

JANUARY, 1951 TWENTY-FIVE CENTS

Our TIMES

SINCE 1891

A DAILY INTERPRETER OF THE NEWS



A NEW YEAR PRAYER

Dear God, because the hour is late,
We crave Thy peace today.
Our land of truth and liberty,
Oh, bless it, Lord, we pray.

Another year of destiny
Is from Thy bounty poured.
For nineteen fifty-one we plead
Thy benediction, Lord.

—Mildred Wood Harris.

LETTERS

From Our Readers

Sirs:

Although I am not financially able at the present to subscribe for your wonderfully enlightening magazine, I feel I must compliment you on a very fine piece of literature. I happened to pick this copy (the first I have seen) off the floor of our barracks. You have a truly wonderful magazine.

Wichita Falls, Texas.

W.C.H.

Sirs:

In looking over the reading matter in a doctor's office, I came across a little magazine entitled OUR TIMES. It appealed to me very much; it had a health item and other good articles. I was called in to the doctor's office before I had finished reading it. I wish more doctors laid out that kind of reading for their patients to read.

Middle Point, Ohio.

Mrs. C.E.K.

Sirs:

Please send me the name and address of the person who paid for my subscription to OUR TIMES. I am indeed very thankful to this person and want to know who it is. I have had some very good reading in this splendid magazine, and I am subscribing for another year. Thanks a million to the person who paid for the last twelve copies.

Jetmore, Kans.

E.J.N.

Sirs:

I am enclosing my order for another year's subscription to OUR TIMES. This is the twelfth year I have taken this magazine. I read it from cover to cover and pass it on. Many thanks for wonderful literature and punctual mailing.

Louisville, Ky.

Mrs. J.M.S.

Sirs:

I was in Fort Worth several days ago and bought a copy of OUR TIMES from a girl. I have really enjoyed this magazine, and I want to subscribe for one year.

Wink, Texas

Mrs. A.J.D.

Sirs:

Having read your magazine quite consistently for three years, I wish to join that large (apparently) group of readers who, from time to time, express their hearty approval of the monthly messages brought to the reading public through the pages of your unusual magazine.

I have yet to note one deviation from the gospel truth as set forth in Holy Writ. My rule in judging such matters is not the reputation, degrees of learning, or eminence of the writer or writers but rather the standard recorded by a great prophet: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Great is the responsibility of the man who assumes to interpret the Holy Scriptures. It seems to me that you people use the Bible to interpret itself. More power to you.

Portland, Oreg.

O.E.S.

Sirs:

I have had the opportunity to read one of your nice magazines. A friend of mine let me read it. I would like to subscribe for it. It has good Christian literature in it, and being a Christian, I appreciate that type of literature.

Welch, W. Va.

D.D.

Our TIMES

SINCE 1891, A BIBLICAL INTERPRETER OF THE NEWS



JANUARY, 1951

VOL. 60

No. 1

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The Cover

For the benefit of amateur photographers who may be interested, our cover picture of the nation's Capitol was taken about midnight with 35-mm. daylight color film, with an exposure of approximately two minutes at F.3.5. Photo by R. M. Eldridge.

AN EIGHTEEN-YEAR-OLD girl was abducted recently on a street in Vancouver, Washington. She had been working in a hospital and was on her way home. One block from the hospital an old black sedan pulled up beside her. Two men forced her into the back seat.

Her frantic screams awoke several sleeping people. One of them who had the courage to attempt a rescue was repulsed by the two criminals. The car drove off into the night.

A few days later two fishermen found her mutilated body in a stream. This is not an isolated case. Nearly every newspaper has similar stories.

Although crime appears to be on the increase, it is nothing new. "Cain rose up against Abel his brother, and slew him." Genesis 4:8.

"The heart of the sons of men is full of evil," Solomon said, "and madness is in their heart while



HOFFMANN

THE WORLD'S GREATEST NEED

*There Is Only One Who Can Cause
Crime Waves and Wars to Cease*

By Rex G. Pearson

they live." Ecclesiastes 9:3. Just prior to the Flood, when God looked down from His throne in heaven to this earth below, He "saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God, and the earth was filled with violence." Genesis 6:5, 11.

A few days before His crucifixion Christ's disciples gathered about Him and asked to be shown the future. He painted an unattractive picture of this world's history. Jesus told them that there would be "wars and rumors of wars. . . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24:6, 7. Then we have these words of His which describe man's outlook today, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Our world is in this condition, which was so accurately foretold nearly two thousand years ago, and is in need of something that will change it. Man cannot continue to live as he does today. He realizes this and so has tried to do something about it.

After the tragedy of the first World War the nations attempted to solve their problems by organizing the League of Nations. The purpose was to make an end of wars. Some of the other aims were to improve social and economic conditions. As we all know, the League did not prevent another war as had been hoped. The second World War destroyed more lives and much more property than ever before.

Now the United Nations is organized, and the purpose of this new league is to bring an end to violence and sudden death. Yet today we are as near to war as we were when Hitler's armies marched into Czechoslovakia in 1938. Today the invention of new types of armaments has filled the hearts of men with greater fear.

What then is the reason for crime and war in the world? It is that man has forgotten God. "I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, My people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord. . . . Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, . . .

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ONCE SAVED, ALWAYS SAVED?

Is It Possible for a Christian to Fall From Grace?

IS IT POSSIBLE for one who has been truly converted to be lost? Millions of people have been taught to believe the doctrine, "Once saved, always saved," or "Once in grace, always in grace." Is it a true Bible doctrine? What do the Scriptures say on this subject?

Ezekiel was a great prophet. He says, "I saw visions of God." Ezekiel 1:1. Later he says, "The word of the Lord came unto me, saying, . . . When a righteous man doth turn from his righteousness, and commit iniquity, . . . he shall die." Ezekiel 3:16, 20. "But when the righteous turneth away from his righteousness, and committeth iniquity, . . . shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. . . . Is not My way equal? . . . When a righteous man turneth away from his righteousness, and committeth iniquity; . . . for his iniquity that he hath done shall he die." Eze. 18:24-26.

From the above it is evident that in ancient times God recognized the possibility that a converted person might backslide and lose his soul. There are many texts in the Bible which refer to backsliding. Saul was chosen by the Lord Himself to be king of Israel; but Saul became proud, disobeyed the Lord, and died a suicide. 1 Samuel 16:14 says: "But the Spirit of the Lord departed from Saul." The Spirit must have been *with* him at one time or it could not have departed *from* him.

The Lord blessed David in many ways over a long period of time, but David committed a great sin. In that one sin he violated several of the Ten Commandments. If he had not humbly repented and reformed, the Spirit of the Lord would most certainly have departed from him also.

Some will doubtless say, "But that was under the old dispensation." Let us turn to the Christian era. The first and best authority is Jesus, who said, "If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." John 15:6. The words "abide not in Me" clearly mean "depart from Me," and such words refer to those who are to be cast into the fire.

Paul said in 1 Corinthians 9:27: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself

should be a castaway." He recognized there was a possibility that even he, or any priest or preacher, might backslide, commit sin, and lose his soul.

In 1 Corinthians 10:12 Paul advised: "Wherefore let him that thinketh he standeth take heed lest he fall." Even a feeling of certainty that one is "saved" or "sanctified" is not a passport to heaven. There is such a thing as counterfeit faith, which is presumption or overconfidence. We need a reliable standard by which to test ourselves and see whether we are on the right road or are headed in the wrong direction.

John wrote by inspiration of God, "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10. When God makes a positive promise like that, we know that the opposite is just as true: if we are not faithful unto death, He will not give us a crown of life. Jesus, the real Author of the Book of Revelation (see Revelation 1:1), said to those who have "kept the word of My patience," "Hold that fast which

thou hast, that no man take thy crown" (Revelation 3:10, 11). All through the Bible it is clear that God's promises are conditional. Many illustrations could

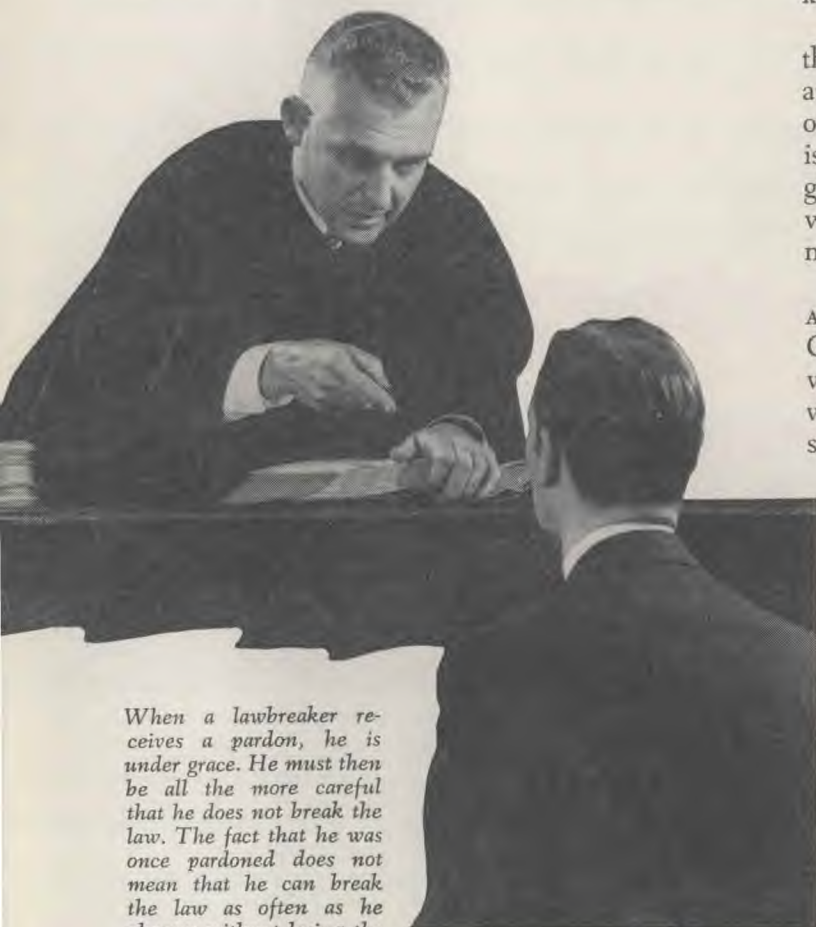
be given, but this one is typical: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isaiah 1:19, 20. God never takes back anything He has said (Psalm 89:34), so that statement is just as true now as it was when first spoken.

In Matthew 7:21-23 Christ indicates that "many" will think they are going to be taken to heaven, but He will have to say to them, "I never knew you: depart from Me, ye that work iniquity." Of course some will say such people were never truly converted, and quite likely they were not; but they *thought* they were, and they went on through life in that false confidence. How can we know whether we have been truly converted? Is there not some standard by which we can test our Christian experience? Surely if those who "work iniquity" could find it out soon enough, they would have a chance to repent, and reform, and be accepted when the Lord comes with His reward. It seems impossible that God would approve all the professing Christians of many scores of opposing faiths, believing contradictory doctrines, all saying they had been "born again," or "saved," or "sanctified," yet all continuing in their same contradictory beliefs,

By Bernard P. Foote

all "children of disobedience" upon whom the "wrath of God" must fall. (Ephesians 5:6.)

Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37. He also gave the true test of such love when He said, "If ye love Me, keep My commandments." John 14:15. Obedience to His commandments is, therefore, the true test of love for God. God said through Isaiah, "Bind up the testimony, seal the law among My disciples. . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:16, 20. (It will be interesting and profitable to compare this



When a lawbreaker receives a pardon, he is under grace. He must then be all the more careful that he does not break the law. The fact that he was once pardoned does not mean that he can break the law as often as he chooses without losing the grace that once saved him.

KEYSTONE

with the New Testament texts of 1 John 2:4 and Revelation 21:8.)

No one who willfully and persistently violates even one of the Ten Commandments (just as they read in Exodus 20:3-17) has any right to say he is "saved" or "sanctified." Christ "lived the law of God," and no one can be a true Christian who does not live as He lived, do as He did. Jesus said, "He that believeth on Me, the works that I do shall he do also." John 14:12.

With the doctrine "Once saved, always saved" naturally goes another at least equally false and dangerous: that the Ten Commandment law of God has

been abolished, that no one is under any obligation to obey it. In 1 John 3:4 we are told, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." If there is no law, of course there is no sin, nothing to obey, no standard by which anyone may test his own conduct; and so everyone—Catholic, Protestant, or Jew; good, bad, or indifferent—is at liberty to say he is "saved." Paul, in Romans 4:15, says: "For where no law is, there is no transgression." This is a universal principle; so if, as taught by thousands of teachers and preachers, the law of God has been abolished, then there is no such thing as sin in the world today—but everyone with eyes and ears knows that is not true.

All who willfully violate the law of God are under the condemnation of the law, regardless of who they are or how high their profession may be; and their only way of escape from the penalties of its violation is the way of repentance, confession, reform, and forgiveness. Yet it is impossible to imagine that those who think the law has been abolished can feel any need of repentance or forgiveness or obedience.

Paul was writing to the Christians in Rome about A.D. 60 nearly thirty years after the crucifixion of Christ—when the law is said to have been abolished—when he stressed the importance of obedience in these words: "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. It is no more possible to violate any part of the Ten Commandment law of God without retribution than it is to violate the law of gravity without suffering the consequences.

Without some definite standard easily understood by all, God could not justly take some people to heaven and exclude others. If there is no law, there is no reason for punishment, no reason for excluding anybody from heaven; yet that is exactly what He has promised to do; and "many" of those who are excluded will be terribly surprised, thinking they have been prophesying in the name of the Lord, casting out devils, and doing "many wonderful works." (Matt. 7:21-23.)

"Every man"—past, present, future—is to be rewarded "according as his work shall be." Revelation 22:12. The eternal law of God is to be the standard by which every work is to be judged. "The whole duty of man" is to "fear God, and keep His commandments," so the final judgment will have to be based on obedience or disobedience to the commandments; "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14. The law of God is the only standard by which good and evil, right and wrong, can be judged. Even conscience is not a safe guide unless it is educated according to the
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INTERNATIONAL NEWS

Illinois's youngest confessed slayer, Howard Lang, thirteen, and his attorney look over copies of crime comic books which Lang professed an avid interest in. Young Lang brutally murdered his playmate, Lonnie Fellick, seven.

PICTURED POISON

By Henry H. Graham

Bad Comic Books Are Sabotaging the Morals of Young America

NOT LONG AGO I was at a newsstand talking with the attendant. During my stay dozens of young boys and girls purchased comic books. The most popular ones were those dealing in crime and near crime. The less objectionable kinds seemed to hold little appeal.

"Comic books sell in large numbers, don't they?" I remarked to the man in charge when we were alone.

"Yes," he said, glumly shaking his head. "And they're no good either—at least a high proportion of them. It just makes my heart ache to see the young kids take to them so. Their influence on developing young minds is certainly sinister and detrimental. And you'd be surprised, too, to see how many adults buy them regularly for themselves. I know many of these customers personally, and a lot of our comic-book sales are to grownups who have no children. For the life of me I can't understand how a full-grown man or

Certain comic books really amount to pictured poison, having a venomous effect on youthful minds. Such books are not *comic* books at all. There is nothing funny about them. In fact they are deadly serious. The dramatic, blood-chilling, adventurous, and often implausible plots deal with heroes and villains—the former unnaturally good, the latter unnaturally bad. These continued picture stories never actually end, but go on week after week, month after month. Each episode concludes in a breath-taking situation, or climax, the whole sequence being so carefully planned that readers cannot resist buying every new issue that comes from the press. But why they are referred to as *comic* books is beyond me. Certainly the phrase is a misnomer. Tragic books might be a more accurate name for them.

Youngsters who read this hair-raising drivel are
(Continued on page 17)

OUR TIMES, JANUARY, 1951

AND IT CAME TO PASS . . . that David wrote a letter to Joab, and sent it by the hand of Uriah . . . saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. . . . And Uriah the Hittite died." 2 Samuel 11:14, 15, 17. This is

a tragic experience to be recorded against the "man after God's own heart." The biography of David would have been more pleasant without mention of this sin.

Have you ever wondered why this crime of David was recorded in the Bible? He was not the only one who sinned, for most Bible characters have sin recorded against them. Were these incidents written that others may do the same sin or that they may know to avoid those sins? Paul said, "They are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

God intended that as the succeeding generations read the history of their progenitors, they should profit by their mistakes. Ancient Israel failed to do this. Humanity refuses to learn from any source other than from its own experiences. This was verified in the case of the kingdom of Judah. It saw how Israel went into captivity because of idolatry. The Lord sent His prophets to warn Judah's people against the danger of repeating the errors. Judah did not heed the admonitions but committed the same sins and reaped like punishment. As ancient Israel failed to learn from others' experiences, so do Christians today.

The Jewish nation was given the unique privilege of preparing the world for the birth of the Messiah. Through the ages they had repeated assurances of Christ's first advent. Their feasts, sacrifices, and ceremonies pointed to that one event. Abel showed his faith in the promise when he offered his lamb for a burnt offering. At the institution of the Passover every family that slew a lamb showed belief in the coming of the Saviour. The morning and evening sacrifices of the sanctuary services reminded the worshipers of the Redeemer to come.

Besides the sacrificial services, they studied the prophecies of the Messiah's coming. Of His lineage Jacob said, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Genesis 49:10. Hence every family of the tribe of Judah hoped that the promise might be fulfilled in his day. Micah prophesied that His birthplace would be Bethlehem. (Micah 5:2.) Daniel gave the time of His birth: "Know therefore and understand, that from the going forth of the commandment to restore and

Where the Jews Failed and Christians Blunder

rebuild Jerusalem unto Messiah the Prince shall be seven weeks, and three score and two weeks." Daniel 9:25. The manner of His birth was also foretold in Isaiah 7:14: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." The priests and rulers studied and preached these prophecies. As they offered sacrifices and repeated the ceremonies, they looked forward to the time when their King would deliver them from Roman bondage.

Another striking evidence of His coming is recorded in Numbers 24:17. "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel." Those who were diligently seeking to know saw the Star when it appeared, and they found the Christ child. The Jews did not recognize Him, because they were willingly ignorant. They wanted the child to be born of the lineage and under the conditions which they had set as their ideal. Although they had no Biblical evidence that He would be born in a palace, they expected it to be so. For fifteen hundred years they waited for this event, but they rejected Him because of His humble

birth: "He came unto His own, and His own received Him not." John 1:11. In their rejection of Christ the Jews rejected the only One who could liberate them.

After the ascension of Christ the disciples took up the commission given to them to go into all the world and preach the gospel. (Matthew 28:19.) Ever since that time the gospel of a returning Saviour has been preached, yet professed Christians are in danger of repeating the experience of the Jews. They have the example of the preceding generations from which to learn. They also have the prophecies which give the signs of His coming, and they have seen the fulfillment of these signs. As the time and manner of the first advent were given, the time and manner of the second advent are also given. They have no excuse for failing to discern the nearness of His coming.

People today are tempted to condemn the Jews for their rejection of the Saviour. They reason that the Jews had enough evidence that Jesus was the Messiah. Besides the evidences from prophecy they had seen Him perform miracles and had listened to His unquestionable teachings. Surely they were without excuse. But those who feel that way and yet are not

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By Laurel Marr

Has the Judgment Already Begun?

The True Meaning of One of the Bible's Greatest Prophecies

IN GIVING to ancient Israel the ritual and ceremony of the sanctuary, a loving God desired to reveal to them the true purpose of His great plan for man's salvation from sin. The daily round of services typified the removal of sin from the sinner. As the sacrificial victims were slain, their blood was ministered at the altar by the priest, thus transferring in type the sin to the sanctuary itself. (Leviticus 4.)

But this daily "defilement" was not to continue indefinitely. Once each year on the Day of Atonement the sanctuary was cleansed. The record states: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." Leviticus 16:30. It was a solemn occasion.

This was a time of judgment, when all sin was to be put away from the entire camp of Israel. It was a most solemn occasion, for those who refused to comply were to be "cut off" from God's people. (Leviticus 23:29.)

All these ceremonies of the ancient sanctuary were given to serve as "the example and shadow of heavenly things." (Hebrews 8:5.) The services carried on in the earthly sanctuary were types of the ministry of Jesus Christ, our great high priest in the heavenly sanctuary. Thus the Day of Atonement pointed forward to a time when the judgment would take place in heaven, and "the true tabernacle, which the Lord pitched and not man," would be cleansed.

The apostle Paul declares that God "hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31. It is clear, therefore, that the day of judgment is a specific time in which a definite task is to be accomplished. God has not left us in darkness in regard to the time of the judgment, of which the Day of Atonement, or the cleansing of the earthly sanctuary, was a type. Through the prophet Daniel He has revealed the exact time of the event.

The prophecy of Daniel 8 traces in epitome the history of the world until the end of earthly kingdoms. The prophet in vision saw a ram, symbolizing the empire of Medo-Persia (verses 3, 20), conquered by a he-goat, representing the Grecian empire (verses

5, 21). Then through the symbol of the little horn, which "waxed exceeding great," Daniel beheld the power that was to succeed Grecia. (Verses 8-11.) This power was to "stand up against the Prince of princes" (verse 25) and finally would "destroy the mighty and the holy people" (verse 24). This is a plain reference to Rome, under the rule of which Jesus was put to death and the city of Jerusalem was destroyed in A.D. 70.

Daniel saw in his vision the little horn power persecuting the people of God on earth, and he heard a conversation between two celestial beings in which one asked the other: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation,

to give both the sanctuary and the host to be trodden underfoot?" The answer was: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

Because Daniel did not comprehend the meaning of this vision, the angel Gabriel was in due time sent to reveal to him the full explanation. Thus we have in Daniel 9 the outline of the prophetic period of 2300 days. Here it is divided and subdivided in such a way as to leave us in no uncertainty when the cleansing of the heavenly sanctuary would take place and the time of the judgment begin. For this reason the 2300-day prophecy is one of the grandest prophecies in all the Bible. There are many predictions concerning the rise and fall of nations, but the 2300 days locate for us the greatest events in the history of mankind: the death of our Saviour on Calvary and the convening of the tribunal in heaven which will decide for eternity the case of every soul who has ever lived on earth.

The yardstick of symbolic prophecy is a day for a year. (Numbers 14:34; Ezekiel 4:6.) Therefore the 2300 days refer to an extended period of time covering 2300 years.

Notice carefully the words of the angel to Daniel. Speaking of this long time period, he said: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Daniel 9:24.

By Francis A. Soper

The word "determined" means "cut off," for it is obvious that the "seventy weeks" are a part of the 2300 days. Thus, since a week contains seven days, there were 490 days—or, according to prophetic measurement, 490 years—allocated to the Jews for certain purposes which were to be accomplished during that time. This was to be the last period of probation offered to them as a nation.

So that we would have no trouble locating the beginning of this prophetic period, the angel Gabriel declared that the seventy weeks would start at "the going forth of the commandment to restore and to build Jerusalem." (Daniel 9:25.) There were three such decrees, but all three were grouped together in the final, all-inclusive decree of Artaxerxes, which was given in the seventh year of his reign. (Ezra 6:14; 7:8-13.) This date, verified in history, was 457 B.C.; consequently it is from this year that we reckon the seventy weeks and the 2300 days.

Since days in prophecy stand for years, we have then the two divisions: 490 years and the remainder, 1810 years—2300 years in all.

The seventy-week period given to the Hebrew nation was further divided into three parts, as specified in Daniel 9:25-27:

1. Seven weeks, or forty-nine years, during which time "the street shall be built again, and the wall."
2. Sixty-two weeks, or 434 years, after which would come "Messiah the Prince."
3. One week, or seven years, in the midst of which

Messiah was to be "cut off," and the end of which would conclude the seventy-week period of Jewish national probation.

Forty-nine years after 457 B.C. the rebuilding of Jerusalem was completed, as predicted.

Sixty-two more weeks, or 434 years—483 years in all after 457 B.C.—bring us to A.D. 27. In this year Jesus was baptized by John the Baptist in Jordan, thus inaugurating His public ministry. This date was specifically placed by Luke when he wrote that Tiberius Caesar was in his fifteenth year as emperor when John did his baptizing. (Luke 3:1.) History tells us that Tiberius began to reign in A.D. 12, so his fifteenth year would be A.D. 27. "When the fullness of the time was come, God sent forth His Son." Galatians 4:4. Jesus Himself began His ministry by preaching, "The time is fulfilled." Mark 1:15.

"In the midst of the week," said the prophecy, Messiah would be "cut off" and "cause the sacrifice and oblation to cease." Three and a half years after His baptism, or in A.D. 31, Jesus was crucified. Type met antitype, and the Lamb of God, whose atoning death was foreshadowed by the sacrificial system, paid with His life the price for the redemption of lost man.

Three and a half years more bring us to A.D. 34, at which time the stoning of Stephen at Jerusalem marked the persecution which sent the apostles "everywhere preaching the word." (Acts 8:1-4.) The 490 years of probation for the Jewish nation had come to

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This great span of years, the longest prophetic period in the Bible, was to reach, according to Daniel's prophecy, "from the going forth of the commandment to restore and to build Jerusalem," to the time for the cleansing of the sanctuary. The command to rebuild Jerusalem was given in 457 B. C. Seventy weeks (490 years) were cut off for the Jews, and it was at the end of that period, in A. D. 34, that the gospel began to be preached to the Gentiles. From the beginning of the period to Messiah the Prince was to be sixty-nine weeks (483 years). Precisely at the time foretold, in the autumn of A. D. 27, Jesus was baptized in the Jordan River by John the Baptist; and being anointed by the Holy Spirit, He began His public ministry. "In the midst of the week" (three and one half years later) Messiah was cut off. The entire period of 2300 years reached from 457 B. C. to A. D. 1844, at which time the investigative judgment began in heaven.

EVENTS of Our Times

NO DRINKERS NEEDED.—A UP dispatch in a Minneapolis, Minn., paper: "A liquor store advertised in the *Minneapolis Star* for a man to make deliveries. 'No drinkers need apply,' the advertisement specified."

SLEEP FOR AMERICA.—Last year those who had difficulty in sleeping bought 3,360,000,000 sleeping pills—an average of 24 for every American.

WHILE AMERICAN BOYS DIE.—While American boys are dying in Korean foxholes, Washington is continuing as the cocktail capital of the world. Certainly it should be required to sober up now.—Mrs. D. Leigh Colvin, President, W.C.T.U.

WE QUOTE.—I believe if an all-out mobilization and preparation for war is announced, it will almost certainly lead to World War III.—Sen. Robert A. Taft.

The World is now on the threshold of the grim era when guided missiles will be a decisive factor . . . in war. . . . It must be assumed that the Soviet scientists and their captive German colleagues are attempting . . . to perfect a ground-to-air, target-seeking, supersonic missile. . . . Enough such missiles . . . could make over-the-target bombing of the most vital areas intolerably costly. This means that if the Soviets produce this missile in quantity before a counter-weapon is found, very little will then stand between the Kremlin and world conquest.—Stewart Alsop.

BEHIND THE SCENES.—Behind the scenes some military officers want to reopen the moral question of using gas and disease-spreading germs in war. Their argument: gas and germs would be no more awful than flame-throwers. The U.S., on guard against use of such tactics by an enemy, has conducted a ten-million-dollar-a-year research in chemical and biological warfare, is highly proficient in both.

FOREIGN MISSIONARIES.—In the latest over-all report on missionary personnel released by the Foreign Missions Conference of North America, the number of new missionaries sent out in 1948 decreased to 875 from a total of 960 the previous year.

The largest denominational group of missionaries

sent in 1948 was 178 by the Seventh-day Adventists, who reported a total overseas expenditure of \$5,185,209. Second largest was 160 from the Methodist Division of Foreign Missions and the Women's Society of Christian Service. The two Methodist boards spent \$4,902,948 overseas. Next largest missionary groups were 77 from the Presbyterian Church U. S. A., and 74 from the Southern Baptist Convention. The Presbyterian U. S. A. board reported overseas expenditures of \$4,344,266; and the Southern Baptists reported \$2,704,049.

QUICK PREDICTS.—The magazine *Quick* predicts that U.S. narcotics sleuths will work with the British in trapping a drug ring operating between Turkey and Israel. Americans are involved in the traffic.

THE MUSIC IS MISSING.—Scholars still continue to revise the Bible so that modern readers can understand it. But they introduce meaningless substitutes for the great classic phrases and sentences which have so deeply enriched our language. The latest labor in this field was performed by Monsignor Ronald Knox, who is well up to the task both as scholar and writer; and yet his *The Old Testament in English* (Sheed and Ward) rejects "the voice of the turtle is heard in our land" and substitutes "we can hear the turtle dove cooing already, there at home."

Thomas S. Sugrue, who reviewed the book, reports that Monsignor Knox's Old Testament "talks well, but the music is missing." Even if one is deaf to music, there is charm in the beautiful phrases and sentences of the King James Version that we miss in these modern versions.

AMERICA MORE SPIRITUALLY MINDED?—Secular newspapers in America are devoting ten times more space to religious material now than ever before, according to Dr. Roy L. Smith, national publishing agent of the Methodist Church. He estimates that about 500 American daily newspapers are publishing some kind of religious material, which would indicate that "people are turning to spiritual issues."

BIBLES FOR JAPAN.—The American Bible Society has sent 4,000,000 Bibles to Japan since the end of World War II. Their goal is 10,000,000.

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THE corporal was dead. That was obvious. Our problem was to discover who had shot him.

"If we could only get him to speak," remarked the army Criminal Investigation Department agent as we waited in the outskirts of Luxemburg for the photographer. "He could tell us who shot him."

The corporal, one of three soldiers returning to their billets after a night of drinking in Luxemburg, had been killed by one of his buddies. But our wish that he could speak was foolish. Dead men tell no tales.

But can we really say that dead men tell no tales? Is there not some means of communication between the living and the dead? What about the thousands of

is nothing new. Saul, king of ancient Israel, resorted to a witch for counsel after he had driven away the spirit of God by repeated sinning. He asked the witch to commune with the dead Samuel. See 1 Samuel 28:3-20. But Saul's denial of God and subsequent turn to witchcraft resulted only in his own death. When man rejects God and turns to witchcraft, he forfeits God's protection and counsel.

Evidence on the nature of man in death is clear. The Bible tells us that "the living know that they shall die: but the dead know not anything, neither have they any more a reward." Ecclesiastes 9:5. David, the psalmist, says that when a man dies, "in that very day

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Do Dead Men Tell No Tales?

Can the Living Talk With the Dead?

By Lawrence E. Mobley

Americans who yearly spend money trying to contact departed loved ones? Do these loved ones sometimes communicate with the living? A few apparently make contacts with living friends, but conclusive identification is lacking.

Last March (1950) on a windy bridge in Chicago's Jackson Park waited a man holding a lawbook. This man, Claude Noble, was kneeling near the point where had been scattered the ashes of the famed Chicago attorney, Clarence Darrow. Noble was hoping for some word from the deceased man, but this, his tenth attempt in twelve years to contact the spirit of Darrow, like the other attempts, failed. Nothing happened.

Before Darrow's death he and Noble concluded that spiritualism is "hogwash." Noble agreed to try to contact Darrow's spirit yearly on the site where Darrow's ashes were to be scattered, and the Chicago attorney promised co-operation if it be possible for the dead to contact the living. But no contact has been made between the two.

Attempted communication with the dead

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LIFE MAGAZINE

Claude Noble kneels behind Chicago's Museum of Science and Industry in his annual effort to rouse the spirit of Clarence Darrow.



E. A. WOOD, ARTIST

"Lord, Teach Us to Pray"

ON ONE OCCASION the disciples said to Jesus, "Lord, teach us to pray." They had observed the fact that Jesus spent a great deal of time in prayer, that He often arose a great while before day and sought a solitary place in which to commune with His Father, that sometimes He spent entire nights praying, and that He always came forth from these seasons endued with renewed spiritual strength and vigor. It was following such seasons that He "spake as never man spake," and performed miracles that caused the people to marvel and to speculate as to whether He was one of the old prophets arisen from the dead, or whether He was indeed the Messiah.

Jesus taught them a short prayer—sometimes erroneously called the Lord's Prayer. It actually is the disciples' prayer. They requested it, and Jesus gave it to them. It was far from His purpose that they

By Dallas Youngs

should use this brief prayer to the exclusion of their own words. It was intended as a model only—a model to show them how to address the Father, how to offer praise, how to make their supplication according to God's will, and how to conclude their petition.

Jesus did, however, teach them a great deal more about victorious praying than that which is contained in the model prayer. He taught them by example. He taught them the difference between the superficial, hypocritical prayers which they were accustomed to hear uttered by the priests, Pharisees, and Sadducees and real, earnest, sincere prayer, which is communion with God. His forty days of fasting and prayer in the wilderness impressed upon the twelve the basic fact that life, particularly eternal life, is as the poet later expressed it, "Life is real, life is earnest."

Praying Victoriously

That they learned their lesson well is attested to by the fact of Pentecost. Had their prayers during the intervening period between the ascension and Pentecost not been earnest, sincere, and even fraught with the essence of agonizing, God would not have poured out His Spirit upon them. Likewise had they not put away their petty bickerings, their strivings for supremacy, and their selfish, jealous, critical manner of life, they would not, could not, have been recipients of the Holy Spirit.

Ten days of prayer had effected a tremendous transformation in the lives of these men, who fifty days before had been quarreling about who should have the honor of sitting on Jesus' right hand and on His left hand in the anticipated kingdom. Because of this prayer session they were humble and of one accord. Whereas before they had been cowardly, denying Jesus, some of them even with oaths, they, under the influence and power of the Holy Spirit, became filled with courage; and Peter preaching on that memorable day charged the very Jews who had put Jesus to death: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:22, 23.

It is important to note that it was when Jesus was praying on the banks of the Jordan following His baptism that the Holy Spirit in the manifest form of a dove rested upon Him. Moreover it was while Jesus, Peter, James, and John were in a mountain praying that they were enshrouded with the indescribable glory, and Moses and Elijah appeared with them. Likewise it was while the disciples were praying in the upper room that the Spirit rested upon them with visible demonstration.

It is clear, then, from these noteworthy instances that God gives the Holy Spirit to those who pray,

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earnestly pray, and put away their sins. Since this is a recognized fact, is it not lamentable that we pray so little; and oftentimes when we do pray, we do little more than to say words? One widely read Bible writer comments upon this point in the following forceful language:

"What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near Him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence."
—*Steps to Christ*, p. 98.

If we confessed it, how many times we would have to acknowledge that we start the day with a brief and hurried prayer, or perhaps with no prayer at all? True, these are busy days; the cares of life exert an enor-

There are various kinds of prayer: public prayer, family prayer, and secret prayer, none of which should be abandoned. Each has its place. But it is secret prayer that brings the greatest value to the soul. Said Jesus: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matthew 6:5, 6.

It is in the secret recesses of the closet that the



F. SHIELDS, ARTIST

Christ lived so close to God in prayer that complete victory was won in His life, and God glorified Him before the eyes of His disciples.



TAYLOR, ARTIST

mous pressure upon us, but this very fact makes prayer the more necessary. No man can tell as he leaves for work in the morning the events that will transpire before he returns in the evening. Since this is axiomatic, wise is the man who at the outset of the day places himself, his loved ones, and all transpiring events in the hands of Him who is able to overrule all things for good. Each morning consecrate your life to God for that day; make Him the General Superintendent of your life today and every day.

hidden matters of the soul are laid out for God's inspection. It is there, more than anywhere else, that God communes with man, that the conscience is quickened, that the Holy Spirit transforms the life. The purpose of true prayer is not to bring God to our way of thinking, not to "nag" Him until He gives us the thing upon which our heart is set, but rather to adjust us and to bring us into harmony with God's way of thinking. If prayer is to be victorious, it must of necessity accomplish that end. Why? Because God is always right (righteous) and needs not to change. We, being sinful and altogether unrighteous, must be changed into the image of divine uprightness. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is His delight." Proverbs 15:8.

It is far from our intention to convey the idea that the only effective prayer is made in the secrecy of the closet. Any time or any place is appropriate for praying. Circumstances may be most uninviting. You may be in the press of business, in the midst of quarreling

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The SERMON of the MONTH

THE WASTED YEARS

By H. M. S. Richards

Speaker of the Voice of Prophecy Program



DOST thou love life? Then do not squander time, for that is the stuff life is made of." Benjamin Franklin said many wise things, but nothing wiser than that. Each of us has just so many heartbeats, so many seconds, so many minutes, so many hours, so many days to live. In fact the average life is probably twenty thousand days. If you love life, then do not waste your days, for life is made of days.

How many regrets we all have over wasted time—minutes, hours, years! One great poet said to his son on his twenty-first birthday:

"If you can fill the unforgiving minute
With sixty seconds' worth of distance run—
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!"

Really that is just about as far as we can go in human advice for success. But what about those months and years already wasted, time spent in doing nothing constructive along spiritual lines; days, hours, years wasted doing things, but unnecessary things—yes, even doing things that are destructive to ourselves and others? What about those wasted years?

Did not the Great Teacher of Galilee say: "Every idle word that men shall speak, they shall give account thereof in the day of judgment"? Matthew 12:36.

What about every idle hour, day, or year? Shall we not give account for them, too, in the day of judgment because of the things we did or might have done? He who instructed His followers to gather up the fragments of that miraculous feast on the shores of Galilee that nothing be lost surely will hold us accountable for the wasted years. And, by the way, some folks who are the busiest waste the most time—that is, the things they do may mean the least in the vision of eternity.

The public press tells us of Mr. D. N. Carr, Terminus Road, Eastbourne, England, who completed a true-to-scale, four-feet-long model of the Forth Bridge, using over five thousand match sticks in his long and intricate job. Then one day he went to see a play

entitled "The Wasted Years." When he returned home, he found that his years had indeed been wasted, for his model had been destroyed. A mirror had fallen off the wall and demolished it. Then he said, "I shall not try to remake the model. In any case I doubt if I could get sufficient matches." He thought the title of the play, "The Wasted Years," was quite appropriate in connection with his seven years' labor on the bridge model.

Every year spent in wrong living, unbelief, doubt, pride is a wasted year—wasted beyond help, wasted beyond recall. Often in this life—and always before the judgment seat of Christ—the wasted years will be identified. We cannot change them now, for they are counted up on the profit-and-loss page of life, and they are lost. The apostle Paul tells us: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." 1 Corinthians 3:15.

All who are saved by God's grace, however, may avoid the wasted years in this way: The lessons learned, the new resolutions entered into, the earnestness and eagerness of service for God in view of the wasted years may make the years still remaining so much better that through them good may come in spite of evil.

In the first and second chapters of the prophecy of Joel we read of a great plague of locusts which was to devastate the land of Israel. In dramatic words the prophet pictures their voracious appetite: they ate everything green, destroying the flower of the field and the food of man and beast. This destruction lasted over a period of years—spoiled years, wasted years. Then we come to the wonderful promise found in the twenty-fifth verse of the second chapter, the promise of God as the people turned to Him and sought Him in their time of trouble. Let us read it: "Fear not, O land; be glad and rejoice: for the Lord will do great things. . . . And I will restore to you the years that the locust hath eaten. . . . And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and My people shall never be ashamed." Joel 2:21, 25, 26.

I offer you this promise today. As you look back on wasted years, you cannot be too quick in changing

your life and your outlook on life. Do not waste any more time, not a minute or an hour; but turn your face toward God at once, repent today, obey Him now, confess the Lord Jesus Christ with all your heart this very moment, so you may avoid more wasted years by "denying ungodliness and worldly lusts, . . . live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:12, 13.

God will forgive and forget the sin, the sorrow, and the remorse of the wasted years. In Jeremiah 31:34 He says: "I will forgive their iniquity, and I will remember their sin no more." You see, when God forgives, He forgets. And here is another good text to read when you think about wasted years. It is found in Psalm 103:12: "As far as the east is from the west, so far hath He removed our transgressions from us." And that is a long way, is it not?

A pastor asked an old Christian woman, "Does the devil ever trouble you about the wasted years, the years you spent before you came to Christ—those sinful years?"

She said, "Yes, he does."

"What do you do then?"

"Oh, I just send him to the east."

"Well, does he come back after that?"

"Yes, he does."

"And what do you do then?"

"I send him away to the west."

"Then, when he comes back from the west, what do you do?"

"I keep him going between the east and the west."

With God's grace, we need not spend our time sadly reminiscing over the wasted years. The past will be forgiven and forgotten. And by God's forgiving grace we shall be enabled to live acceptably to Him today and tomorrow and on to the end of the story. As Bob Burdett used to say: "There are just three days that we know about: *Yesterday* is in God's hands, but don't worry about it. *Tomorrow* is in God's care, don't worry about it. *Today* is what we have, and what we are responsible for; use it for God and for humanity."

In fact for all of us there is no other day but today. "Behold, now," says the apostle Paul, "is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. *Now* is a point in God's eternity, and it is the measure of our opportunity.

If we have already wasted years of life, we do not need to waste any more of them. We still have life, and that is a God-given opportunity. So let us use it and use it right:

First by trusting. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10.

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Recipe for a Happy New Year

Take twelve fine full months—see that they are thoroughly free from all old memories of bitterness, rancor, hate, and jealousy. Cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; in short, see that these months are freed from all the past.

Divide each of these months into 30 or 31 equal parts—each one except the second, divide that into 28 equal parts. Do not try to make up the year's batch all at one time (many spoil the broth in that way), but prepare one day at a time, as follows:

Into each day put twelve parts of faith, eleven of patience, ten of courage, nine of work (some omit this ingredient and so spoil the flavor of the rest), eight of hope, seven of loyalty, six of liberality, five of kindness, four of rest (leaving this out is like leaving the oil out of the salad—don't do it), three of prayer, two of meditation, and one well-selected resolution. To this add a dash of fun, a sprinkle of play, and a heaping cupful of good humor.

Pour into the whole mixture love ad libitum, and mix with a vim. Cook thoroughly with fervent heat, garnish with smiles and a sprig of joy, then serve with quietness, unselfishness, and cheerfulness, and *A Happy New Year* is a certainty.

—Sunshine Magazine.

The World's Greatest Need

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neither, mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." Isaiah 1:2-7.

When Isaiah wrote these words, God must have given him a graphic picture of our present-day world, for he very aptly describes it as it is.

Before crime and world wars can be ended, a change must come into the lives of individual men who make up the world. All man's attempts to change his own life will be of no avail, for "can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. The change, in fact, can only be made by Christ when accepted into the life of the individual person.

A boy had been trying for a long time to put a complicated jigsaw puzzle together. As he worked, he became more and more frustrated. The puzzle was a map of the world. Finally his father helped him. Picking up a few pieces, he carefully examined them. He noticed that if the pieces were turned over, the puzzle would be easy, because on the other side there was the picture of a man. Working together they soon had the puzzle assembled. Turning the completed puzzle over, the boy was delighted to find that the map of the world was also done. Just so, when the men that make up the world are right, the world will also be right.

Clovis G. Choppell tells the story of an atheist in London who sought to make sport of an unlettered man converted only a few years before.

"Do you know anything about Jesus Christ?" he asked.

"Yes, by the grace of God, I do," was the answer. "When was He born?"

The man gave an incorrect answer.

"How old was He when He died?"

Again the answer was incorrect. Other questions were asked with the same result until the atheist said with a sneer, "See, you do not know so much about Jesus as you thought, do you?"

"I know all too little," was the Christian's modest answer, "but I do know this: three years ago I was one of the worst drunkards in the east end of London. Three years ago my wife was a brokenhearted woman, and my children were as afraid of me as if I had been a wild beast. Today I have one of the happiest homes in London, and when I come home at the close of the day, my wife and children are glad to see me. Jesus Christ has done this for me. This I know."

That the gospel of Christ has power to change whole communities is very noticeable in Africa. Having lived in Africa as a missionary for many years, I have been able to observe what Christ's power can do. I have been in many areas where the people have

never heard of Him. In such places one sees heathenism at its worst. Sick people will be put out of the homes to die alone in the jungle because of the fear of evil spirits. Twin babies will be uncared for and allowed to die, because if they live, they will bring a curse to the family. Bodies of sick persons will be mutilated with sharp instruments in order to let the evil spirits escape from the blood. People neither bathe nor live in sanitary homes. They practice many evil customs. The result is a high death rate.

Then the missionary begins teaching about a crucified and risen Saviour. The power of the gospel works a miracle in the lives of the people. Within a few years the whole area is so completely changed that it looks like a new country with new inhabitants. The homes are now neatly built in straight rows with patches of lawn and beds of flowers surrounding them. The sick are taken care of, and the people are healthy, happy, and clean. They have lost fear of the once all-powerful witch doctor. They trust in the power of Jesus to overcome the evil spirits. The psalmist has well said, "The Lord will bless His people with peace." Psalm 29:11.

An American was once visiting one of the South Sea Islands where a few years before the people had been cannibals. He was jeering at an islander for being a Christian. The islander pointed to a large three-legged kettle being used by some women.

"Sir," he said, "if we had not been Christians, and you had dared to set foot on our island, you would have been in that kettle being cooked for our evening meal."

A journalist went to India. In the course of his visit he obtained an interview with the late Gandhi, the Hindu leader. As he walked into the plainly furnished room where he was to meet Gandhi, his attention was attracted to a large picture of Jesus on the wall. It was the only decoration in the room. He walked over to look at it more closely and read these words inscribed on the frame underneath, "He is our Peace."

Christ, today, stands ready to take possession of anybody's life if the door to the mind and heart will but be opened. "Behold," He says, "I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." And when He comes into one's heart, a complete change of life and outlook takes place. Such is the only road to a peaceful life or to a peaceful world.

Once Saved, Always Saved?

(Continued from page 5)

law of God. There is even such a thing as "an evil conscience." (Hebrews 10:22.)

Within a few verses of the end of the New Testament (Revelation 22:14, 15, written about A.D. 96, shortly before the death of John, the last of the disciples, more than sixty years after the crucifixion) the

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results of obedience and disobedience to the commandments are clearly contrasted: "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. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie [a false doctrine]." Revelation 22:14, 15. The final statements of the Bible concerning those who remain outside of the city are, "And fire came down from God out of heaven, and devoured them. . . . And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:9, 15.

Pictured Poison

(Continued from page 6)

kept in a constant state of mental turmoil and confusion; their nervous systems are strained, their appetites are affected adversely, their whole physical selves are jeopardized. Because they are young and inexperienced in the ways of life, they are unable to read the books and promptly forget them as sensible adults would do. Childhood impressions are unbelievably lasting. Such books put false notions in children's heads. Boys and girls may even go so far as to develop a profound admiration for some of the characters who have run afoul of the law. No doubt many a wayward youngster—even those who have committed actual crimes—could truthfully attribute his transgressions to the sinister influence the comic books exercised on him still earlier in life.

For one thing the villains of comic books make crime look so ridiculously easy that youngsters yearn to try their hand at it. They want to emulate these paper desperadoes, perhaps in everything they do. The exploits of suave and sophisticated comic-book heroes and villains appeal to the imaginative mind of the child, who may become bored with what he terms a commonplace, everyday existence and leave school to attempt a duplication of the nightmarish adventures of the comic book characters he worships. Normal youths hunger for thrills and excitement. Comic books show youth a way to find them, and they are the wrong kind of adventures.

Tragic, isn't it, that such nefarious publications are not barred from the mails? Parents, teachers, and religious leaders labor ceaselessly to give children a good start in life and keep their behavior on a high plane only to have their splendid work at least partially nullified by the degrading influence of the millions of comic books that flood the market every week.

In his desire to emulate comic-book characters many a youngster assumes a swaggering belligerency and "talks big." He wants to make a show and get some measure of notoriety. The only result of this policy is to make himself obnoxious, ill-mannered, and inconsiderate, if not actually a lawbreaker. One step may lead to another until a boy embarks on a life of real

crime, wallows in the gutter, and finally winds up as a number in some penitentiary. Comic-book villains are only make-believe criminals, whereas he becomes a real one.

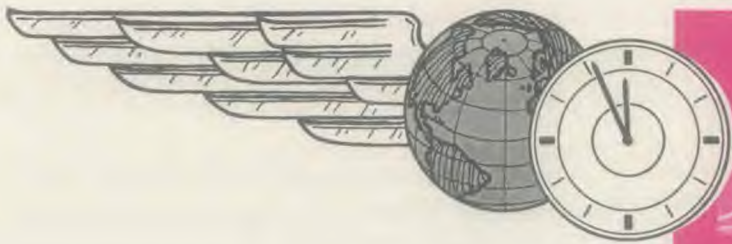
Many parents fail to realize the frightful menace of dangerous comic books; they do not realize the fact that an adolescent mind is not an adult mind by any means. After a person is grown and his habits are correctly formed, he is not easily lured into the byways of life by subtle persuasion. With children, however, it is radically different. They are inclined to overestimate the trivial and underestimate the important. This is because they are naive and do not know what life is all about. They are intoxicated by the false glamor that surrounds them. The youngster who is reared on a reading diet of comic books gets a distorted picture of things. How much better it would be if he would largely confine his reading to school texts and other approved material! There are today thousands of books that both instruct and entertain. They are clean, wholesome, and interesting to the age group for which they are written. They have every advantage over comic books that feature crime and questionable moral situations in general.

When a child's early reading is of an uplifting type, he prefers that type, not only as a youngster but as a grownup as well. If every child developed good reading tastes, no one would ever turn to a modern novel reeking in sex and filth when he grew to adulthood. He would shy away from this literary stench emanating from certain publishing cesspools throughout the country.

Reading matter that features crime or justifies divorce, birth control, so-called mercy killings, or communism is pure rubbish. Many comic books should be included in this group. Certainly they do nothing to make honorable, upright citizens out of the youth of this nation at a time when, even more than ever before, such citizens are desperately needed. Comic books of the wrong kind have no place on the American scene. And the best way to get rid of them is to have stricter censorship of such publications for the sake of the future welfare of what is now young America.

Nothing toward this end can be accomplished by an apathetic public sitting with folded hands. There must be action. A united front must be presented against the publishing vultures who strike at the very heart of America's youth, caring not how many lives they ruin. Their only concern is to fill their coffers with the loot from comic-book sales. These people want gold. To them that is all that matters.

A public aroused to this peril, stricter censorship plus supervised adolescent reading, and refusal to buy dangerous books would accomplish much toward the desired objective. But everything must be done on a wide scale if these moves are to win the battle against salacious and crime-filled reading matter. Halfhearted efforts never are very productive.



INTERPRETING

In the Light of
By the

★ Inflation Causes Concern

THE UPWARD SPIRAL of prices and wages since the Korean war began is causing economists to express concern over the inflationary aspects. In spite of warnings from the President of the country, prices continue to rise. The President has warned that it will be necessary to establish controls over prices and wages, as well as over consumers' goods, if the present tendency continues. It is a foregone conclusion that controls are in the making that will demand sacrifices beyond anything the American people expect.

One newspaper columnist has said that when such controls are instituted, we will never be without them again. Perhaps this is true, although it is not a very pleasant prospect.

Another increase in inflation, with higher wages,



American weapons in the new preparedness program are now flowing to Europe in quantity. The cost of this program to keep peace will be terrific, but will be well worth while if the goal is reached.

higher prices, higher taxes, and a higher total in the national debt, promises to place the financial stability of this country in a precarious condition. The national debt is rapidly drawing near to the three-hundred-billion mark. Forty to fifty billions of dollars annually for military needs is being talked and seems to be a definite prospect, which means a new drive for the sale of bonds. With ever-increasing loans being floated by the government, and the general financial situation becoming more and more unstable, the picture grows darker and darker; and there seems to be no way out of the dilemma, since the war situation makes demands

that cannot be refused. And the demands increase.

But with this situation comes a further devaluation of money, and although dollars are more plentiful, they are buying less and less. It is costing tremendous sums, with the present inflated dollar, to purchase the military weapons that are needed in the present crisis. And if the crisis continues, as it seems that it will, the cost will increase in proportion to the devaluation of the purchasing power of the inflated dollars.

Other nations reached a point where their money became practically valueless. Although there are those that may think it cannot happen here, perhaps we ought not be too sure.

Communism usually follows financial collapse. Though we would hesitate to say that financial collapse could ever strike our country, we must be realistic enough to recognize the fact that the exhaustive costs of war could destroy our system of free enterprise and lead us into the very thing that we are fighting, namely, communism. We might not call it by this despised name, but it would be practically the same thing with another name.

Perhaps the prophecy of James is in the process of fulfillment now: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten." James 5:1, 2.

★ What's Happening to American Manhood?

THE DRAFT BOARDS are rejecting sixty out of every one hundred draftees as unfit for military service. According to *U.S. News & World Report* of September 22, 1950, "a mental test culled out fifteen of the one hundred. Psychiatrists turned back another six because they were emotionally unstable. There were twelve who had police records, or were morally unfit, or were found to be lacking in some other respect. And twenty-seven men, out of every one hundred, failed to pass one or more physical requirements."

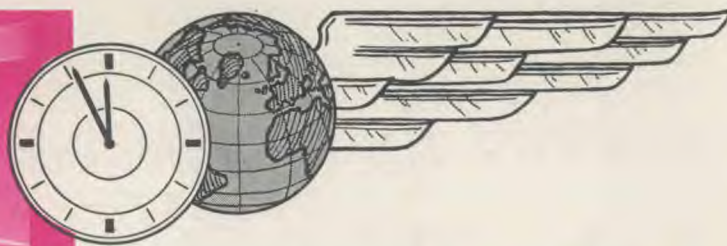
It is also reported that in some areas up to 40 per cent of the draftees are being turned down by the mental tests. Already the draft boards have had to turn down about 800,000 to 1,000,000 men. The large rejection rate, due to mental, psychological, moral, and physical defects, seems to be startling to some, and has been considered of such an unusual

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OUR TIMES

Bible Prophecy

ditor



nature that it has been publicized in the headlines of the newspapers.

But we are not at all surprised at these figures. After all, how long can we expect the present pace of intemperance, dissipation, and moral laxity to continue without affecting the manhood of America? The plaintive warnings that have been sounded against drinking, smoking, and moral looseness have been scoffed at, and those who have sounded the warnings have been branded as puritanical fanatics. But now we are beginning to see the results of the cocktail age.

How typical it is of great nations! The Roman Empire was built by sacrifice and hard fighting. In the days of its growth the people deprived themselves of luxuries, but as soon as it became a rich and powerful nation and there were plenty of slaves to do the work, the people worked less, and because of their acquired wealth, lived lives of luxury and lasciviousness. They became intemperate and morally lax. Before long the great Roman Empire crumbled to dust before the barbarian invasions that swept down from the north.

There are nations in Europe today that have lost their strength because of their intemperate ways of living. America is heading the same way, much to our regret. The men, women, and even the young people of our country are consuming huge quantities of tobacco and alcohol. In fact the inhabitants of our country consume more of these debilitating nonessen-

tials per person than the peoples of other lands. The moral laxity so characteristic of our day is ruining the mental and emotional stability of many. The heart, lungs, kidneys, and other vital organs are being weakened or burned out by the consumption of stimulants and poisons.

We wonder if men will ever accept the warning of God found in Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

★ Less Politics and More Statesmanship

THE BRILLIANT statesmanship of Washington, Jefferson, and Lincoln is woefully lacking today. These great leaders of our country labored unselfishly to strengthen our democratic form of government. But statesmanship seems to have disappeared, and a very poor brand of politics is being offered in its stead.

It is disgusting to see how the Korean War has been exploited for its political advantages. When reversals on the battlefield occurred, one political faction took advantage of this to condemn the other for unpreparedness and poor management. When victories occurred, the other side made the most of it in its endeavor to gain more votes. Needed government intervention in the price-and-wage dilemma resulting from the war situation was withheld for political reasons until after the November elections.

Cheap politics seems to be a travesty when American boys die on the battlefield. The last official figures (October 17) tell us that there were 24,163 casualties in the Korean War. Many of these were young, inexperienced, and inadequately trained troops who were desperately thrown into the battle so that victory could be obtained at any price, for it would have been a political deathblow to those in power if defeat had occurred.

The U.S. News & World Report reveals that the meeting in the Pacific of Mr. Truman and Gen. Douglas MacArthur was recommended by Mr. Truman's political advisers, because it was felt that the party in power had not cashed in enough on the political possibilities of the victory in Korea.

It is now being reported that someone is to be appointed as an ambassador to the Vatican as a political expediency to gain the Catholic vote.

It is time, in the view of the serious world situation, that we had more statesmanship and less politics. The

(Continued on page 29)



ACME, BY STANLEY TRETICK

This GI Good Samaritan, after offering a drink of water to an aged and dying Korean, carried him out of the hot sun to a shady and safer spot. If this spirit prevailed in the world, there would be no more wars.

Was the Scapegoat A Type of Satan?

*How Bible Expositors
View This Matter*

By
Robert Leo Odom

On the Day of Atonement a goat was slain as a type of the death of Christ. Another goat, typifying Satan and sin, was led out into the wilderness and left there to die, representing the putting far away of sins for which an atonement had been made.

WORLD-WIDE PICTURES



OF GREAT INTEREST to those Bible students who have been perturbed by Seventh-day Adventists' teaching that the goat chosen "for Azazel," otherwise called "the scapegoat" (Leviticus 16), is a type or symbol of Satan is the fact that these Sabbathkeeping folk are not the only respectable people who teach that doctrine. Indeed a host of leading Bible expositors in other churches have maintained that the scapegoat represents either Satan or some other evil spirit.

S. H. Kellogg, the noted Presbyterian missionary and Bible commentator, has stated the case very well in these words:

"These words [in Leviticus 16:8] do most naturally suggest that Azazel is the name of a person who is here contrasted with Jehovah; and hence it is believed by a large number of the best expositors that the term must be taken here as the name of an evil spirit, represented as dwelling in the wilderness, to whom this goat, laden with Israel's sins, is sent."—*The Book of Leviticus*, p. 268.

In stating why he did not favor that interpretation, Kellogg frankly remarks: "Still the interpretation has secured the support of the majority of modern expositors, and must claim respectful consideration."—*Ibid.*

Eberhard Nestle, famous Bible scholar and professor of Hebrew at the Theological Seminary in Maulbronn, Wurttemberg, Germany,

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rightly observes: "If one reads Leviticus 16 with an open mind, the impression is that Azazel must be related to Jahweh in something of the same way as Ahriman to Ormazd, or Satan (Beelzebub) to God."—*Encyclopedia of Religion and Ethics*, edited by James Hastings, Vol. 2, p. 283, Art. "Azazel."

S. R. Driver, able Bible scholar who taught Hebrew at Oxford, in England, and was a member of the committee which produced the English Revised Version of the Holy Bible, declares that "whatever the precise attributes with which Azazel was invested at the time when the ritual of Leviticus 16 was framed, there can be little doubt that the ceremonial was intended as a symbolical declaration that the land and the people are now purged from their guilt, their sins being handed over to the evil spirit to whom they are held to belong, and whose home is in the desolate wilderness, remote from human habitations (v. 22 'into a land cut off')."—*A Dictionary of the Bible*, edited by James Hastings, Vol. 1, p. 207, Art. "Azazel."

James D. Moffatt's widely used modern translation of the Holy Bible clearly shows what his position is in this matter. Leviticus 16:8 reads: "One lot for the Eternal and the other lot for Azazel the demon." This Presbyterian professor, long connected with the Union Theological Seminary of Princeton, New Jersey, served until his death in 1944 as a member of the committee which prepared the Revised Standard Version of the Holy Scriptures.

W. H. Kent, a Roman Catholic writer, states: "Others, with better reason, take it [Azazel] for the name of an evil spirit; and in fact a spirit of this name is mentioned in the Apocryphal 'Book of Henoch,' and later in Jewish literature. On this interpretation, which, though by no means new, finds favor with modern critics, the idea of the ceremony would seem to be that the sins were sent back to the evil spirit to whose influence they owed their origin."—*The Catholic Encyclopedia*, Vol. 2, p. 54, Art. "Day of Atonement."

A widely circulated Methodist work offers this comment: "The translation *dismissal* in the Revised Version, margin, here (cf. *removal* in American Standard Version, margin) is inadmissible, being based on a false etymology. What the word meant is unknown, but it should be retained as the proper name of a wilderness demon."—*The Abingdon Bible Commentary*, p. 289, in explaining Leviticus 16:8.

W. Volck, professor of Old Testament Exegesis at the University of Rostock, Germany, tells us: "Starting from the fact that 'for Yahweh' and 'for Azazel' stand in opposition (verse 8), many think that it is the name of a being opposed to Yahweh—a desert-monster, a demon, or directly Satan."—*The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 1, p. 389, Art. "Azazel."

After discussing various other interpretations Dr. Volck adds: "The contrast between 'for Yahweh' and

'for Azazel,' however, in verse 8 favors the interpretation of Azazel as a proper noun, and a reference to Satan suggests itself."—*Ibid.*

The marginal note in connection with the name Azazel in Leviticus 16:8 of the Spanish *Versión Moderna* (Modern Version) of the Sacred Scriptures reads, "*Quizás Satanás*" (perhaps Satan). This text of the Holy Bible is issued by the American Bible Society.

O. C. Whitehouse, professor of Hebrew at both Christ's College and Chestnut College in Cambridge, England, has said: "There can be little doubt that Azazel was an evil demon (like an Arabic Jinn) of the desert."—*The Encyclopædia Britannica*, Vol. 13, pp. 186, 187, Art. "Hebrew Religion," 11th edition.

Wilhelm Gesenius, the great Orientalist of Germany, says in his definition of the name Azazel that "it seems to denote an evil demon dwelling in the desert." He remarks also: "The name Azazel . . . is also used by the Arabs for an evil demon."—*A Hebrew and English Lexicon of the Old Testament*, edited by E. Robinson, p. 764, 5th edition. See also his *Hebrew and Chaldee Lexicon*, edited by S. P. Tregelles, p. 764.

The Encyclopedia of Islam, p. 529, defines the Arabic name "Azazil" as follows: "The Biblical . . . (Azazel), also used as a name for the devil."

This view is confirmed by the Arabic dictionary *Al-Boustani*, a two-volume work issued by the American Press of Beirut in 1930, which defines "Azazil" as "one of the ancient names of Satan."

E. M. Meleen, a veteran Christian minister in India, wrote me the following statement in a letter dated May 15 at offices of the Oriental Watchman Publishing Association, in Calcutta, India, in response to my inquiry about the use of the name Azazel among the Moslems over there:

"Some years ago, while I was traveling by train, I sold to some Mohammedans a copy of our little book entitled *Satan*. Some of the men in the group did not speak English. I heard the English-speaking man explain to the others that this book had to do with Azazel. The title is merely *Satan*, but 'Azazel' is a common term among the Mohammedans and signifies 'Devil' or 'Satan.' Pastor B. A. Howard is our Hindi editor here at the Press. I have asked him about this matter, and he says that 'Azazel' always indicates 'Satan' or 'Devil' among the Mohammedans."

W. A. Spicer, who served some years ago as editor of *The Oriental Watchman*, issued by the same publishing house in India, says also:

"Many years ago in India it occurred to me to take down the heavy volume of Forbes' *Hindustani Dictionary* to see what word was used in it for Satan. My old notes show that in the English-Hindustani section I found: 'Devil: Shaitan [Satan], Azazil.'

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For BETTER HOMES and HEALTH

AIDS TO HEALTH RESTORATION

By D. H. Kress, M.D.

THE SICK are anxious to get well quickly. This is natural, and yet this anxiety may retard progress and lead into serious errors. When an Irishman who failed to catch his train was asked why he was late, he answered, "I took the short cut." The reason many fail to get well is that they take the numerous advertised short-cut routes to health. There is a constant search by many for something that will counteract the results of transgression. It does not exist.

Health restoration takes time. We cannot take out a diseased organ and repair it or replace it with another. When a person has a pair of shoes that need repairing, he can take them to a cobbler and say, "I want you to repair these shoes so I can have them on such a date." There are those who take their diseased hearts, stomachs, livers, and frayed nerves to the doctor in much the same way. They say, "Doctor, I want you to fix me up in two weeks." If the doctor tells the truth and says, "It may take that many months to get even a start," the patient becomes impatient. This impatience on the part of patients is responsible for the system of drugging, for the prevalent use of patent medicines, and for a host of other modes of supposed healing.

Several years ago while riding with a gentleman I noticed that his horse was short-winded and traveled with great difficulty. Being anxious to make the train, I said to him, "What is the matter with your horse?" He told me he bought the horse the day before and thought he was a fine animal. He looked well and appeared full of life at the time the purchase was made, but he concluded the horse was drugged. He informed me that it is not uncommon for horse dealers to doctor up animals in this way in order to make sales.

Drugs do for patients just what they did for that old, worn-out horse. It is very tempting to physicians to give something to patients that will make them feel better and make them appear better to their friends, even if it is merely temporary; and it is needless to say that because patients desire to feel better at once, the physician is almost forced to resort to drugs in order to maintain a practice. Digitalis, for example, will

whip up a diseased heart, but it does not benefit it. Degenerate tissue is injured by such stimulation.

A person out in the cold under the influence of strong drink thinks he is warm, but he is not. He is really colder. Should his temperature be taken, it may be found to be two or three degrees lower than normal. The man may be in danger of death and not be conscious of it. The cold man feels warm for the same reason that the poor man under the influence of alcohol feels rich, and for the same reason that the sick man under its influence feels well.

There are many chronic invalids who are constantly taking a drug, believing it to be the only thing that keeps them up. They recommend the drug to their neighbors and friends. They believe their very existence depends upon it. And yet that which they depend upon to keep them up is in fact keeping them down.

To get well requires time. It cannot be done in a few days, although health restoration when done intelligently may be done in confidence of results. If a gardener has a sickly plant, he cannot build that plant up in a day. He does not go about it by saturating its roots with alcohol, strichnine, or patent medicines. He places the plant where it can have the benefit of sunshine and rain. He digs about it and puts into the soil some elements that may be lacking; he loosens up the soil, allowing air to get at the roots which may possibly have been smothered. In time the pale leaves take on color, and the plant is cured of its anemia and is restored to health. The gardener goes about the work of restoring sick plants to health with all confidence; there is no guess work about it with him. He is never disappointed. It is possible to go about the work of restoring sick bodies to health with just as much confidence as the gardener has in restoring sick plants. When plants are sick, we know there is a cause. We usually search out the cause. When the members of our families are ill, there is nothing mysterious about it. When sickness comes, nature says, "You are doing something you ought not to do." To continue our wrong course and then take a "something" to cover up the symptoms and thus hush the warning voice is certainly unwise.

(Continued on page 32)



By Inez Brasier

Why Donnie Was Not Afraid

JENNIE LEANED against Aunt May. "Will you tell me another story?" she asked.

"Another story? I've told you about angels, and I've told you about kittens, and I've told you about little chickens. Oh, yes! and I've told you stories about little girls. This time I shall tell you about a little boy who lived a long time ago and far, far away.

"Donnie lived near a big woods. The trees were so close together that it was dark in this woods even when the sun was shining.

"Now Donnie's father worked on the other side of this woods. Every morning he walked through the woods to his work. Every night he walked back home through this woods. And every day he carried his dinner with him.

"Donnie loved to walk to the woods with father. Then he ran home. He played and ran on errands for mother. When suppertime came, he ran to the edge of the woods to meet father.

"'Was it dark on the path through the woods today?' Donnie sometimes asked father.

"'Not too dark to see, though I could not see the sunshine,' father always answered.

"Then one day father said, 'Donnie, I think you are big enough to bring my dinner to me at dinner-time. Mother will have the warm dinner all ready. You can follow the path through the woods.'

"'Then I will be helping you,' said Donnie. 'Won't I, Father?'

"'You surely will be helping me,' answered father.

"The next day Donnie ran down the path to the big woods. He could not see any sunshine on the path through the woods. And he did not like dark places.

"Donnie stood in the edge of the path through the big woods. Then he set the dinner basket beside the path. He knelt down. 'Dear Jesus, don't let me be afraid in the big woods,' he prayed.

"He picked up the dinner basket. He went along the path through the big woods. The birds sang. And a little rabbit hopped down the path in front of him. And almost before he knew it, he was on the other side of the woods.

"Donnie set the dinner basket down again. He knelt down again. 'Thank you, Jesus, for going with me through the woods. I wasn't afraid,' he prayed.

"He picked up the dinner basket. He ran along the path. Soon he was to the place where father was working.

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"Every day Donnie took a warm dinner to father. Every day he stopped as he came to the big woods to ask Jesus to go with him. Every day he stopped on the other side of the big woods to thank Jesus for going with him. And do you know, Donnie soon liked to go through that big woods."



By Caris H. Lauda

New Year's Resolutions

HAPPY NEW YEAR, Teen-Agers!

My, how time flies! Here we are starting out the new year, 1951! I hope this will be a great year for you, success being yours in your schoolwork, your homework, and above all in your Christian experience.

1950 has gone, and you and I start out on a new page. As it were, a new book is ours in the making. I like these new years. They give me a chance to start all over again. It reminds me of the words of Paul, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13, 14.

Last night I knelt by my bed and asked God to forgive me for the words I had spoken that were unkind to others, that were not like the words of a Christian. I asked Him, too, to erase the evil thoughts, the un-Christlike deeds; and in His Word, the Bible, the promises came back: "As far as the east is from the west, so far hath He removed our transgressions from us"; and the thought, "Thou wilt cast all their sins into the depths of the sea"; and best of all, "I will remember their sin no more."

Yes, the old year is gone, and I am not going to think of the failures of the past; but I look up today, and I ask you to join me in pressing forward "toward the mark for the prize of the high calling of God in Christ Jesus." And so let's think of today, this new year. Let's make it the best ever. Three resolutions will help us in making this year a great, successful year. Here they are; join me in making them your resolutions, too:

1. Talk with God before you talk with man. Isn't that a good one? Every morning, before leaving the bed, before greeting a roommate, your mother or father, have a talk with the best Friend in all the world, Jesus Christ, who saved us from sin and who today will give us strength to live free from sin.

2. Read what God says before you read what man says. Now isn't that a good resolution, too? Read the
(Continued on page 33)



DO YOU FROWN if a black cat streaks across in front of you? Do you laugh it off when you break a mirror, then silently wait to see whether something may happen? Do you walk around ladders? Do you ever throw salt over your shoulder if you spill some? How about the number thirteen? Would you be willing to take room thirteen on the thirteenth floor of a hotel? Do you watch yourself a little extra on Friday the thirteenth? Do you believe four-leaf clovers bring good fortune, and do you sometimes break a wishbone? Are you one of the many thousands who carry a good-luck charm? Do you plant your potatoes in a certain sign of the zodiac or look for rain during a particular phase of the moon?

It may be that you have had to answer yes to one or more of these questions. Most people are in some degree superstitious, either knowingly or subconsciously. Will Rogers, although he was noted for his common sense, was, nevertheless, said to be a very superstitious man. Many prominent persons, particularly in the entertainment and sports worlds, have "pet notions." Eddie Collins, when manager of the Chicago White Sox, had what he called a lucky undershirt, which he wore to all championship games. It is said that he clung to this charm for ten years, even though it had to be held together with string and adhesive tape. It may be that he was better known for his habit of sticking gum on the button of his cap. After two strikes had been called, he removed the gum and chewed it.

In history also we find accounts of strange beliefs. One story says that Ferdinand IV of Spain died of fright. Before an execution two condemned men insisted they were innocent of any crime and begged for pardon. The king obstinately refused. Before their deaths they pronounced a curse on the king that he would die within thirty days. His majesty laughed it off and gave the signal to proceed with the execution. But in a few days Ferdinand fell ill. He retired to his country estate to rest but was so worried and frightened that he became more and more ill. By the thirtieth day the king was dead, a victim of a superstitious dread that had gripped his heart.

Some of the greatest thinkers have been slaves to superstition. Cotton Mather, clergyman and author, believed in the power of an individual to cast an evil spell. Napoleon was terrorized by black cats. Peter the Great would not cross bridges.

Up to this point we have been dealing, for the most part, with the harmless little notions in which people

*Do You Consult the Psuedo
Scientists of Palmistry, Phrenology,
and Astrology Instead of God?*

Are You

By Alice Drury



UNITED ARTISTS CORP.

Millions in our world live under a dark cloud of fear and superstition, and the one responsible for this condition is the devil. The Saviour longs to deliver men from such darkness.

indulge. Let us look into the more serious forms of superstition. In Hampton, New Hampshire, in 1656, a young woman sat huddled in a chair in a dingy courtroom. No one would help her or even say a good

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word for her as neighbors and townspeople filed in one by one to testify against her. The woman, Eunice Goody Cole, was found guilty of practicing witchcraft and sentenced to the Boston Jail for a number of years. That part of her story is sad enough, but after her release, she returned to Hampton and spent the rest of her life a constant target for the fears and suspicions of her neighbors. When she died, she was not permitted a Christian burial. Instead her body was pierced with a spike, mounted with a horseshoe, and dumped into a roadside grave.

Two hundred eighty-two years later Eunice Cole was again a subject of public interest. Four thousand people gathered for the purpose of clearing her name. It was voted to restore her to citizenship, and the records of her arrest, conviction, and imprisonment were burned publicly. Dirt from the roadside grave was taken up and given a respectable burial in the town cemetery. Mrs. Harry Houdini was guest of honor. She made the following statement, "The blasting of witchcraft is so important that I have traveled three thousand miles to be present."

Belief in witches prompted gross slaughter in past centuries. It is impossible to say exactly how many women and men met death for being witches or wizards. Hendrick van Loon, the historian, says:

"During the first half of the seventeenth century, one energetic witch-hunter alone passed the sentence of death on more than fifteen thousand witches. At this rate, the number of victims must have run into several million—which seems incredible. More conservative historians place it at two or three hundred thousand—which is quite enough."—Lillian Eichler, *Customs of Mankind*.

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Single young women who lived alone in preference to marrying and old women who mumbled to themselves or otherwise acted strangely were the two groups most often attacked. Occasionally a husband tired of his wife and deliberately directed suspicion upon her for his own purposes. Although most of those confronted with the accusations maintained their innocence, a few honestly believed they were witches and readily confessed.

Witchcraft is one of the more extreme superstitions that has more or less run its course. Nowadays only in savage or heathen areas do we find any general belief in the evil, supernatural powers of one individual over another. Even there men turn from witchcraft, medicine men, and evil spirits when the gospel of Christ enters.

Ghosts are ordinarily classed with goblins and elves. Even so a surprisingly large number of people believe in them. "Last night police had to be summoned to disperse a crowd of one thousand persons who had assembled to look for a ghost," reported a New York paper on August 14, 1936. "The police persuaded most of the ghost-seekers to go home, but at midnight about two hundred were still on the scene."

With the advent of modern spiritualism, those who believe in ghosts are on the increase. Millions permit themselves to be charged for the privilege of communicating with the "ghost of a departed friend or relative." Many times mediums have been exposed as fakers.

Daily newspapers print advertisements which urge the public to come to Madame Somebody or the swami for a preview of their future, for advice in love or business. These seers use various methods, some of them clothed in the authenticity of "science." Three such pseudo sciences are palmistry, phrenology, and astrology.

Palmistry dates back to the early Chinese. It claims to be able to foretell the future by the lines in the palm of one's hand and by the type of hand or the shape of the fingers.

Phrenology is comparatively recent and is a product of the mind of Dr. Frank Joseph Gall, a medical doctor in Vienna in the last decade of the eighteenth century. Phrenology rests on the assumption that the development of certain regions of the brain to which a particular function is assigned will be apparent on the outside of the head. By careful examination of the bumps on the cranium, phrenologists claim, one may ascertain the character and potentialities of an individual. Dr. Gall worked out his "discovery" in
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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.

Can anything be done to clear up a chronic running ear?—K.O.L.

A treatment that I have used with success is to treat the ear once a week with a small quartz rod pushed up close to the drum for about two or three minutes at a treatment. Afterward a few drops of tincture of merthiolate are dropped into the canal while holding the head to one side. Nose and throat sprays to clear up any throat infections, together with opening of the eustachian tubes, help to establish drainage. General building up of the vitality, together with injections of penicillin, will aid in bringing about a cure. Such a course of treatment would require the services of a physician.

Are laxative medicines harmful? What would you recommend for an obstinate case of constipation?—J.D.

We do not have any very good drug cathartics. All of them are more or less harmful, and one cannot feel at his best while taking them. What can one do? The answer is in the diet and a good program of mechanical lubricants, bulk, and moisture factors. Try the following program: When you first rise in the morning, take a glass of fruit juice followed by a glass of water. In the glass of water put some mechanical lubricant to jellyfy the water, such as metamucil, mucilose, L-D lax, or some similar preparation. For breakfast have some coarse cereal containing some of the bran. The best such preparation is sold around Pasadena as Cat Tech Wheat Germ, and is essentially 85 per cent middlings and 15 per cent true wheat germ. Cook for half an hour; one may add raisins or dates, if desired, to improve the taste and increase the food value. Drink water frequently between meals, since most persons who are constipated are poor water drinkers. Use freely of all kinds of fruits and vegetables and their salads, and use little or no meat. Use a whole-wheat bread that is known to contain all the grain. Go to a health food store and get a pound of brewers' yeast flakes. Take a heaping tablespoonful just before or with each meal. It might be better to take a little water or even use a full enema if necessary than to go indefinitely on a cathartic program.

I have terrible gassy indigestion that is said to be due to gall bladder disease. X rays do not show gall bladder, I am told. Please recommend a diet.—C.T.

If your gall bladder fails to visualize, the chances are ninety-four out of a hundred that it is diseased, either with or without stones. Such a gall bladder should be removed surgically if possible. However there are times when one must resort to nonsurgical measures, so I will lay out a medical diet program for you. Eat very simply, and avoid mixtures of great variety at any one meal. Breakfast of juices and a simple cereal, which might preferably be eaten dry. Dry oven toast or a dry flaked biscuit with a little butter on it should be chewed until the salivary glands are called into action. The gastric juice thus stimulated greatly aids the digestion. Chew all food thoroughly.

The noon meal should consist of vegetables and proteins. Supper should be eaten early, consisting of some dry flaked food or toast made in the oven and a dish of fruit or a vegetable soup. Do not, however, mix fruits and vegetables together at the same meal, especially if the fruit be strongly acid and the vegetable of the coarser variety, such as beets, turnips, cauliflower, or cabbage. In fact it would be well to avoid these coarser vegetables. Use coleslaw, which you can eat quite readily if made with lemon juice and no vinegar. Celery is also easily handled by most persons. With each meal take two teaspoonfuls of pure olive oil beaten up with two or three tablespoonfuls of tomato juice. Take this with the meals three times a day. Well-ripened olives are easily digested if chewed thoroughly. Avoid all greasy and fried foods and sweet desserts.

How can one who is susceptible to poison oak or ivy protect himself from infection when exposed to these plants?—R.G.

Protective shots or mouth vaccine taken in the form of drops might help to protect one seasonally. If certain lotions are rubbed on the exposed surfaces before going into the woods, there is very little danger of contracting the infection from such exposures. A useful mixture for this purpose is made by adding ½ per cent ferric chloride to a 50 per cent solution of alcohol.



What Says the BIBLE?

Notes on a Little-Known Book

To some readers the Book of Ezekiel is the least appreciated part of Scripture. Yet it is necessary to Bible unity and has many important aspects. It well repays prayerful, reverent study—reverent because the Christian must take heed not to speak or think slightly of what *he* may not understand as though that were the fault of the Bible. "All Scripture . . . is profitable," if we study and search.

A noted Bible commentator has said: "In the visions given to . . . Ezekiel, . . . we see how closely Heaven is connected with the events taking place upon the earth, and how great is the care of God for those who are loyal to Him. *The world is not without a Ruler.*"

This is the key to Ezekiel. Written in the early years of the Babylonian captivity of God's people, when apparently every purpose of their existence had been thwarted, Ezekiel, more than any other Bible book, proclaims the hand of God in history. The Book of Ezekiel is the autobiography of God. Other Holy Writings tell the story of the experiences of human beings as God led them; Ezekiel tells the story from God's angle, who explains Himself through Ezekiel.

"Lord God" is the name of God used in the Book of Ezekiel.

It appears 215 times.

The book itself proclaims its purpose as being that the inhabitants of the earth may know that it is the Lord God who rules.

The words "know I am the Lord," and varieties of that phrase, occur seventy-four times. Of these, forty-eight are addressed to God's people; the other times the words are spoken to "all flesh" or to various nations.

To know God we must study and believe what God Himself has said of Himself, and He has spoken of Himself more extensively in Ezekiel than anywhere else.

The Book of Ezekiel contains 1,223 verses. First person pronouns for God (I, Me, My, Mine, Myself) occur 978 times, 636 of these being the pronoun "I." Are we not in the presence of God in this book!

In Ezekiel God reveals Himself by telling all His actions toward created beings.

The words "I do," or "I will," or "I shall," do this or that, occur 469 times. "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets." Amos 3:7.

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God is the Self-existent One, the I AM.

This name for God occurs twice in Exodus, but Ezekiel uses it 83 times. God condescends to explain Himself. We insult Him if we neglect the study of Ezekiel. "I AM the Lord." "I AM pacified toward thee." "I AM the Lord that sanctify them." "I AM for you." "I AM their inheritance: . . . I AM their possession." Ezekiel 6:7; 16:63; 20:12; 36:9; 44:28.

In Hebrews 6:13-20 Paul describes the solemn oath by which God confirmed His promise of salvation to Abraham. The lifting up of the hand is the gesture by which such an immutable oath is indicated.

Nine times in Ezekiel God confirmed some action by this solemn oath. Ezekiel 20:5, 6, 15, 23, 28, 42; 36:7; 44:12; 47:14.

More detailed descriptions are given in Ezekiel than elsewhere of the throne of God and its attendants.

See Ezekiel 1; 8:1, 2; 10; 11:22, 23. Compare with Isaiah 6 and Revelation 4, 5. A tremendous field of study is in these visions.

The work, responsibilities, character, and qualifications of ministers are set forth more fully in Ezekiel than even in Paul's epistles to Titus and Timothy.

See Ezekiel 2, 3, and 34.

The Book of Revelation prophesies of the work of preparation for the second advent as a sealing work. Ezekiel fully describes this work and tells plainly what is the seal. Revelation, on this point, would be unintelligible without Ezekiel.

See Ezekiel 9 and 20.

Isaiah is called the gospel prophet because he foretold the work of Christ and of Christian missions. Yet Ezekiel gives glorious pictures of the evangelization of the world.

See Ezekiel 11:16-20; 36; 47:1-12.

The most wonderful and vivid prophecy of the resurrection is in Ezekiel.

See Ezekiel 37.

The origin, work, and destiny of Satan are explained in the Book of Ezekiel.

Compare Ezekiel 28 with Isaiah 14.

The inspiration of the Bible is confirmed by many of Ezekiel's vivid prophecies of the destinies of ancient nations.

See Ezekiel 26:1-14 for only one.

These are glimmers of the glories of Ezekiel.

Where the Jews Failed

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ready now to welcome His second appearing are no better than the ancient Jews.

In the twenty-fourth chapter of Matthew Christ gave a list of the signs which would precede His coming. At the close of His discourse He said, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matthew 24:33. Christians fail to realize the nearness of His coming, because, like the Jews, they are not willing to accept the fulfillment of the signs. Jesus told the Jews that they were able to discern the times and the seasons. They could tell when it would rain or when the sun would shine, yet they could not recognize the Son of God. Like them, Christians ignore the glaring evidences which point to His second advent.

Each one would do well in these days if, like the magi, he would recognize the time of the end and watch diligently for the star in the east. Had those men neglected the study of God's Word, they would have failed to find the Saviour. The last call of mercy is being given to the world. Will all heed the warning, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh"? Matthew 24:44. Jesus said, "What I say unto you I say unto all, Watch." Mark 13:37.

Has the Judgment Already Begun?

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an end, and the gospel message began to be preached to the Gentiles. See Acts 13:46.

By simple calculation we find that by subtracting 490 years from our total period of 2300 years we obtain 1810 years. Adding this to our date of A.D. 34, we come to A.D. 1844, the conclusion of the 2300-year prophecy.

The accuracy of this date cannot be successfully challenged, for it is verified and based upon the greatest facts of the gospel—the baptism, ministry, and death of Jesus Christ. The evidence is overwhelming that the long period of 2300 years began in 457 B.C. and ended in A.D. 1844, dates which are as certain as the dates of Christ's anointing and death.

What took place in 1844? The prophecy is explicit: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. This could not refer to the earthly sanctuary, for it was in existence only a small portion of the 2300-year period. The heavenly sanctuary was therefore meant, the sanctuary described in Hebrews 8:2 as "the true tabernacle, which the Lord pitched, and not man." It was to be cleansed according to the type as portrayed in the service on the Day of Atonement. (Leviticus 16:16; 23:27-30.) Thus in 1844 the time had come for the work of judgment to begin in heaven. Christ, our high priest, went into the most holy place to begin

the work of cleansing the sanctuary of the accumulated sins of all the ages. (Hebrews 9:24.)

Why are all these sins in heaven? It is there that the books of record are kept, books which tell of everything that has taken place upon our world. (Daniel 7:10; Revelation 20:12.) Every person who has ever lived on earth has his record accurately preserved there. His every word, thought, and action are included in those ledgers of heaven.

In the day of judgment all these records are brought forth and searched to determine who is worthy of eternal reward and who is deserving of the final wages of sin, which is eternal death. (Romans 6:23.)

Someday this work, which has been in progress for more than a century now, will be over. It will not continue forever. Every case will have been decided, and human probation will close.

Today that probation still lingers, and Jesus yet pleads His blood for us. This is our opportunity to take heed to the entreaty: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

Do Dead Men Tell No Tales?

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his thoughts perish." Psalm 146:4. All mental processes cease at death. If the "dead know not anything," they cannot impart knowledge to the living. Here we have the key to the fruitlessness of Mr. Noble's quest. After death man's thoughts perish.

But if man has no thoughts after death, how does one account for contacts with beings representing themselves to be the spirits of departed friends? The communication is sometimes produced by trickery: a disguised person may be used to represent the dead friend, or some other method can be used. Materialization, slate writing, and other manifestations may be the work of an evil spirit leagued with a medium. The fact that God definitely warns against dealings with spirits and condemns them (Exodus 22:18) shows that these spirits representing the dead do not come from Him or have His blessing. Paul, the great apostle of the early Christian church, classes witchcraft along with idolatry and heresies. (Galatians 5:20.) To deceive some into thinking that they may contact the dead, men have resorted to counterfeits or to actual alliance with the devil. But God declares that the dead cannot speak to us, because they know nothing.

At death man goes to the grave to await the resurrection. (Daniel 12:2.) He is not some spirit wandering in an inferno below or playing a harp above. He is in the grave, completely unaware of what happens to the living. Job says that a dead man's "sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:21.

When I was a small child, a playmate of mine died.

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I was told that she had gone to heaven, but I could not understand how she could be in heaven and also in the grave where I had last seen her. Childish as my logic was, it was correct. Man lies in the grave; his breath, or spirit, returns to God who gave it, but there is no human consciousness. He is not in the grave and in heaven, too. Man stays in the grave until the resurrection, and it is from the grave that Christ raises him. (1 Corinthians 15:51-57.)

Christ Himself reveals man's condition in death. Speaking of Lazarus, He said that Lazarus was asleep, meaning that he was dead. (John 11:11-14.) A man asleep does not know what happens about him. Since we do not ask a sleeping friend for advice, why should we seek counsel of the dead?

If dead men could speak, how simple would be many murder cases. We would have only to ask the victim to name his assailant. And if we could contact the dead, legal work over wills would be minimized. But the police and courts dare not accept evidence purported to come from the dead, because they know that it cannot be trusted. Yet some think that from the dead they can receive special messages or advice. These messages can come only from the clever mind of the skillful medium or from the devil himself. God has clearly stated that the dead know not anything, and He has warned us against dealing with spirits. We fool only ourselves when we believe that dead men tell tales.

Praying Victoriously

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persons, under the circumstances of vice and crime; yet none of these need deter you. You may under any circumstances form a closet, a secret one, too, which excludes all striving, external elements, and there meet with God at the altar of prayer.

It was so that Nehemiah prayed: "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was brought before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, Let the king live forever: why should not my countenance be sad, when the city, the place of my fathers' sepulchers, lieth waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven." Nehemiah 2:1-4.

Well might Nehemiah have been afraid. It was a risky thing in those days for a cupbearer to come before the king with a sad countenance. Kings were afraid of being poisoned and naturally were alert for any suspicious circumstance. The sad countenance of one occupying such an important position as cup-

bearer might be enough and more than enough to cause the king to put him to death. The circumstances were most forbidding. Yet Nehemiah prayed—prayed earnestly, even in the moment that he stood before the king before making reply. This is what the apostle meant centuries later when he wrote: "Rejoicing in hope; patient in tribulation; continuing *instant in prayer*." Romans 12:12.

Nehemiah's prayer was a victorious prayer, victorious because it prevailed with God. Bible history is replete with such prayers. Jacob's prayer was the victorious kind that night at the Jabbok as he remained behind to wrestle with God for the security of his family. Moses prayed that kind of prayer when he besought the Lord that He would not destroy Israel.

Has the day and age of victorious praying come to an end? Is it no longer possible for the suppliant to prevail at the throne of God? Is God's ear, in this mad twentieth century, no longer attentive to the humble petitioner's plea? The answer to all these questions is an emphatic *no*. God's ear is not heavy that He cannot hear. But our sins have separated between us and God that He will not hear.

No, God is not unwilling to hear, to send the Holy Spirit with victorious power into any and every life. It is the faulty, sinful, imperfect life itself that provides the obstruction. Victorious praying must be accompanied by victorious living. The attitude of heart must be one of humility and contrition. The spirit must be willing and obedient. Daily consecration is needed.

Everyone who hopes for eternal victory must have the presence and power of the Holy Spirit in the life. And it is possible, entirely so, to have this sweet yet powerful influence at work in your life. God is more willing to give the Holy Spirit to those who are candidates for His kingdom than are the candidates to receive this incomparable gift.

What is our part in this? It is complete surrender of the heart and life to God to be controlled and directed by that divine agency, the Holy Spirit. The will must be yielded, and prayer is the medium on man's part which brings him to the place where he is willing that God shall have His way. Therefore pray! Pray victoriously! Pray for the Spirit—then, after that, pray in the Spirit.

Less Politics

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labor, farm, and other powerful pressure groups threaten serious political reprisals if they do not get what they ask for, and often their demands are just. But it takes a real statesman to weigh the matter from the standpoint of the good of the country rather than from the political advantages to be gained.

May God give us men who are wise and courageous to guide the destiny of this great nation in the midst of great troubles. We need more statesmanship and less politics.



BLASHFIELD, ARTIST

The Song the Angels Sang

By Adlai Albert Esteb

"Peace on earth, good will to men"—
Let's sing the rapturous song again!
Around our world so much that's wrong
Would cease if men could hear this song.
But songs alone won't do the work,
If only sung within the kirk.
Let's sing it—*live it*—in the home;
Let's sing it everywhere we roam.
Let's hum it at our work or play;
Let's seek it when we kneel to pray.

Let's practice it in shop or store;
Let's take it to our neighbor's door.
Let's shed its cheer when on the train;
Let's carry it up in the plane.
Let's sing it in the bus or car;
Let's talk of peace instead of war.
Let's shout it everywhere we go,
And preach it so all men will know
The magic touch, transforming power
Of Christ, the need of this great hour.

So as the New Year comes again,
Share "Peace on earth, good will to men."
Let's catch the cadence of the theme,
And help fulfill man's fondest dream.
Let's spread above earth's blood-soaked sod
This wondrous peace and love of God.

Was the Scapegoat a Type of Satan?

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"Turning to Azazel (we spell it with an 'e') in the Hindustani-English section, I found: 'Azazel: Name of a devil, or fallen angel.'

"The dictionary, of course, is a purely secular work. There is no slant of religious interpretation in its definitions. It shows that in the current language of peoples who were not followers of Holy Scripture at all the ordinary name of the evil one was the same as that written down by Moses in the Hebrew Scriptures."

A well-known Jewish reference work makes this interesting observation: "Far from involving the recognition of Azazel as a deity, the sending of the goat was, as stated by Nahmanides, a symbolic expression of the idea that the people's sins and their evil consequences were to be sent back to the spirit of desolation and ruin, the source of all impurity. The very fact that the two goats were presented before YHWH [Jehovah] before the one was sacrificed and the other sent into the wilderness, was proof that Azazel was not ranked with YHWH, but regarded simply as the personification of wickedness in contrast with the righteous government of YHWH."—*The Jewish Encyclopedia*, Vol. 2, p. 366, Art. "Azazel."

A more recent Jewish reference work gives this definition: "Azazel (Leviticus 16:8, 10, 26), the name of an evil spirit, represented as dwelling in the wilderness, to which a goat, laden by the high priest with the ritual uncleanness and iniquity of the sanctuary, was sent out as an important part of the Yom Kippur ritual."—*The Universal Jewish Encyclopedia*, Vol. 1, p. 651, Art. "Azazel."

Of the many, many more such statements that could be presented from prominent religious leaders on the point, one more will be adduced. It is that remarkable statement made by John Eadie, professor of Biblical Literature at the United Presbyterian College in Glasgow, Scotland, who also was a member of the committee that produced the English Revised Version of the Sacred Scriptures. He says in his best-known work:

"The one goat was sacrificed as a sin offering; its blood was carried into the holy place, and the mercy seat was sprinkled with it. Guilt was therefore cancelled; by this shedding of blood there was remission. But sin, though pardoned, is yet hateful to God, and it cannot dwell in His sight: it is 'removed away' to a 'land not inhabited'—severed from God's people, and sent away to man's first seducer. The sins of a believing world are taken off them, and rolled back on Satan, their prime author and instigator. Though the penalty is remitted to believers, it is not remitted to him who brought them into apostasy and ruin."—*Biblical Cyclopædia*, revised, p. 577, Art. "Scapegoat."

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SCIENCE Insights



SELF-SETTING ALARM CLOCK.—General Electric Company announces a new automatic alarm clock that needs setting but once, thereafter automatically resetting itself, after the alarm is silenced, to sound every twenty-four hours. It is called the Repeater.

"EXTINCT" TREE THRIVES.—*Science Digest* (September, 1950) reports that "seedlings of the Dawn Redwood, recently found living in the interior of China after it had been thought to have been extinct, . . . play a leading role in a 'live' experiment.

"The seedlings, germinated from seeds brought out of China two years ago, were planted last year in half a dozen locations in Alaska, where forests of the Dawn Redwood flourished in past ages.

"Reports indicate that most of the young trees survived one of Alaska's severest winters. Of 66 seedlings planted, 46 are known to be alive—at Anchorage, Ketchikan, Cordova, Sitka, and Juneau. Five died and 15 are in the doubtful category. This is quite surprising to scientists since it has been supposed that the Dawn Redwood required a milder climate."

PLAN NEW HUNT FOR LOST ATLANTIS.—Edgerton Sykes, chairman of the Atlantis Research Center in London, is trying to raise \$5,600 within a year to enable him to start looking for the "lost continent" of Atlantis. He plans to use submarine cameras near the Azores.

SOLAR HOUSE.—*Science Digest* reports that the experimental solar house at Dover, Mass., which in winter stores the sun's heat in concealed bins of easily melting chemicals, has been doing a good job of keeping cool this summer. Its system works in reverse in summertime, the chemicals storing the coolness of the night air and releasing it in the daytime. June temperatures of 90 degrees were reduced to an inside 72.

ATOM-BOMB-PROOF GARAGE.—Governor Dever declares that the President is "very much interested in the project" of building an atomic-bomb-proof garage under Boston Common. The officials of Massachusetts are seeking a \$12,000,000 loan from the RFC.

EXPLODING ATOMS.—Exploding atoms that set off a "chain reaction" in your camera, giving you a direct print of the picture you are taking—a ready-

developed white-on-black picture rather than a negative—are promised from a new light-sensitive process.

This direct photo print-out paper will be commercially possible when some way is found to make stable the chemical, nitrogen iodide. A photo-print is made when a light flash hits paper that has been coated with small amounts of this light-sensitive chemical.

Dr. J. Eggert of the Photographic Institute of the Eidgenossischen Technischen Hochschule in Zurich discovered that nitrogen iodide is a very efficient photo-chemical. For his most valuable contributions to photographic science Dr. Eggert received the Progress Medal of the Royal Photographic Society of England for the years 1949 and 1950.

When nitrogen iodide is coated on paper in very tiny amounts and then exposed to a high intensity light flash, the tiny particles explode, making the photo-print.

BACKWARD TYPEWRITER.—With a two-and-a-half-ton stockpile of tiny steel parts, Martin K. Tytell, an ingenious New Yorker, does an annual business of \$250,000. His metal hoard consists of type faces which can spell out the alphabet in more than 150 languages and dialects. By mounting them in standard typewriters, Tytell has no trouble translating these exotic vowels and bizarre consonants into hard American cash.

A literal king of the keys, he can make your typewriter tap out "Yours of the 15th instant . . ." in Sanskrit, Korean, Kata Kana, Russian, Portuguese, Lettish, Slohg, Croatian, or any other language ever spoken this side of the Tower of Babel. On his machines, Africa speaks—easily.

If your business requires you to communicate in Arabic, Hindostani, Hebrew, or Urdu, Tytell is your man. The fact that these languages must be written backwards in comparison to English is a mere detail.



"Peace at Home Though the Bombs May Fall," by Mary Winn Littlefield

"What Do the Sodom-and-Gomorra Conditions in Our Cities Mean?" by George S. Belleau

"The Hope of Glory," by W. H. Grotheer

"Your Summons to Court," by Francis A. Soper

"Will the World Get Better and Better?" by W. A. Townend

"The Reins of the Heart," by Taylor G. Bunch

"What Was Nailed to the Cross?" by Leonard C. Lee

The Wasted Years

(Continued from page 15)

Secondly by praying. "For whosoever shall call upon the name of the Lord shall be saved." Romans 10:13.

Thirdly by walking. "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.

Fourthly by looking. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:13, 14.

And so by God's grace we may redeem the time. (Ephesians 5:16.) It is not too late, even now.

On that day in 1874 when David Livingstone, the great missionary to Africa, was buried in Westminster Abbey, the streets of London were lined with thousands of people seeking to pay respect to the memory of a great pioneer for God. In the crowd was a poor old man in ragged clothes, weeping bitterly. Someone asked why he wept when all were seeking to honor the illustrious dead.

"I'll tell you why," the old man said, "I knew David Livingstone. We were born in the same village, brought up in the same school, went to the same church, worked in the same room. But David went *that* way, and I went *this*. Now he is honored by the nation and Christians everywhere. But I am neglected, unknown, dishonored. I have nothing to look forward to but a drunkard's grave."

And so the choice is ours, too. Not many can be world famous for God, as was Livingstone, but we can be on God's side, as he was. And our choice will determine the course of our life in time, and it will determine our destiny in eternity. "Seek ye the Lord while He may be found, call ye upon Him while He is near." Isaiah 55:6. And waste no more years.

Time is the greatest gift God ever gives to anyone in this world. "Today if ye will hear His voice, harden not your heart." Psalm 95:7, 8. In His Blessed Word you will find a message that will help you. You will find a Saviour who will deliver you. You will find a God who loves you.

Aids to Health Restoration

(Continued from page 22)

In our sanitarium treatments we aim to aid nature in her friendly efforts of health restoration. We can ascertain how she goes about this and then aid her in her efforts. Massage, electricity, and hydrotherapy are

of value chiefly because they improve the circulation of the blood. The life is in the blood. By improving the circulation we are hastening repair. Here is a patient that is anemic. Why? Possibly he is suffering from autointoxication. The poisons circulating in the blood destroy the cells of the blood. Every six weeks the blood undergoes a complete change. The average life of a blood corpuscle is estimated to be about six weeks. Diseased corpuscles may be replaced by healthier corpuscles in six weeks' time. The cells of the liver undergo a complete change every few months. Six months from now we will have new livers. By carefulness in eating, breathing, exercising, etc., we may have a better liver than now.

Nature stands ready to do the best she can under existing conditions. Suppose an injury is sustained to the hand. By the exercise of care healing takes place in a short time; somehow it does not seem difficult to exercise faith in this. If dirt or other irritants are permitted to get into the wound, it will heal slowly, or it may in time become a chronic sore. Nature is as faithful in making stomach repairs, liver repairs, and other needed repairs in the deeper and internal structures of the body, which are not seen, as she is in repairing superficial external injuries, which are seen. Irritants placed in the stomach, as pepper, mustard, pickles, and highly seasoned, irritating foods, will interfere with nature's friendly efforts in the inside as they will on the outside.

Doctors cannot patch up sick bodies in the same way that the cobbler patches up old shoes. In body repair more depends upon the patient than upon the physician. There must be co-operation between the two. The doctor with his knowledge of disease and its causes can give advice and prescribe the treatments that are indicated. He can inspire his patients with confidence and hope as he does this. This is as far as he can go.

Patients retard recovery frequently by worry or undue anxiety. When an animal is sick, it does not worry about its sickness or about the outcome of it. Such a mental attitude does not interfere with nature's healing processes. The animal goes on the rest cure: it stops eating its accustomed food and perhaps eats a little green grass to sweeten the contents of the alimentary tract and to obtain the vitamin which is missing from its food. And usually it makes a splendid recovery. When man becomes sick, he worries. If he has rheumatism in one joint, he expects other joints to become affected in time. He looks forward to the time when he may be crippled and dependent upon charity, a hopeless invalid. He worries about it. This mental attitude retards restoration.

Man has the advantage over the lower animals. He may recover more speedily. An animal cannot exercise faith. Man can. For this reason man's recovery may be more rapid than that of the lower animals. In coming to a sanitarium for treatment it is necessary

to study in order to develop confidence in the methods employed and thus go about the work of getting well intelligently by exercising faith in the remedies used.

I do not know of anything that is more stimulating than a good sea bath; yet two may go to the beach at the same time and get opposite results. One may have studied the effect that the cold water will have upon his circulation, etc. With confidence he plunges into the water, and after he has been in a while, he comes out and takes a vigorous towel rub and feels stimulated and well repaid. The other man thinks of the cold water and is doubtful about the benefit of such a procedure. When he goes in, his lips turn blue, and he gets into a chill. No stimulating reaction occurs; *his mental attitude prevents it*. He is injured by a treatment that would have been a blessing and benefit to him—with faith in it.

The same holds in the matter of diet. Men should study what is best for them to eat and then eat it and expect the Lord to bless it. They cannot be benefited by eating mechanically. The children of Israel were given the best food heaven could provide—food prepared by *angel hands*. It did not benefit them, because it was unappreciated. The Lord *promised* to restore them to health. But they had no use for the food He provided to bring this about. They said, "Our soul loathes this light bread," and requested that they might have flesh to eat. The Lord gave them their desire, but it brought sickness upon them. They might have reached the Land of Promise in a few days. Unbelief kept them stumbling about in the wilderness for forty years, or until nearly all the men of war who left Egypt perished in the wilderness. Faith is a wonderful stimulant—one from which there is no reaction. Men may eat the same kind of *good food*; one may receive benefit from it and the other an injury. It depends upon the mental attitude toward the food. In order to get the most good out of the best food it is necessary for it to appeal to the mind. This comes from study and from an intelligent knowledge of its value.

We see from this that the mind has very much to do with restoration of health. I can sympathize with those who are ill. For one year I could not do any mental study. I can sympathize with those who cannot sleep, for I have been troubled with insomnia. I can sympathize with those who are very nervous, and I can sympathize with those who become discouraged. I have traveled the path before them. Let me assure you that feelings are an unsafe guide. It is our privilege to talk courage and cultivate faith. Let us not talk about our disagreeable symptoms, for the more we talk about our symptoms and feelings, the worse they become. If we want faith, let us talk faith. If we want courage, let us talk courage. If we want health, let us talk health, and thus co-operate intelligently with nature's efforts to restore and heal.

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New Year's Resolutions

(Continued from page 23)

Bible, the greatest of all books, God's letter to us, before reading the newspaper, before turning on the radio, before studying school lessons. Let's read the New Testament through this year, starting with Matthew, then Mark, Luke, and John. We shall enjoy these wonderful stories, and they will give us courage and strength in our Christian life.

3. Help somebody else. Let's not think of ourselves so much, but let's think of others. A cheerful "good morning," a ready hand helping the aged and the afflicted across the busy street, running an errand for the invalid next door, helping mother and father with the many, many duties that they have about the home—in other words lend a helpful hand, do not just one good deed a day, but think all the time of how you might do good deeds. Speak a word of praise to a classmate, a word of encouragement to one who has met defeat in an athletic contest or an examination—in other words be a good sport. If defeat comes your way, take it like a real Christian. Smile about it and say, "By the grace of God I will do better next time." Praise the victor.

Well, I must hurry on now, but I am happy I have had a chance to give you New Year's greetings and bring to you the three resolutions I am going to try to follow every day this new year. I will be visiting with you again next month. Yours for a great and prosperous New Year.

Your pen pal,
Caris

Are You Superstitious?

(Continued from page 25)

a "scientific" manner. He went to church and observed that those who prayed most fervently had certain shaped heads. On the other hand he noted that criminals and various other types could be grouped off separately by the characteristic shapes of their heads.

Phrenology was widely popular for a time and was taught as a legitimate science in colleges and universities until it fell into disrepute about 1850.

Of the three types of superstition astrology is the oldest, the strongest, and has the greatest number of disciples at the present time. Given only the birthdate of an individual, astrologists claim to foresee the future through the arrangement of stars and planets. Biblical kings depended on their astrologers and wise men for guidance in important matters. Mussolini and Hitler are reported to have been ardent believers in the power of the stars. Each had a corps of astrologers at his command.

In the Book of Esther we find a noteworthy example of the fallacy of dependence on astrology. Haman

(Continued on page 34)

GOD'S TWO BOOKS

By Mary Hunter Moore

"All We Like Sheep"

I will never forget my first real encounter with a lamb. From babyhood I had been taught the jingle about my namesake's lamb with snowy fleece. I knew lambs by greeting cards, children's picturebooks, and sentimental stories. But I had never come face to face with the actuality until, as a college graduate and high school teacher, I was invited to vacation on a farm in southern Minnesota.

At once I was excited over a flock of sheep I could see feeding in a distant pasture, with young lambs sporting near their mothers. I wondered that they did not look as white as the greeting-card darlings, but I laid it to distance.

At first it had not been convenient to go out to the flock. But one day the farmer said they should really get Mary and a lamb together. With considerable difficulty he maneuvered one into a pen near the barn; and I was invited to pet it and be photographed in the act. I still have the snapshot about—not on display. They got it as I made one grab for the beast that was less unsuccessful than my other efforts. Then I was ready for a bath and clean clothes. The brown, smelly lamb with wool matted with mud and filth was anything but friendly and angelic and cuddly, or like the pictures.

So I found out that sheep, as well as sparrows, were well chosen by God as symbols for human beings. Sheep are quite human—likable and unendurable, winsome and intolerable, stupid, irresponsible, wayward, easily led astray, dirty, and malodorous. Yet sheep are capable of improvement. I have since seen orphan lambs carefully raised that were as charming as the storybook lambkins. And I have known of real affection between sheep and shepherd.

But it dawned on me that day in Minnesota that the love begins with the shepherd—the sheep isn't *worth* loving; it only *needs* loving. Goats are a lot more attractive than sheep. They are more intelligent for one thing; they bunch before the attack of predators, instead of running in every direction, to let the killer pick out any one he chooses. Human beings will run



right out into temptation, instead of staying close to God.

I have found that the very helplessness and defenselessness of sheep appeal to the heart of a born shepherd. The goats—they want none of him. But the sheep repay affection. The discerning shepherd recognizes humanlike traits in sheep personalities, and he finds himself understanding God better. We did not win God's love for any deserving. He loves us because we need His love. All we like sheep have gone our own way, and the wolf has mauled us. We have chosen sordidness and worldliness and worse, and we need cleaning up. The Shepherd provides it.

Then He does the supreme thing: He calls Himself by the name we are that we may begin to be what He is.

Are You Superstitious?

(Continued from page 33)

relied on occult powers of fortune. He sought the most favorable day, a lucky day, for the working out of his wicked plan to exterminate the Jews. He cast lots for making his decisions. (Esther 9:28; 3:7.) On the other hand Esther and Mordecai put their whole trust in God with fasting and prayer. Haman's death on the gallows he had prepared for Mordecai illustrates the futility of seeking guidance from other than the One who knows and rules everything.

Saul turned impatiently from the Source of Wisdom and consulted the witch of Endor. It was the beginning of his final downfall. (1 Samuel 28:5-19.) The astrologers could not reproduce Nebuchadnezzar's dream, but when Daniel called upon the Lord, the dream was disclosed to him and the full interpretation given. (Daniel 2.)

In the same way the Lord gave wisdom to Joseph so that he was able to tell the meaning of Pharaoh's dream when the magicians and the wise men failed. (Genesis 41:8-31.)

Only in the power of God is there perfect wisdom and understanding. The little common superstitions, harmless as they seem, have their origin and foundation in paganism and savagery. They have no place in the life of the Christian.

If my trust is in God, what need have I for a rabbit's foot or a four-leaf clover? He who made me also made the rabbit and caused the clover to grow: they are subjects of His care the same as I.

How can it matter in what position the stars were when I was born? God created the stars and maintains them in space; He rules them, but they govern no one. When you put your faith in God, there is no need to fear what the future may hold. David says, "When I cry unto Thee, then shall mine enemies turn back: this I know; for God is for me." Psalm 56:9. And if God be for me, who can be against me?

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? PLEASE EXPLAIN ?

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

Would it be a sin for a person who has already been baptized to be baptized again?—D.M.

It all depends on the reason for desiring rebaptism. If one has fallen away into sin and renounced his faith, he should, if he desires to return, be rebaptized. Also when an individual receives advanced light from the Bible over what he has known before, that leads him to see that he has not been living as he should, it is perfectly proper for him to be rebaptized. The apostle Paul rebaptized some of those who were baptized by John the Baptist. He found a number of people who had heard John preach the message of repentance, but who did not know that Christ had come and died for them, and also did not know about the Holy Spirit. So when he had taught them these important truths, he rebaptized them, as recorded in Acts 19:1-5. Therefore it is clear from what the Bible teaches that it is not a sin to be rebaptized when it is needed.

Does the Bible teach that there is a purgatory?—F.H.

The Bible does not teach that there is a purgatory. The Bible teaches that "now is the day of salvation." 2 Corinthians 6:2. It nowhere hints that there is a future life intermediate between earth and heaven where we can pay the penalty for our sins by burning in fire.

Who wrote the Book of Hebrews?—P.W.

The Bible does not name the writer of the Book of Hebrews. From the earliest days it has been believed that Paul wrote it, because the style and language are like Paul's other writings. It has the mental power and intellectual elevation reached by no other New

Testament writer. It was written from Rome by a man who was in prison. (See last few verses of the book.) And the early church fathers believed it was written by Paul.

Is water baptism essential? Isn't the baptism of the Holy Spirit enough?—F.D.L.

Our Saviour taught the need for both. John 3:5 says, "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Notice that both water and Spirit are essential to the new birth. To place emphasis on one while refusing the other is to turn from the instruction of our Lord. Christ plainly stated that "he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

Where is New Testament authority for instrumental music in worship today?—J.R.M.

The New Testament does mention musical instruments. First Thessalonians 4:16, 17 tells us that the "Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Notice that a trumpet is to be used when the Lord comes. Revelation 15:2, 3 tells us that those who stand on the sea of glass before the throne of God will have harps to play and will sing the song of Moses and the song of the Lamb.

What possible wrong could there be in using musical instruments on earth? If the worship in heaven involves the use of musical instruments, why would such use be wrong in our worship here on earth, where we are training and preparing for the worship in heaven? The New Testament does not mention baptistries and pulpits, yet we use them along with other aids to successful worship.

Those who condemn the use of musical instruments find no condemnation for the use of the baptistry and pulpit, yet they are not mentioned in the New Testament.

It is only reasonable to believe that if it is right for God to use musical instruments, it certainly cannot be wrong for His children to use them. The Bible does not say what should be used in worship, but it does condemn anything that tends to lead into idol worship.



When David had the chance to wipe out his archenemy, King Saul, he refused to do it, waiting upon the Lord to take vengeance.



KEYSTONE

Can You Wait?

It Is a Good Thing to Wait On the Lord

A SMALL girl one day found some seeds. With Mother's help she planted them in the garden, expecting that they would grow by the next day. When she visited the garden, however, she found that they had not come up. Half a dozen times that day she visited the spot only to be repeatedly disappointed. As a last resort she dug up the seeds to see why they had not grown. Not finding any answer to her problem, she gave up the project in disgust. She could not wait.

Because of his obedience and faithfulness, Abraham found favor with heaven. God graciously promised him a son. As time went by and the promise was not fulfilled, the patriarch became impatient. He finally allowed his wife to entice him into contracting a second marriage. The child of this union was not, however, the child of promise. In God's own time Isaac, the true heir, was given, and Abraham saw his mistake. Like Anne with her garden seed, he had not learned to wait.

The shepherd-boy David

evidently had a better grasp of the necessity of waiting on God. Having been anointed king by the prophet Samuel, he knew of a certainty that he would succeed Saul as king of Israel. But even Saul's rejection by

God did not prompt the young man to attempt to hasten the day of his own coronation. He waited on God. After events had run their natural course, David came into his own. God did not fail him.

From the Psalms, too, we can gather that this principle of waiting became a matter of importance to David. Of his own experience he says, "I waited patiently on God." And then, as if abundantly satisfied with the result, he admonishes us to "wait on the Lord," and again to "rest in the Lord and wait patiently for Him."

Yes, David had learned to wait on God, and he profited greatly by making this principle one of the guiding rules of his life. We, too, can follow his example and be benefited both in this life and in the life to come. It is a good thing to wait on the Lord.

Jesus is to come soon for His faithful followers. May we prepare for that glorious return of our Lord and be able to say: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.



By Edna Mae Clarke