sinless beings. This is so logical and fundamental that it is not necessary for it to be stated in the Bible. However there are a number of places in the Bible that show that beings who have been resurrected from the dead, or are now in heaven, are recognizable. For example: Matthew 17:3; Luke 13:28; 1 Corinthians 13:12; Luke 23:42, 43; 2 Samuel 12:23. If we were not to be ourselves in the future, recognizable by others and others recognizable by us, there would be no incentive whatsoever to serve God in hope of a future better life. The whole Bible, in every part, is built on the hope and anticipation that we ourselves, the same beings who live and have lived in this vale of tears, will live in the future life as the same persons, only sinless and glorified. If not, how will Abraham see his innumerable posterity that God promised him? Those who were raised from the dead at Jesus' resurrection were recognized. (Matthew 27:51-53.)

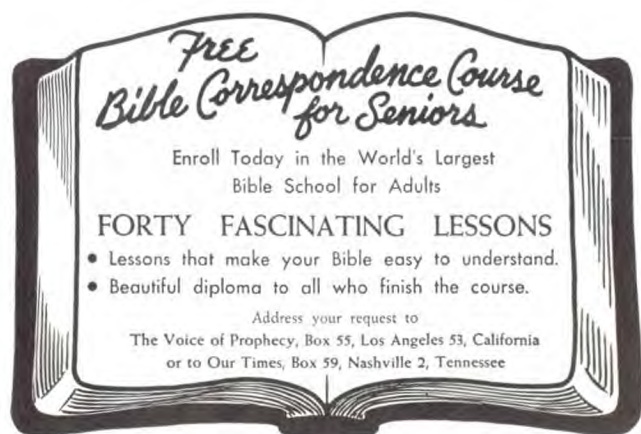
How many places did God come from? Give their order and location. Some say from the Island of Tor. Habakkuk says from Teman and Mount Paran. What's the difference?—E.D.

The Bible gives no list of places where God came from. The question shows a misconception of the power and greatness of God. God's dwelling place is heaven. (1 Kings 8:27-30, and many other references.) The Bible does not mention any such place as the Island of Tor. It is not given in any list of names of places on this earth that I have been able to consult. It is a place that exists only in someone's imagination. In the third chapter of Habakkuk the prophet gives a highly poetical description of the time God appeared on Mount Sinai and spoke His holy law to the Israelites. Paran is the name of the country around Mount Sinai, and Teman is the name of a part of Arabia close by. The prophet simply means that as the Israelites watched the glory of God coming down on Mount Sinai, they turned their faces in the direction of these countries to watch His glory descending. It would be the same as if today we saw Jesus coming on the cloud, which the Bible says will appear in the east (Matthew 24:27), and we would say that Jesus is coming from Virginia, merely meaning that we turned our faces in the direction of that region as we watched Him coming down through the sky.

If a man is a bachelor on this earth, will the Lord give him a wife in heaven?—W.S.

Since Jesus said that "in the resurrection they neither marry, nor are given in marriage" (Matthew 22:30), an unmarried person would have no grounds for expecting God to provide him a companion in heaven. On the other hand, one has no reason to anticipate any unhappiness or loss or unrequited affection or brokenheartedness or frustration in heaven.

What the exact manner of providing us happiness is, God has not revealed; for He tells us in 1 Corinthians 2:9 that the joys of the future life are too great for us to comprehend with our present powers. We are also told that "in Thy presence is fullness of joy: at Thy right hand there are pleasures forevermore." Psalm 16:11. Those joys will perfectly satisfy us, because there "is no disappointment in heaven." There we will never recall the heartaches and disappointments of this present life. (Isaiah 65:17-19.) It is not wise to be concerned over such things.



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A True
Christmas Story
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PHILIP GENDREAU



GALLOWAY

The Loaf of Bread

cupboard where I kept my canned goods, hopefully poking a finger into the corners thinking I might have missed a can tucked away farther back. But this Christmas morning I knew there was none to be missed.

My husband lay in the cabin recuperating from severe injuries sustained in an accident months before. There had been no income since that never-to-be-forgotten day when he was taken, a crushed and broken thing, to the hospital.

I sighed. It was all so lovely to look at—the splendor of trees and snow and crisp blue sky. But after all, it couldn't be eaten. And a man's broken bones wouldn't mend and grow strong on scenery alone. I must manage to scrape together something to eat for this day. There were some second-grade lima beans. There were a few shriveled potatoes and a little salt—and that was all.

Bread! If I only had some bread! Odd how hungry one can get for bread. Just plain bread. It had been more days than I cared to remember since I had tasted bread. The desire for bread obsessed me. Of all the good things one might think of for Christmas feasting, it seemed to me then that bread would be the best.

"Merry Christmas, Pearl." I turned, startled.

From the cabin next to mine my neighbor was coming toward me, wading

purposefully through the deep snow between our houses.

"Merry Christmas, Ruby," I called back rather shakily, for my eyes were fastened upon what she held balanced so carefully on her hand.

Never have I seen anything so beautiful as the sunbeams dancing upon the smooth, golden crust of the freshly baked loaf of bread she was bringing me. She was a small woman and was almost out of breath when we met.

"I had just enough flour to make two loaves," she explained when she had recovered her breath. "I have been saving it for a long time so that we could both have bread for Christmas. Here is your loaf; and a very merry Christmas to you and Arthur, Pearl."

Our hands met as I took the loaf of bread from her. I bent and kissed my neighbor. Her arm slipped around my shoulders in a quick hug.

There was no need for words. This gift was beyond the eloquence of speech.

Both my neighbor and I would be called plain women by the world's standards of beauty. But as I looked into the face of my neighbor that day, I saw there a beauty that was more of heaven than of earth. It glowed and shone and enveloped me in its light. I only hope she saw in me some of that beauty reflected.

I know that never again will I be so greatly blessed on a Christmas Day, no matter how sumptuous may be my earthly fare.

THAT Christmas morning when I opened the door of the little mountain cabin, I looked out upon a scene of such beauty that I held my breath lest I should disturb the picturelike perfection that the snow-storm of the night before had created.

The towering pines stood motionless, their branches bent gracefully downward under the weight of their shimmering treasure of new-fallen snow. All around the cabin in every open space the snow lay heaped—deep, unspotted whiteness everywhere. The brilliant winter sunlight struck off sparks of dazzling brightness from every white-mantled object. It was like seeing again the glistening, embossed Christmas cards I loved as a small child.

I leaned against the door and breathed in the icy, forest-scented air. I felt that I would just like to keep on contemplating forever all the beauty that surrounded me. But my mind soon came back to my most urgent and immediate problem: food. I was hungry.

For days my husband and I had been snowbound. For days I had reached my hand far back into the deep, dark, little