

THE BIBLE AND

OUR TIMES



Representatives of the North Atlantic Treaty powers meet to consider problems of world defence. © Keystone

God's Way Out

By C. R. Bonney

TWICE in our time catastrophe has overtaken the world. Scarcely had the latest conflict come to an end before the leaders of the nations were beginning to envisage the possibility of a third, and even more devastating world war. Will civilization be permitted to destroy itself? Or will God take a hand to bring peace on the earth?

Startling as the assumption may seem, we boldly declare that the Bible, the Word of God, clearly and unerringly describes the conditions of our world to-day, and just as clearly presents a definite solution, the only solution to all its troubles. To some this claim may sound so great as to be in the realm of the ridiculous, but we would like here to present the evidence from the Bible that 1. God has not lost control of the affairs of men. 2. The only hope of humanity is to be found in the grand climax of the work that Christ began on Calvary.

There was a time when most preachers who

spoke of the end of the world were called "calamity howlers" but to-day the scientists and statesmen of the world are recognizing that unless there is a complete change in the moral relationships that exist in the world, we are faced with certain destruction.

Man's Devising Has Failed

There is a way out of our present calamity, but it is not the way of man's devisings. It is not by planning some new league of nations, some modern world court, alluring as such plans may seem. They cannot succeed for lack of a solid, enduring foundation of goodwill, friendliness, and Christian character upon which to build them. Superlative language is required to describe the seriousness of conditions as they exist to-day. Then what can be done? Preach the Gospel? This has been tried for nineteen centuries. No continent has had greater opportunities to know and embrace this Gospel than has the continent of Europe

through the centuries. Yet at the end we have experienced two of the most destructive and widespread wars which have left the world in its present chaos—and at a time when man has reached his greatest material achievements. Because of this millions say: "What has Christianity done for us? What have the churches to offer?"

Three ways are open to the human family: If the world goes on as at present with hatred and revenge maturing in the hearts of men, greater devastations await us.

The second alternative would be the true conversion of the entire human family. It is not the atom bomb that needs to be feared so much as the unreliable emotions of man. But the future from the standpoint of man is very dark.

The remaining alternative is the direct intervention of God. In realistic fashion we must recognize that the second coming of Christ is essential because He alone has the power inherent in His very character as the incarnate Son of God to handle the stupendous and overwhelming problems we face to-day. Our material advance has thrust upon our world difficulties and perplexities beyond our human power to solve or control. We must not lose sight of the profound fact that while our science and mechanics have pushed us on and on to greater and still greater achievements, we have remained men, the same kind of men in personality force as lived in the Middle Ages. Our moral powers are unable to cope with the physical and moral forces which we have released upon the world. The atomic bomb preaches eloquently on this subject. The intervention of God, through His Son Jesus Christ, is absolutely essential to the human race.

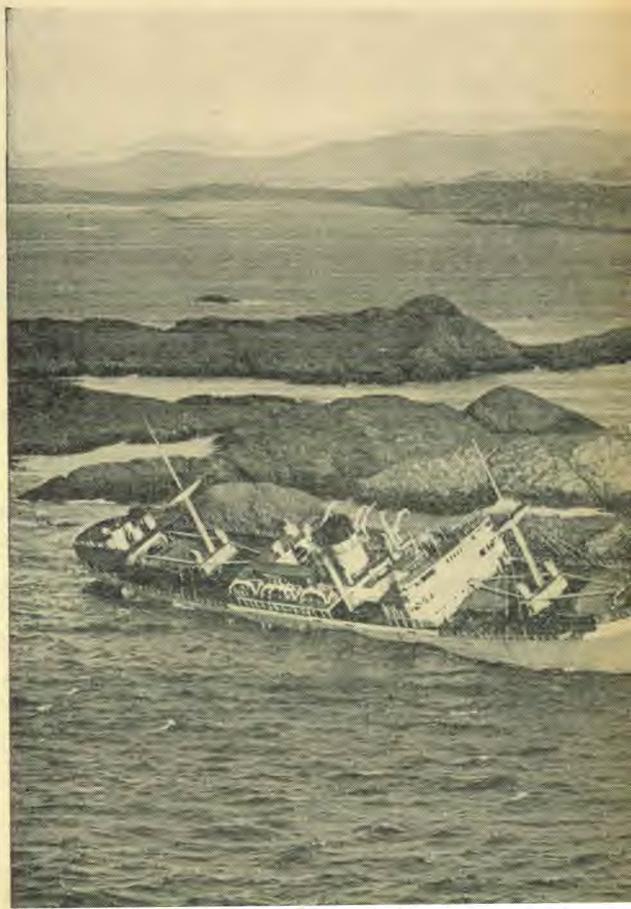
One of the greatest promises in the Bible is found in John 14:1-3 where Jesus says: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." Did Jesus mean what He said? When He ascended from Mount Olivet there was one message of supreme comfort which could be given to His lonely disciples. It is found in Acts 1:9-11: "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward

heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Did the angels mean what they said? It was the disciples' only hope. It is our only hope.

Most of the teachings and parables of Jesus were centred in the fact of His glorious appearing at His second advent. Those who have held to the literal, personal, visible coming of Christ the second time, have not followed cunningly devised fables as mentioned by Peter. It is a fundamental doctrine of Scripture. It finds a large place in the Bible, being referred to over 300 times in the New Testament alone.

The second coming of Christ is the most certain, logical, and inevitable fact that looms before us in these days. It is not a modern theory invented by some modern sect. It is a point of faith as old as the history of holy men of God. Calvary without the second coming of Christ would leave His work incomplete. It will be at the second coming that the glory and triumph and climax of Calvary will

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Modern civilization is drifting nearer and nearer to the rocks of world catastrophe.

ANNUAL DOUBLE NUMBER

"This Is That—"

The Voice of Prophecy
Sheds Light on Our Day

By A. Cheesbrough

HAD there been a modern morning paper issued in Jerusalem one Saturday morning nearly 2,000 years ago, what sensational headlines would have met the eyes of its readers! We can imagine some of them: "The Son of God Crucified—Was He Innocent"? "Strange Request of a Dying Thief," "Arimathea Gets the Body."

Events were certainly happening in Jerusalem in quick succession. A day or two after, the headline might have been: "Body of the Messiah Reported Missing—Women See Angels."

There were other happenings which no doubt would never have found their way into print at that time, but which, in the providence of God, have been passed on to us. Disappointed, and labouring under a sense of disillusionment, two of the disciples went for a walk. They wanted to talk things over. We read: "They communed together and reasoned."

"Never thought it would end like this, did you?"

"I certainly did not," we can imagine them saying.

"Why did He allow Himself to be taken, anyway? He escaped on other occasions, but this time He just went like a lamb to the slaughter."

"Yes, it's all passing strange. I can't understand it at all," the other would rejoin.

It was a serious conversation. It was a



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As Peter reminded his hearers of the message of the prophetic Word, so God is speaking to our day.

crisis in their lives. Their sad and sorrowful countenances reflected the inner agony of their souls. But unexpectedly "Jesus drew near and went with them." Luke 24:15.

How like Him! He always comes when most needed, doesn't He? They had sacrificed everything for Him. He had been everything to them. And now all their own ideas of the coming kingdom were shattered, and He upon whom all their hopes were fixed had been cruelly put to death. You and I can appreciate their despondency, can't we? We've been there, too, down in the depths! But in our

disappointment and failures Jesus always draws near.

He not only drew near, but He accompanied them. He took an interest in them. He sought to understand the reason for their downcast faces and, not realizing who He was, they replied: "You must be a stranger to Jerusalem and evidently You haven't heard of the things which have come to pass there in these days."

"What Things?"

"What things?" said He. And they said to Him, "Concerning Jesus of Nazareth," and they recounted to Him all the happenings of those momentous days.

There followed a most wonderful and interesting Bible study. "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." The risen Christ could find no stronger evidence to convince the slow-moving, doubting, and unbelieving mind than the prophecies of the Old Testament Scriptures. Not one prophet alone did He call up to substantiate His Messiahship, but He delved into all the Scriptures. Daniel must have been included, for it was Daniel who foretold when He should be "cut off, but not for Himself." Dan. 9:26. "Let him that readeth understand," said Jesus. He put His finger on the many passages depicting His mission, His life, death, and resurrection, saying: "Ought not Christ to have suffered these things, and to enter into His glory?"

Returning to Jerusalem, the disciples recited their experience and again Jesus appeared to them, telling them that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning Himself. "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

Peter Adds His Testimony

But further evidence was yet to confirm the disciples and to confound the people of Jerusalem. They were told to wait at Jerusalem until they were endued with power from on high, so they met together in an upper room and held a most remarkable prayer meeting. (Acts 1:14.) Mary, the mother of Jesus, was present and joined in prayer and supplication with the other women and His brethren also. She was highly favoured in being the mother of our Lord and "blessed among women," but she needed to pray as well as the others. No-

where do we read that we are to pray to her as some would have us believe.

On the day of Pentecost the fulfilment of Christ's promise was experienced. Upon each of them there sat cloven tongues like as of fire. Under the influence of the Holy Spirit they began to speak in tongues which the visitors to Jerusalem recognized as their own. "What meaneth this?" they asked. Scoffers suggested they were drunk, but Peter, the man who had three times denied his Master, had now received power to proclaim the truth boldly. It was not the effect of wine, it was a fulfilment of prophecy. "This is that which was spoken by the prophet Joel," he cried. That which had been declared eight hundred years before had now become history.

Light for the Last Days

"Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." This is the purpose of prophecy as enunciated by Christ. (John 13:19.) And are there no prophecies which apply to our time? Most certainly there are. You will read of many of them in the pages of this journal. And be assured, every one of them will come to pass as surely as did the prophecies to which Jesus referred, and to which Peter called attention.

The sure Word of prophecy is indeed a "light that shineth in a dark place, until the day dawn, and the Day Star arise." 2 Peter 1:19.

May it light your pathway through the darkness of our time into the glorious light of the kingdom of God.



God's Way Out

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be seen and experienced. In Hebrews 9:28 we read: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." There is no plainer or more literal language in Holy Writ.

The condition of the world and the helplessness of men demand the intervention of God. That same Jesus with the same love and compassion is coming again to deal with sin, which is the root cause of all the suffering and chaos ever experienced, and to redeem His loved ones unto Himself. There is no other way out. Jesus is coming to complete His work of salvation. Yes, Jesus is coming again soon.



By Antonio Ciseri

Pilate presents Jesus to the priest-inflamed multitude.

The Precious Blood

By H. G. Woodward

AYTOUN, the historian-poet, tells of the coming to Edinburgh of Randolph Murray, stricken survivor from the Battle of Flodden Field. He entered the city gates with tidings of the defeat of his countrymen by the English, and of the death of the king, James of Scotland. In his hand he carried the ensign of his country, torn and stained with blood. Wounded and exhausted though he was, he made known to his eager listeners the sad story. Then, lifting aloft the tattered and sodden flag, he cried aloud:

Never yet was royal banner
 Steeped in such a costly dye . . .
 It hath lain upon a bosom
 Where no other shroud shall lie.
 Sirs! I charge you keep it holy
 Keep it as a sacred thing
 For the stain you see upon it
 Was the life-blood of your king!

Randolph Murray referred to the life-blood of his monarch as "costly dye"; Peter, the apostle of our Lord, spoke of the blood of his divine Master as "precious blood." He declared, "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Peter 1:18, 19.

Only in the great hereafter, when the saved of earth have been gathered home "out of every kindred, and tongue, and people, and nation," will a full comprehension of the value of that blood be possible. Then will be sung the "new song, . . . Thou wast slain, and hast redeemed us to God by Thy blood." Rev. 5:9.

Calvary Symbolized

That we might comprehend something of the value of this precious blood, this truth is emphasized again and again in the Holy Bible.

Indeed, much that is written therein is without meaning if this is not comprehended.

In the book of Genesis we may read the story of two of the sons of our first parents, both of whom responded to the command of the Creator to bring a sacrifice. Only one of the sacrifices, however, was accepted of God. "The Lord had respect unto Abel and to his offering. But unto Cain and to his offering He had not respect." Gen. 4:4, 5. Why so? Because the offering of Abel, a lamb "of the firstlings of his flock," was a type of Jesus, the Lamb of God. The offering of Cain was "of the fruit of the ground," and had no reference to the blood that was to be shed by the coming Saviour.

Every lamb that was slain in the ancient temple service spoke of the precious blood that was to be shed upon the cross of Calvary.

While the children of Israel were in the wilderness, God sought by the instrumentality of His servant Moses to impress upon their minds the virtue of the precious blood. Having come down from communion with God in the mountain, the first act of Moses was to make a sacrifice unto the Lord. "And Moses took the blood, and sprinkled it on the people." Exod. 24:8. The significance of this is not difficult of understanding. Here was demonstrated the truth that the redemption of man was by the shedding of precious blood. And every sacrifice was but the shadow of things to come. The salvation of God's people through all ages has been dependent absolutely upon faith in the shed blood. This is made abundantly clear by the writer of the book of Hebrews, for he declares, "Without shedding of blood is no remission." Heb. 9:22.

Well said C. H. Spurgeon years ago, speaking of the sacrifice of Christ, "Oh, precious blood which makes us clean, removing the stains of abundant iniquity and permitting us to stand accepted in the Beloved, notwithstanding the many ways in which we have rebelled against God."—*Morning and Evening Readings*, page 214.

Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

The blood of Jesus Christ is precious because of its ability to eradicate sin. This glorious truth was fully comprehended by John the Baptist, for when he saw the Lord Jesus com-

ing toward him, he cried aloud, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. John portrayed Jesus as the great sacrifice for sin. It was to be by the shedding of His precious blood that man would receive forgiveness.

The power of this cleansing blood is absolute. It meets every need. It is as efficacious for the respectable sinner as for the most depraved. It met the need of cursing Peter as fully as it did that of meditative John. There is no man but whose needs are fully met by the merits of the precious blood. Its efficacy is not restricted to one people or to one time. As said the beloved John, "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

A Bitter Lesson

There was carried to his grave some years ago a man whose casket was followed by a numerous company of those who had learned to love and respect him. Not always had he been the object of respect, for early in life he had become an alcoholic. Deeper and deeper he had sunk into degradation so that in course of time he not only lost the respect of his associates, but came to despise himself. There was never a time, however, when he did not long for deliverance from the evil that enslaved him. So strong was his desire that one morning he opened a vein in his arm, caught the blood that flowed therefrom, and taking a pen, recorded upon paper his determination to be free from his enslaving sin. His desperate earnestness, however, availed him not at all, for his besetment was too strong for him.

Crushed and discouraged, he chanced one day to hear an open-air preacher. One statement pierced his heart. He heard the words, "The blood of Jesus Christ His Son cleanseth us from all sin." As the poor captive pondered the words he learned to realize that what the shedding of his own blood could not accomplish, the precious blood of Christ was abundantly able to do. The years of life that remained to him demonstrated the power of the precious blood to save and keep.

Speaking of the great host of overcomers, John tells us the secret of their victory. "They overcame him by the blood of the Lamb." Rev. 12:11.

The blood of Jesus Christ is precious because it enables us to live in obedience to God's commandments. It leaves without excuse those who declare that obedience is impossible. Such have

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LIFT UP YOUR HEADS!

WHEN conditions of world-wide strife and foreboding of evil reach their most acute stage, the appeal of Jesus to His followers is, "Lift up your heads."

What a cheering message this is! We know how inspiring it is to see a well set-up man striding vigorously along, with shoulders well back, head uplifted, taking in deep draughts of fresh air, as though he revelled in life. Such a picture suggests energy, purpose, vision, hope. It is the characteristic attitude of the soldier and the singer, and may well symbolize all-round health of body, mind, and spirit.

But the uplifted head and hopeful look must not be a mere proud pose. It must spring from an uplifted heart. As a man "thinketh in his heart, so is he."

Our Ground of Confidence

What cause have we, then, in this most tragic of all worlds, to lift up our heads? The answer is: "Your redemption draweth nigh." It is the darkest hour before the dawn. But whose redemption is here referred to? The redemption of the humble and sincere followers of Jesus. How have they become linked up with this promised redemption? What does it involve? Let us see.

The opening verses of the Revelation offer this comforting message: "Grace be unto you, and peace, from Him which is, and which was, and which is to come." Rev. 1:4.

By this, Christian believers are reminded whose they are and whom they serve. Though living in a world of strife and turmoil, they are empowered by grace to live above it and to centre their minds on things which belong to an infinitely better world to come. In the measure that they draw upon the ineffable grace of God, so they conquer the world with its allurements and spiritual perils.

What God's Grace Can Do

The grace of God is as immeasurable as God Himself; and, to our finite minds, very

hard to define. And as we cannot by searching find out God, it is helpful to think of His grace, not so much as an indefinable attribute of His character, but as it is represented in Scripture: God's teacher and guide in the service of mankind.

This grace is offered to us by "Him which is, and which was, and which is to come." God alone inhabits eternity. He alone, as Creator and Redeemer, embraces past, present, and future. Yet He deigns to dwell with him who is of a contrite and humble spirit. He it is who offers us His infinite grace to help in our time of need. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Titus 2:11, 12.

The grace of God, then, is God's appointed teacher of the human race. Everything that is unlike God, His grace can eliminate from our lives. All natural desires and legitimate pleasures His grace is able to bring under strict control. Grace both calls and enables us to seek first the kingdom of God and His righteousness, so that everything connected with this present world is brought into subjection to that kingdom.

Our Exemplar, Guide, and Saviour

More than this, the grace of God operates through a real, historical Person; the person of His Son, Jesus, who Himself "is our peace." "Before Abraham was, I am," said Jesus. In these words the Carpenter of Nazareth identifies Himself with the eternal God and Father of all mankind. He alone, in human flesh, gained complete victory over the world, the flesh, and the devil. Hence He alone is our Great Exemplar, Guide, and Saviour; the supreme Channel through which God's grace is dispensed to man.

He, therefore, who would possess the grace of God and the consequent peace of God must sit at the feet of Him who alone has rendered

perfect obedience to God's holy will. As we learn of Jesus, so we learn of God, who desires for us nothing less than "the peace which passeth understanding." As we follow on to know more of Him, whom to know is life eternal, so our minds become transformed after the divine pattern and we become moulded after the image of God, which man has lost through waywardness and sin. This, then, is the redemption which, here and now, is offered to all, through the grace that is in Christ Jesus.

The "Blessed Hope"

Why then is redemption described by Jesus as drawing nigh? Why is it bound up with an event which is still future? Is not redemption from sin a present experience?

The answer is, the spiritual redemption offered to man in this life, through God's grace, is but the foretaste of and prelude to that complete redemption of body, mind, and spirit, which the second advent of Jesus will bring to His waiting followers. The glorified body in which Jesus rose from the grave, and in which He now reigns in heaven with His Father, is the pattern after which our corrupt bodies will be fashioned, never again to know sickness, sorrow, and death.

So the grace of God teaches us also to look "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. As fear and distress mount up in the world, our heads are not to hang down, as though life were one complete disillusionment, with everything and everybody hastening forward to oblivion. In the crisis hour, the God of grace and peace will intervene on behalf of His believing people, through the glorious return of His Son to reap the harvest of His sacrifice on the cross and of His glorious resurrection from the dead. "And then shall they see the Son of man coming in a cloud with power and

great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

So if our heads are hanging down, it is because our hearts are out of touch with the eternal God, who is our only sure strength and refuge. If we have lost faith in His eternal purpose to rescue His children for ever from this present evil world; if we have allowed the cares of this life to frustrate the grace of God and destroy our peace, let us lift up our hearts afresh in prayer and supplication to God, who is slow to anger and plenteous in mercy, and who forgiveth all our iniquities and healeth all our diseases.

Depend upon it, when we humbly cry, "Lord, I believe; help Thou mine unbelief," right there and then we plant our feet on the threshold of God's eternal kingdom. There we shall find grace, God's ineffable teacher and guide, waiting to lift up our heads and see us through the gates into the city of God.

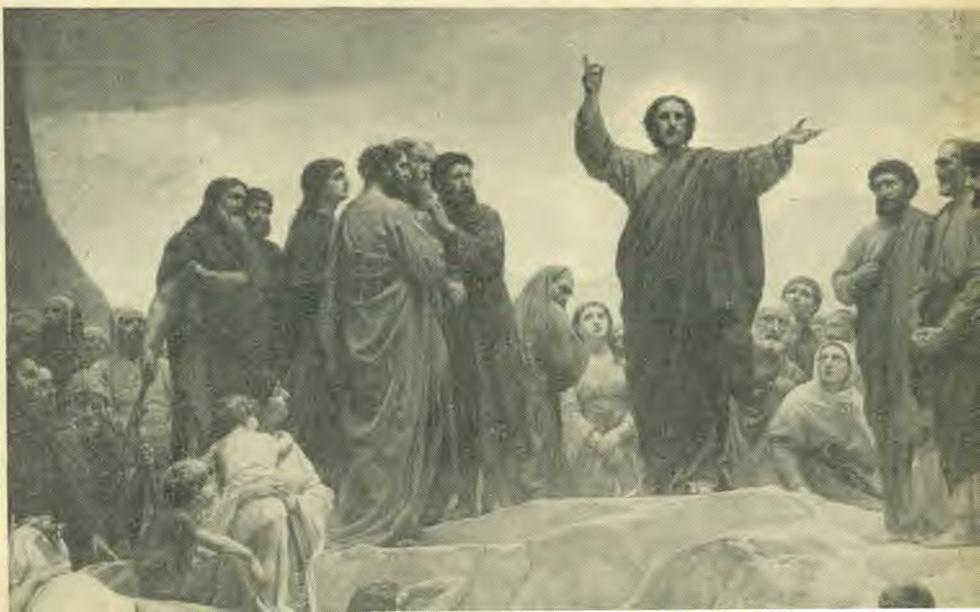
Through this vain world He guides our feet,
And leads us to His heavenly seat:
Wonders of grace to God belong,
Repeat His mercies in your song.

The Precious Blood

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"trodden under foot the Son of God, and . . . counted the blood . . . an unholy thing." Heb. 10:29.

All who have felt unable to live in obedience to God's righteous law can find strength to do so by the enabling power of the precious blood.



JESUS IS COMING AGAIN

By J. A. McMillan



By Christian Dalgaard © Camera Clix
Angels comfort the disciples with the promise that Jesus will certainly return.

ONE of the most thrilling promises of the Bible is that made by Jesus to His disciples, "I will come again." John 14:3.

The occasion that prompted this promise is described by John, the beloved disciple. Jesus had been speaking of the traitor who would betray Him to His enemies, and then warning the apostles of His early departure. "Little children," He said, "yet a little while I am with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. . . . Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered Him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." John 13:33, 36.

This announcement filled the hearts of the disciples with sorrow. To remove their despondency Jesus at once spoke of His return: "Let not your heart be troubled; ye believe in

God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

Not only on this occasion, but many times Jesus made this promise of His return in glory to His disciples. Both in parable and symbol, Jesus emphasized that His mission of salvation to mankind entailed not only His death on the cross, but also His return in power.

The Parable of the Harvest

In one of His earliest parables, Jesus speaks of the experience of the church in the world and then refers to the "harvest." The harvest, He explains "is the end of the world." Matt. 13:39. So Jesus envisages an end—a harvest—which is to mark the consummation of this age. Following this harvest, which eternally separates the saved from the unsaved, "the righteous" shall "shine forth as the sun in the kingdom of their Father." Matt. 13:43.

Just as the farmer works with a view to the crops that will crown his labours, so, says the Scripture, the divine "Husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7, 8. Every harvest, therefore, is a sermon on the second coming of Jesus. How necessary it is that we "stablish our hearts," lest the bitter lament be forced from our hearts: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

In the parable of the ten virgins Jesus calls attention to the imperative need for preparation in view of His second coming. This parable follows the great prophecy on the signs of our Lord's return and is dependent on it. He pleaded: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. . . . Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet

the bridegroom." Then Jesus described the state of the ready and the unready and continued: "And while they [the unready] went to buy, the bridegroom came; and they that were ready went in with Him to the marriage: and the door was shut." Matt. 24:44; 25:1-10.

What a solemn warning these words convey to us. Should we neglect the needful preparation, the hour may find us unready when probation closes and we shall be eternally lost. As a deeply spiritual writer has commented: "Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the Word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin."

Back From a "Far Country"

It is sometimes objected that the early church looked for an immediate return of their ascended Lord and that they were sadly mistaken. It is true that the early Christians lived in daily expectation of their Lord's coming. But it must be noted also that both Jesus and Paul taught that the second advent would not be immediate. Let us examine this point.

Following our Lord's summary of the events that must precede His return—events that have been fulfilled over a period of many centuries—Jesus added: "For the kingdom of heaven is as a man travelling into a far country." Matt. 25: 14. In the days of our Lord a journey into a far country implied an extended absence. And lest this implication should be missed, our Saviour went on: "After a long time the Lord of those servants cometh, and reckoneth with them." Verse 19.

The meaning of this teaching is unmistakable. Jesus was telling His disciples plainly that His return would not be immediate.

The apostle Paul also sought to correct the impression held by many primitive Christians that the second advent was imminent. He wrote: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." 2 Thess. 2:1, 2.

Paul here corrects any false impression that might have been drawn from his own words

in 1 Thessalonians 4:15-17. He repudiates the "any moment" theory of Christ's return and in its place points out that definite prophetic fulfillments must be seen before Christ's return. And when those signs have been fulfilled, then, said Jesus of Himself: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31.

"Nigh at Hand"

It is impossible to survey all the signs and prophetic events outlined in the holy Scriptures in this article. But we may call attention to one statement by Jesus: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26. How tragically true these words are of our distracted and distressed age. Following close on the heels of the atomic bomb comes promise of the hydrogen bomb, more frightful and devastating in its destructiveness. As soon as war is quelled in one quarter, it flares forth in another. On every hand men's hearts are failing them for fear because of the things that are coming on the earth. Here is a "sign" appallingly and significantly manifest in all the world to-day.

Is there any remedy for this pandemic of panic? Indeed, yes, there is one and only one remedy for our fear-ridden hearts. This remedy is presented by Jesus in His prophetic description of our modern society. After foretelling of the prevalence of fear, He added: "And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

Jesus here draws two contrasting pictures. On the one hand, is the group whose hearts are filled with fear for looking at those things that are coming on the earth. On the other hand, is the group whose hearts are filled with faith because they are looking for Someone who is coming to the earth. To which group do you belong?

As you ponder this question, note how Jesus throws light on our position by still another parable. There was a king who invited many people to his son's wedding. These people spurned the invitation, so others were asked to come. These latter responded gladly "and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said

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Are Your WINDOWS OPEN?

By F. A. Spearing

DANIEL, the greatly beloved servant of Jehovah, had been an exile in the land of Babylon for upward of seventy years. He had been Nebuchadnezzar's principal minister of state for much of that time. When the Persian government succeeded the Babylonian power, Darius, the new king, saw that he could do no better than reinstate Daniel in his responsible position, although at that time he was nearly ninety years old. This decision caused jealousy among the princes who thronged the court of Darius, so that they plotted against the favourite's life.

The details of this story are well known, and do not need to be given here, but one thing stands out pre-eminently: the loyalty and integrity of the prophet. A decree had been enacted forbidding all men throughout the realm of Persia to make any petition to any God or man for a period of thirty days. In Daniel 6:10 we read the prophet's reaction to this hostile decree: "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

It was the custom of this devoted servant of the Lord to pray three times a day with his windows open toward Jerusalem, and he saw no reason to change his mode of life even now that he was threatened with a violent death.

"Pray Toward This Place"

Nearly five hundred years before, when the glorious new temple at Jerusalem was dedicated, Solomon had pleaded in his dedicatory prayer: "And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they



By C. S. Dixon © Newton & Co Ltd.
Daniel prays before his open window toward Jerusalem.

shall pray toward this place; and hear Thou in heaven Thy dwelling place: and when Thou hearest, forgive." 1 Kings 8:30.

From century to century, from age to age, prophets and priests as well as the common people, remembered these words of Solomon, and in the time of famine, or pestilence, or reverses in war, or any great need, the devout turned their eyes toward Jerusalem, and prayed for forgiveness of sins and for relief from trouble. And the Lord also remembered the prayer of His servant, Solomon, and when His people's eyes were turned toward Jerusalem, He looked down from heaven upon the city and the house called by His name. And at the same time, with the magnetism of His wondrous love, He drew their eyes upward to His dwelling-place.

To-day the sanctuary on earth is no more, save the few stones of the Wailing Wall still visited by pious Jews, but as the apostle Paul reminds us in the book of Hebrews, there is still the true sanctuary in heaven of which the earthly was but a replica and to it our eyes

are to be directed: "Ye are not come unto the mount . . . that burned with fire. . . . But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, . . . and to Jesus the Mediator of the new covenant." Heb. 12:18-24.

The Heavenly Sanctuary

Unlike the Jews who lived in the days of Solomon, or in the days of Daniel, or at any other time during the ages of the past, we do not have our eyes fixed on the earthly Jerusalem to-day. It is a poor hope that looks to the rebuilding of Solomon's temple, or to the re-establishment of Israel's kingdom as it was three thousand years ago. We may visit the Holy Land, and tread in the steps of patriarchs and prophets, apostles and martyrs; and we may sometimes give a thought to the ancient city, Jerusalem, once the stronghold of peace; but never again will that city be the city of God. The Master Himself said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38.

In the next chapter, Matthew twenty-four, verse two, the Saviour predicts that the temple would be destroyed, that not one stone would be left upon another. And we know that this prophecy was fulfilled forty years later, in A.D. 70.

So Jerusalem to-day, while it continues to attract Christian pilgrims because it was the scene of many of Christ's wonderful works, cannot in any sense be called the capital of Christ's kingdom on earth. Rather, like Abraham, we look "for a city which hath foundations, whose Builder and Maker is God." Heb. 11:10. By the grace and mercy of God, we have "come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem."

Are your windows open toward that Jerusalem? There is no need for you to have them open toward the east or in any geographical direction. It will avail nothing at all if, like the prophet Daniel, you fling aside your curtains so as to have an unobstructed view in the direction of the Holy Land. Lift your eyes a little higher; higher still; lift them

up to the heaven of heavens where dwells the Father of all mankind, and His dear Son, the Lord of glory, and the holy angels; lift up your eyes on high and behold the New Jerusalem which one day will have a place on, and indeed will become the capital city of, the earth made new. (Rev. 21:1, 2, 10.)

The world is in trouble to-day. The nations of Europe and of the world are distressed; they are perplexed, not knowing what a day might bring forth in the political world. We all know that England cannot save the world; nor can America; nor can we be sure of peace and security by piling up armaments in all directions. A new war is no more likely to bring peace than the great conflict of 1914-1918; or the greater conflict of 1939-1945. The time has come for us all to look away from the world of woe, and to turn our eyes heavenward.

Thence Cometh Our Help

Are your windows open toward Jerusalem? They should be; for in that direction and that direction alone will help come to this sin-stricken world. Jesus Christ, our Saviour, is also our great High Priest. Soon He will have finished His mediatorial work; He will lay aside His priestly robes to take the garments of a king. Then He will fulfil the gracious promise that He made to His disciples, "I will come again." And what of the angels, those holy beings who are said to be "ministering spirits," and who have been "sent forth to minister for them who shall be heirs of salvation"? They will not be left behind when the Saviour comes. As they have had a part in the glorious Gospel work on earth, so will they have a part in the triumphant advent of their Lord: "When the Son of man shall come in His glory, and all the angels with Him, then shall He sit upon the throne of His glory."

Yes, the angels will be there. Are you planning to be there, too? Then open your windows toward Jerusalem now, and watch and pray until He shall appear in the clouds of heaven.

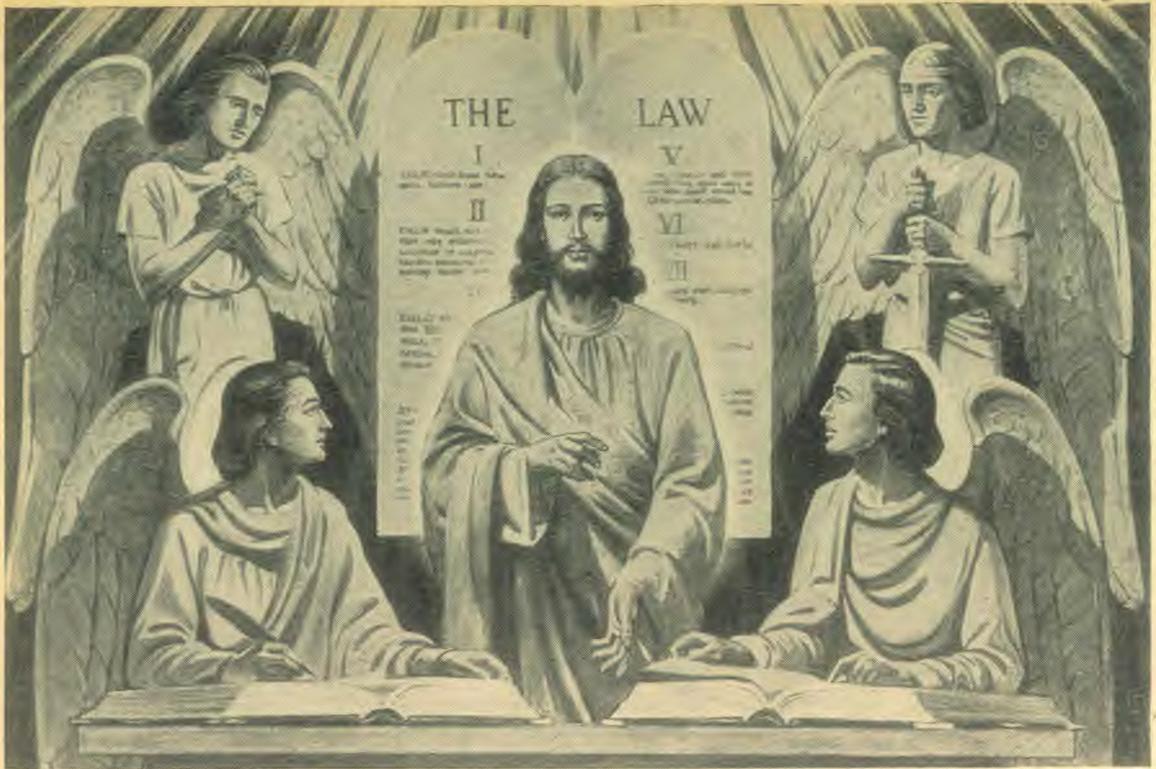


A PRAYER

A contrite heart, and humble,
Lord, give to me;
A meek and quiet spirit, too,
I beg of Thee.

Ambition, all self-seeking
Forbid, dear Lord, I pray,
And Jesus, let me serve Thee,
In just a humble way.

Mrs. T. Buckman.



By Forrest C. Crooks

© Pacific Press

"If ye love Me," Jesus urged, "keep My commandments."

God's Law Is His Character

By T. J. Bradley

WE live in a world that is ever changing its opinions about many vital matters, and because of the trend in the political spheres the question of law and laws has loomed large in our thinking.

The basis of law in some countries seems to have been completely altered from the administration of justice according to the absolute ideals recognized as man's social heritage, to a system of oppressive expediency, wherein man is permitted to act, not according to standards of moral values, but according to political necessities.

Now while we do not here wish to enter into a discussion of the merits and demerits of national laws, this twentieth century attitude to law does raise the question again as to whether law—and God's law in particular—has any real moral basis for its existence. The answer is undoubtedly yes, for "God's law is a transcript of His character."

A painting is the revelation of the artist's thought; it is an experience of his mind made permanent on the canvas. The musician likewise reveals to posterity the exquisite harmonies of his soul, and when recorded reveals for ever afterward the fullness of his melodious satisfaction. The poet, the sculptor, the builder, and others beside, all contribute to our knowledge of men, and one has but to walk through museums and art galleries and browse among the library files to become aware of one outstanding fact—that man's character and standards are diverse in the extreme.

There is no standard within the human race that could be taken and accepted by all as the ideal. Especially is this the case with moral conduct. We therefore need direction in our thinking and acting, and not merely to compare one generation with another and thus assume the value of law to be relative to various ages.

The Christian attitude is the true answer to our problem. "The law of God is as sacred as God Himself. It is a revelation of His will, a transcript of His character, the expression of divine love and wisdom. The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law. To man, the crowning work of creation, God has given power to understand His requirements, to comprehend the justice and beneficence of His law, and its sacred claims upon him; and of man unswerving obedience is required."—E. G. White in *"Patriarchs and Prophets,"* page 52.

Not a Blind Obedience

This obedience required of man is not, however, a blind obedience to a proclaimed law. It is rather an invitation to accept a character. God's moral law is not of expedience, but of worth. Its acceptance imprints value and character on the soul, not merely submission on the mind.

One of the wisest of men once said: "My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee." Prov. 3:1, 2. Obedience to the laws of governments should be the basis of liberty and happiness, but obedience to the moral law of God's government will not only produce liberty and happiness of spirit, but stand as the passport of our entry into the eternal

kingdom. "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." Rev. 22:14.

Those who best understand the meaning and purpose of God's Ten Commandments have found them an unending delight and source of perpetual, satisfying meditation. David wrote: "Great peace have they which love Thy law: and nothing shall offend them." Psa. 119:165. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." Psa. 1:1, 2.

Majestic and Perfect

The "majesty of the law" is a phrase which very aptly fits the genius and character of God's law, for it is not merely a collection of regulations for the control of outward conduct, but is the "primal standard of righteousness," established by God for His creation. It is obvious that a perfect God would formulate a perfect law, which would reveal a perfect standard of righteousness.

"The law of the Lord is perfect." Psa. 19:7. Hence every variation from it must be evil. That was why John penned the inspired word: "Sin is the transgression of the law." 1 John 3:4.

Sin is the opposite of the exalted objective of the law, which is righteousness. Sin is also the opposite of the character of God, which is righteous. But that leads us to the startling conclusion that God's character and God's law are in effect one and the same thing. Both are the opposite of sin—and both are righteous—

(Continued on page 25.)

GOD'S LAW IS GOD'S CHARACTER — A COMPARISON

GOD'S CHARACTER		GOD'S LAW	
1. Holy	1 Peter 1:16	1. Holy	Rom. 7:12
2. Just	Zech. 9:9	2. Just	Rom. 7:12
3. Good	Psa. 135:3	3. Good	Rom. 7:12
4. Righteous	Jer. 23:6	4. Righteous	Psa. 119:172
5. Truth	John 14:6	5. Truth	Psa. 119:142
6. Light	John 8:12	6. Light	Prov. 6:23
7. Unchangeable	Heb. 13:8	7. Unchangeable	Psa. 111:7-9
8. Perfect	Matt. 5:48	8. Perfect	Psa. 19:7, 8

Woe unto us! for the day goeth away, for the shadows of the evening are stretched out." Jer. 6:4.

So complained the Babylonians, overtaken by night as their desolating armies pressed on by forced marches to complete the destruction of the kingdom of Judah and its capital.

The same words with far more poignant import may well have been upon the lips of the inhabitants of Jerusalem as they prepared hurriedly to flee before the "evil . . . out of the north" (verse 1), for elsewhere the prophet Jeremiah had said of the ill-fated city: "I have caused him to fall upon it suddenly. . . . Her sun is gone down while it was yet day." Jer. 15:9.

The figures of speech were indeed appropriate, for like the fast advancing shadows cast by the sun just before it disappears below the horizon at the day's end, the darkness of disaster was falling, with startling rapidity, upon all the land.

It was not so very long before that Israel had been basking in the noontide of the nation's glory. Not a shadow was to be seen as the sun of Israel reached its zenith in the great days of Solomon.

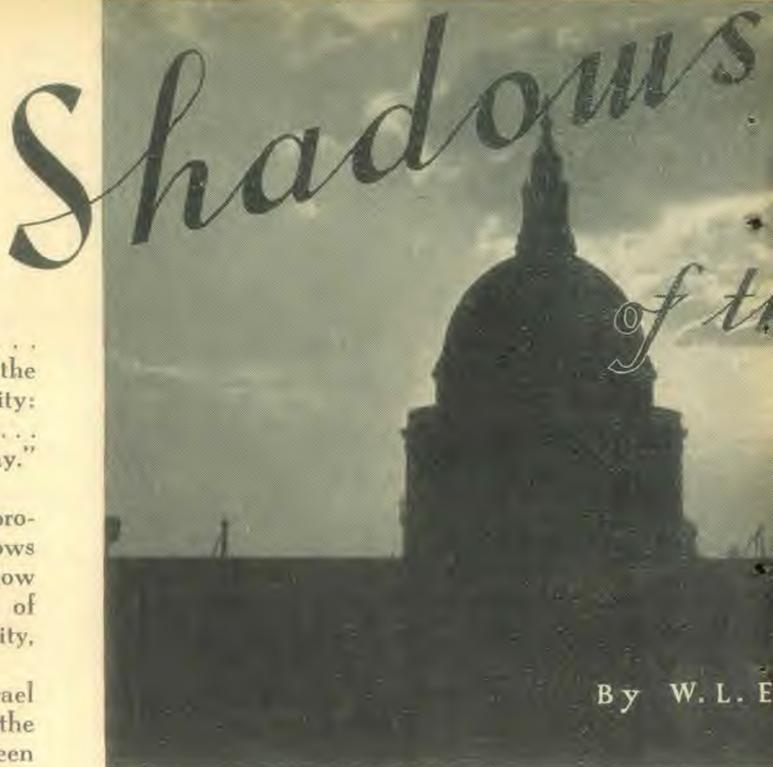
Had the chosen people lived up to their high destiny in the purpose of God, that glory would never have been dimmed. The sun would, as it were, have "stood still" in the firmament for them. But Israel failed God and the golden orb of their national glory passed its zenith and began to descend.

At first the shadows were almost imperceptible and only the divinely illumined prophets and those who paid heed to their words saw the shadows begin to creep over the land.

When the black Assyrian cloud suddenly overcast the land of Samaria and the northern tribes were carried away captive by King Sargon, the inhabitants of the southland of Judea were startled, but they soon recovered their composure.

The prophets warned, but few were prepared to listen to them. The people as a whole preferred the soothing words of those who promised lasting peace upon the land.

Then suddenly the creeping shadows seemed to leap forward and a great darkness began swiftly to settle over all the earth. Like a rocket out of the Mesopotamian sands rose the new power of Babylon. It crushed the mighty empire of Assyria beneath its feet. It clashed



Sunset behind the great dom

with Egypt at Carchemish and the great southern empire was hurled back into Africa. And over the wreck of the "Big Two" powers of the ancient world, Babylon strode to world supremacy.

No wonder the inhabitants of the land of Judah, stabbed into awareness of their plight, cried in agony: "Woe unto us! for the day goeth away, for the shadows of the evening are stretched out." "The sun is gone down while it was yet day."

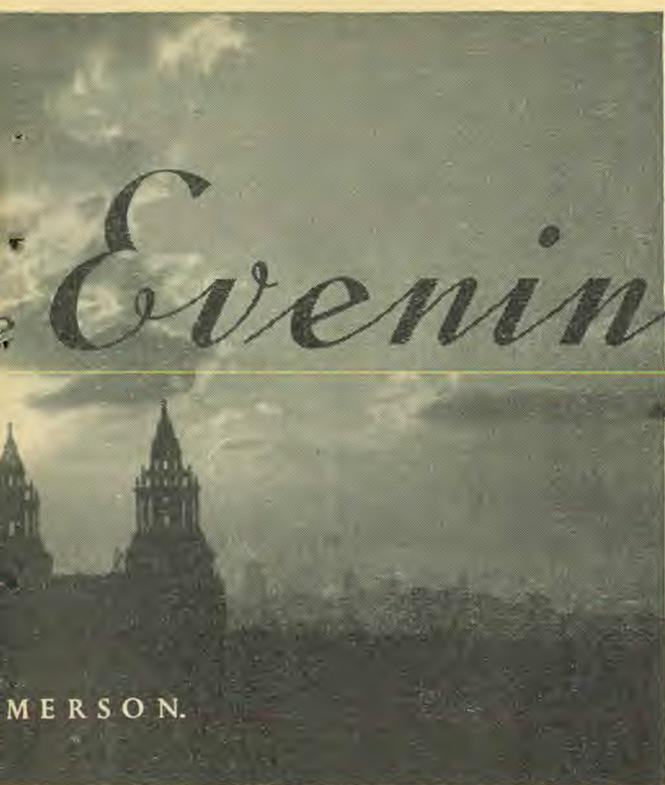
God had in that bygone time done "a short work in the earth." "The final movements" for Judah had been "rapid ones."

A Picture of Our Time

Now that picture of the night of calamity which descended upon the Mediterranean world two and a half millenniums ago is not just ancient history. It is also a startlingly vivid picture of the catastrophe of our own times!

Not so very long ago, in the halcyon days

The first instalment of an important new series



MERSON.

St. Paul's Cathedral, London.

By courtesy of *The Times*

of the nineteenth century, the sun of progress shone down out of a cloudless sky upon a generation confident that the pinnacle of human civilization was almost reached. Human wealth was multiplying; the amenities of life were increasing steadily. Man was growing in happiness and longevity. Glowing pictures were being painted of the prospects of modern civilization and of the golden future before the human race. Utopia was surely about to be realized.

There were, of course, as in ancient Israel, those who saw that not all was well with the social structure of nineteenth-century civilization, or with the international order. There were those who glimpsed the creeping shadows of class hatred, of national ambitions, of racial strife, of science diverted from the blessing of mankind to its hurt, of moral decadence and the decline of religious faith. But most refused to look. Science would provide a nobler faith to replace the outworn traditions of the past; education would establish a new morality

and dispose of all social maladjustments like immorality and crime. Universal prosperity would eliminate national and racial greed, and in a world where there would be abundance for all, war would cease to be.

So, as the people of Judah pushed Jeremiah and his like unceremoniously aside, the warning prophets of half a century and a century ago, were laughed to scorn.

The shock of World War I had an effect upon the early twentieth century world somewhat like that of the fall of Samaria upon the southern kingdom of Judah. Mankind was startled but quickly recovered.

"After the end of the World War of 1914," says Mr. Winston Churchill in the opening paragraph of his book, *The Gathering Storm*, "there was a deep conviction and almost universal hope that peace would reign in the world."

The world received another shock when in less than a quarter of a century Germany rose again. But after the massed might of the civilized world had sent the modern Assyrian hurtling to utter defeat, a credulous faith persuaded many that civilization would now march unhindered to her final glory.

What a travesty that hope was of the reality! For, as the fall of Assyria resulted in the rise of a new and even greater menace to the peace of the ancient world, so the casting down of the modern Assyrian has paved the way for the upsurge of a last-day colossus which now threatens to engulf the whole habitable world.

So to-day unnumbered multitudes are expressing their fear and dread of the world's plight in words which are the equivalent of the agonized cry of the overwhelmed inhabitants of Judah: "The sun is gone down while it was yet day." "Woe unto us! for the day goeth away, for the shadows of the evening are stretched out."

Nearing Catastrophe

"As we look into the future," asked Fr. John Russell in a Catholic service during the British Association meeting in Birmingham, "do we see in front of us the sunlit spaces of Utopia, or do we see a grey twilight of fear, hatred, suspicion, with nations endlessly crouched at each other's throats waiting to strike?"

As if in answer the Archbishop of York declared in the House of Lords: "We are draw-

the Editor entitled "Lengthening Shadows"

ing nearer and nearer to catastrophe and an ever-darkening threat is spreading over mankind."

"A dreadful sense of foreboding seems to eclipse the light in our skies," asserts Bishop Barry of Southwell. "Many believe that civilization is about to perish."

Significantly, the editors of the *Bulletin of the Atomic Scientists*, who know better than any the imminence of the approaching atomic "deadline," have chosen for the cover design of their journal the hands of a clock pointed not merely to the sunset hour but to a few minutes before twelve!

And surprisingly enough, as Professor Emil Brunner points out in the *Christian News Letter*, "it is no longer as formerly, sectarian preachers or strict evangelists, but the leading men of science, the atomic physicists, who set before us these apocalyptic pictures of human catastrophe."

"One of the most striking and least considered aspects of social developments in our age is their approximation to New Testament eschatology," writes the Rev. D. R. Davies in the *Church of England Newspaper*. "Of all the great dogmas of Christian faith, none inspired quite so great a contempt in the modern secular mind as the eschatological doctrines of the Last Judgment and the Second Advent of Christ. It is precisely these great doctrines which the social developments of our day are bringing into prominence. It is precisely these doctrines which are being invested with such grim relevance."

Yes, there is a consciousness on all sides that there is not much time left before the night of doom shall fall.

Blank and Unmitigated Despair

In the vast majority of hearts the crescendo of disaster in our time is producing feelings of blank and unmitigated despair.

"Intense and unremitting anxiety is generally held to be one of the chief characteristics of contemporary Europeans," asserts a leading article in the *Times Literary Supplement*. "Their state of mind, it is said, is one of nervous exhaustion with the sense of imminent disaster in the background."

"We on the Continent," declared Dr. Adolf Keller, on a recent visit to this country, "have lost to-day any feeling of security. . . . Men stand and stare into the abyss of existence which means nothing and leads nowhere."

Those, however, whose hope is not in the material world or the achievements of man's civilization are not prostrated by the tragic events of our time.

"As the present crisis deepens, and unrepentant humanity goes deeper into darkness," declared the Rev. Oliver Tomkins in a broadcast address, "the Christian church knows where she is. . . . We can do without optimism because we have found hope. 'When these things begin to come to pass,' said Jesus, 'then look up and lift up your heads; for your redemption draweth nigh.'"

Yes indeed, the Christian knows that while the darkening skies portend the swift descent of earth's night of doom, beyond the night there shall come the dawning of the day of God.

For the same Word which reveals the climactic crisis, not of a city or a tiny kingdom, but of the whole world, declares also that in the hour that humanity takes its last plunge to destruction God will step in, and out of ruin and chaos will bring forth a new world in which all that was lost through sin will be gloriously restored.

True, many will go into the darkness never to emerge. The darkness will close in upon them for ever. They will never see the morning. But there will be a remnant, as in the days of Judah's night, which will pass through the darkness unscathed and unafraid, to see the dawning of the golden morning beyond.

Vivid indeed is the psalmist's portrayal of the preservation of God's people in that final fearful day. "A thousand," he says, "shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. . . . Because thou hast made the Lord which is my refuge, even the most High thy habitation, there shall no evil befall thee." "Only with thine eyes shalt thou behold and see the reward of the wicked." Psa. 92:7, 10, 9.

God grant that we, in this last hour, may find shelter "under the shadow of the Almighty," so that when the forces of divine wrath mingle with the conflagration of a crashing civilization, we may be kept by the power of God and come forth, like the Hebrew children, without the smell of burning upon our garments, to hail the golden dawn of the universal and eternal kingdom of God.

(Next Time: "The Science of Destruction.")

Mortality to IMMORTALITY



By Ernest Cox

ON many occasions in the past, in this journal, we have examined from the Bible that important subject, the nature of man. We have seen that man is mortal, and that immortality, at present, resides only in God. For the apostle Paul declares of Him, that He "only hath immortality." 1 Tim. 6:16.

We have seen also, however, that the glorious gift of immortality will be bestowed upon the righteous, as a part of their reward, when Jesus comes again. Speaking of that glad day, Paul further informs us that then "this mortal shall . . . put on immortality." 1 Cor. 15:54.

At present, however, man is but mortal, or subject to death. Eternal life has yet to be given him, as the gift of God, on his being found worthy at last to enter into God's kingdom.

The more one meditates upon the clear teaching of the Scriptures on this subject, the more one realizes how much more reasonable and satisfying it is than the "popular conception" that man continues to live after death, as some sort of separate entity apart from his body, either enjoying eternal bliss or enduring eternal torment.

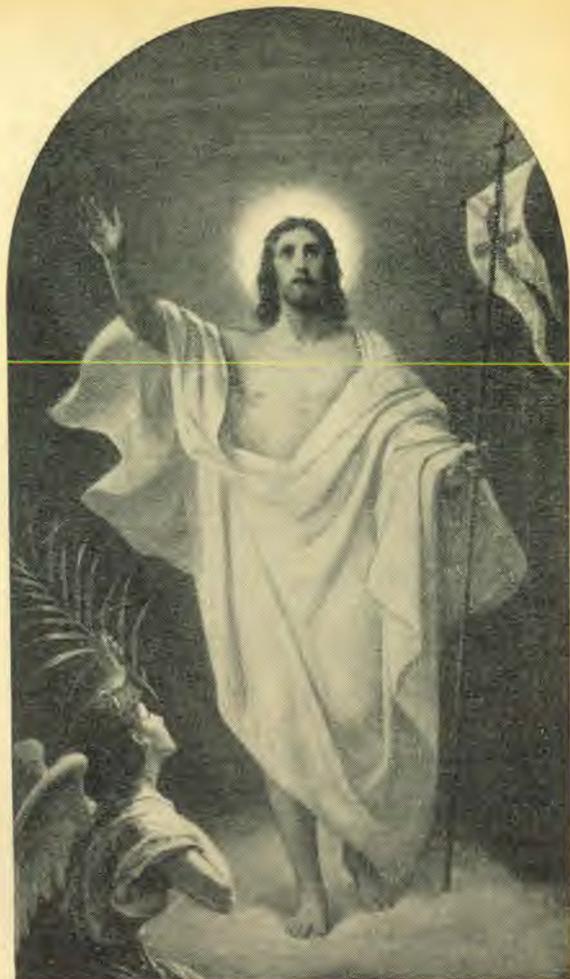
If that popular conception were true it could hardly completely redound to the glory of God. The eternal bliss of the saints might do so, but the eternal rebellion, the eternal sinfulness, hopelessness, and torture of the lost, most certainly would not witness at all to the love and justice of Jehovah.

So that the simple Bible truth that man, as yet, is mortal, the truth that sinners are mortal, manifestly exalts the power of God.

Sin Will Not Be Eternal

For this means that sin will not be eternal. It will come to its full and complete end in God's good time. The Lord does have power

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The resurrection of Jesus gives assurance of life beyond the tomb to every child of God.

over sin now, but the time will come when that power will be made apparent to all. For John declares that the very purpose of Christ's manifestation, was not only that He might redeem the repentant, but also that He might for ever "destroy the works of the devil." 1 John 3:8.

Sometimes it is almost as difficult to destroy as it is to make. When an otherwise beautiful garden becomes over-run with weeds, its eventual restoration becomes a problem requiring infinite patience and skill. Even an experienced gardener has difficulty in restoring to its pristine beauty, a garden that has suffered from long neglect. The destroying of the "destroyer" in the horticultural realm is a task not easily accomplished.

That is also true in the spiritual realm. Christ the Creator, exercising the power which

His immense moral superiority confers, is able to bring to a decisive end all the evil works and ways of the devil and his satellites.

Further, the fact of man's mortality witnesses to the unassailable justice of God.

There are few people in these days who will venture to assert the eternal punishment of the wicked on any basis of justice. For obviously, the sins of one short life, no matter how heinous they may have been, cannot possibly merit an eternity of torture. Indeed, a bitter and eternal rebellion against God and His righteousness is unthinkable. But that is what an everlasting hell, filled with conscious, unalterable sinners, would mean. An eternal hell, of whatever description, would be a hideous and perpetual plague-spot in an otherwise loyal and happy universe.

God, however, in His justice, decrees a meet, but swift punishment and end for sinners, in their being cast into the "lake of fire"—a fire, speedy in execution, eternal in effect, complete in its entire destruction of all that ever pertained to sin. In proof of this, John later declares, that those "former things" so often either the occasion or result of sin, "are passed away." Rev. 21:4.

God's Love Demonstrated

Thirdly, in man's mortality is clearly shown the love of God. He is "not willing that any should perish." 2 Peter 3:9. He freely offers to all, pardon, peace, and eternal life through His crucified Son. But God is wise enough, and loving enough, not to confer that immortality until the individual realizes the only condition upon which immortality could really be enjoyed, that of complete harmony with Him.

For eternal life is a tremendous conception. It is something which, as yet, we can hardly begin to understand in all its manifold implications. An endless life that was not completely happy would soon become unendurable. It would soon become a "hell" compared with which Dante's utmost horrors would be mild indeed.

That is surely why God sets a high standard for all those who would inherit eternal life. The Lord could not possibly, in His love and wisdom, give eternal existence except to those who had proved themselves, by obedience and godliness, to be supremely worthy of it. Jesus Himself continually emphasizes the high standard that must be reached by all those who would enter the kingdom. "Strive," He says,

"to enter in at the strait gate: for many . . . will seek to enter in, and shall not be able." Luke 13:24.

It is a mistake to regard eternal life exclusively as an end in itself. It is a much-to-be-desired end, undoubtedly, but it is also much more than that. It is a beginning—the beginning of that higher and better and altogether nobler life which our heavenly Father has always planned for us. It is the beginning of that life which would have been ours, as individuals and as a race, but for the degrading and death-dealing intervention of sin.

How careful we are about the beginnings of this earthly life! The baby, for the first few weeks and months of its existence, has the utmost, painstaking care and attention from its devoted parents. Even an impersonal state is much interested in the well-being of all the infants. So that most babies, fortunately, in these days, are extremely well cared for, as they deserve to be.

That may perhaps serve as a very imperfect illustration of the care which our heavenly Father takes in fitting us for, and introducing us to, this greater eternal life with Him. He distinctly affirms: "There shall in no wise enter into it any thing that defileth." Rev. 21:27. No pain, sorrow, bereavement, sickness, or sin will ever be there.

Let us then make ourselves ready by believing on "the only-begotten Son." Thus, we shall "not perish, but have everlasting life." John 3:16. Our Saviour came, not only to redeem us from death, and that we might have life, but also that we "might have it more abundantly." John 10:10.

THE TEST OF LOVE

How easy it is to love Him
When life goes with a song;
When skies are blue and hearts are true
And the sun shines all day long.

But the test that proves we love Him
Is when life's way is sad;
When skies are grey and friends gainsay,
With no sun to make us glad.

How easy it is to see Him
At the flush of golden dawn,
When the sun rides high in a cloudless sky
And our souls to Him are drawn.

But the test that proves we see Him
Is when faith breaks through the cloud;
The cloud gold-lined, with the sun behind,
As our heads in prayer are bowed.

Stanley Combridge.

SET APART

By Mary J. Vine

ONE for me and one for you: one for me and one for you."

I watched them. A kindly friend had given them a bag of sweetmeats "to share between them," and it was the bigger one sharing them out.

"One for me and one for you." She was being very clever, she thought. She had an idea he wasn't noticing. But the outburst came. He wasn't so little that he could be deceived just that easily.

"Here, you," he expostulated, "you're taking all the best ones for yourself—all the biggest and all the prettiest."

He made a violent grab. It looked as though neither of them would have any of the delectable tit-bits, but they were finally divided again, meticulously this time, without any bias, and peace reigned at last.

It happens in most families. It is part of the process of growing up. "Mummy, she's taken all the best." "Mummy, he's had more than his share." "Mummy, you divide them out." And even when we are grown we are very little improved. The best, we want the best, if not for ourselves, for those we hold dear; it's all one. That we suffer so much heartache and disappointment is mostly because we have mistaken what is best, we being misguided in our judgment. There is no wrong in coveting the highest, even, as Paul says, in coveting it earnestly.

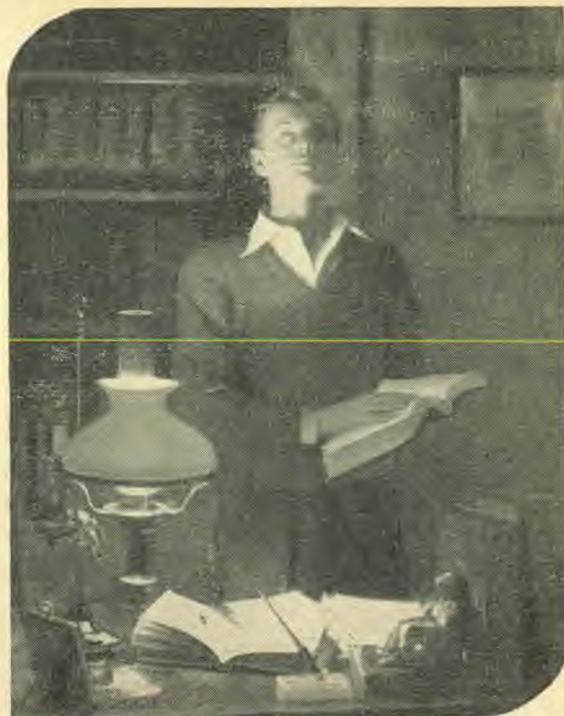
"That's mine," cries the little one laying urgent hands upon the most brightly wrapped sweet.

He Is Mine!

"They shall be Mine," cries the Lord of Hosts, searching among the millions of earth and choosing out the best.

How pregnant with thought and beauty is that word of the psalmist: "But know that the Lord hath set apart him that is godly for Himself."

We can almost hear the Lord saying it, can't we? "One for Me, this one for Me."



By Harry Anderson

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Dedication.

It is no fifty-fifty division. The Adversary has had ostensibly far more than his fair share. But the best—the best are the Lord's. Are we among them, Friend, you and I? It may mean a change in our experience, but what matter? There was a young man whose name was Saul, an ardent opponent of the Way, a Pharisee of the Pharisees. They who killed Stephen laid their clothes at his feet the better to do as he urged them, and while yet "breathing out threatenings and slaughter," the Lord laid His hands upon him.

"Mine," He said.

Ananias, the servant of the Lord in Damascus, couldn't make head or tail of it. He was dumbfounded. He wondered if the Master knew all the facts.

"Lord," he said, "I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on Thy name."

But God did know. He had had His eye on Paul, on Paul's courage, on his earnestness, on his sincerity, his oneness of purpose. He knew Paul to be one of the best.

"Go thy way," he said to Ananias, "for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the

children of Israel: for I will show him how great things he must suffer for My name's sake."

Service and suffering—Paul was set apart for service and suffering, and so indeed are all God's saints, for only by those channels, God knows, shall they reach the kingdom.

There was a day when the Lord Himself stood up for to read in the synagogue, and though the words were familiar, somehow that congregation had never "heard" them before. "The Spirit of the Lord is upon Me," He read. "He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound."

For that word His relatives and fellow-townsmen drove Him both from the synagogue and the city, and He never read in that same synagogue again. Just such a commission He gives all those whom He has set apart—you—me; preach the Gospel to the poor, heal the broken-hearted, preach deliverance to the captives, the recovering of sight, eternal sight. And as with Him, as with Paul, it will entail separation and suffering.

The Artificer Fashions His Jewels

Would we have it differently? What lapidary cut and polished the Koh-i-noor? Surely the most able of his time, the most patient, the most artistic. The Lord, the great Artificer, calls His saints His jewels, and in ways past finding out He polishes and burnishes them that they may be fit. So, what matter the rub so long as there be the shine? What matter the grind so long as the design is achieved? Suffering—shall we despise the means when the end is so infinitely desirable?

For it is of course of the end that the good Father is thinking most of all. He sets us apart for service—blessed co-operation with Him. He sets us apart for suffering—blessed preparation by Him. But He sets us apart also for salvation—blessed, uninterrupted association with Him for ever and for ever.

Some, having tasted of glittering pomp and circumstance, have already, as the Scripture says, "had their reward." Some, having laboured for the meat that perisheth, have eaten of it and forfeited all right to future pleasure. Many having toiled only for their own happiness and comfort will, in the day of His appearing, discover tragically that there is no more happiness and comfort in store.

Friend, you and I are set apart for better than that. Heaven is on the threshold, and we must be there. In the words of a surely inspired Bible commentator: "We must bask in the forgiving smiles of God, to whom we have become reconciled, and sin no more; we must have access to that exhaustless fount of vitality, the fruit of the tree of life, and never die; we must repose under the shadow of its leaves, which are for the service of the nations, and never again grow weary; we must drink of the life-giving fountain, and thirst nevermore; we must bathe in its silvery spray, and be refreshed; we must walk on its golden sands, and feel that we are no longer exiles; we must exchange the cross for the crown, and feel that the days of our humiliation are ended; we must lay down the staff and take the palm branch, and feel that the journey is done; we must put off the rent garments of our warfare for the white robes of triumph, and feel that the conflict is ended and the victory gained; we must exchange the toil-worn, dusty girdle of our pilgrimage for the glorious vesture of immortality, and feel that sin and the curse can nevermore pollute us. O day of rest and triumph, and every good, delay not thy dawning!"

Service — Suffering — Salvation! Could we ask anything more? O Friend, let us make sure that that coming day is indeed a day of rest and triumph for us.

Jesus is Coming Again

(Continued from page 11.)

the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." Matt. 22:1-14.

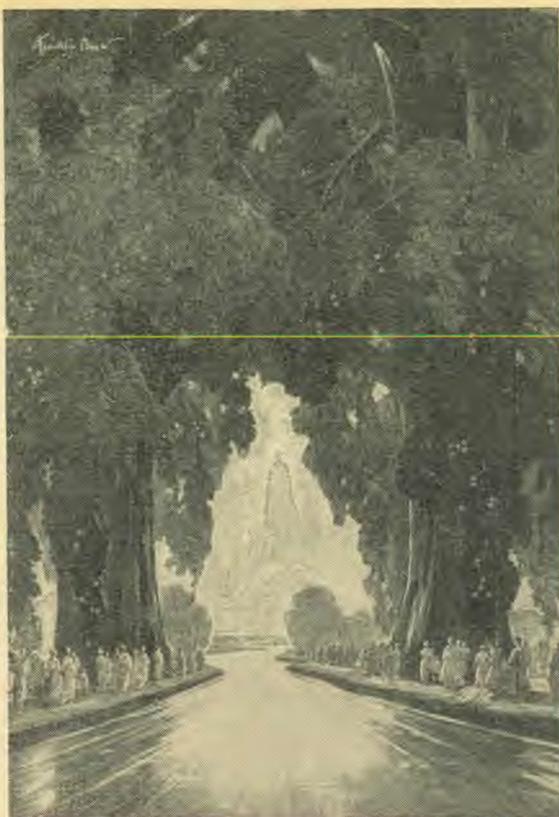
The Lord has provided "the wedding garment." All we need to do is to accept it. For to the church is "granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Rev. 19:8. To refuse this gift is to affront the mercy and grace of God. This leaves the Lord no alternative but "to punish . . . all such as are clothed with strange apparel." Zeph. 1:8.

Let us then accept the righteousness of God in Christ, and develop such characters as will be acceptable to Him. Then when He comes, we that are ready will enter in and be saved eternally in His glorious kingdom.

THE WORLD to Come

Mirrored in the
World That Was

—By R. D. Vine—



By Franklin Booth © S.P.A.
The river of life flowing from the throne of God.

THE natural wealth of our island home is to be found in no small measure in its extensive coal deposits. Britain has, in fact, been not untruthfully described as "an island of coal." Every year, from the gloomy depths of the mines up and down the country, the colossal amount of two hundred million tons is extracted and used for industrial and domestic purposes; and it is claimed that the reserves which are known to exist in Britain are good for well over six hundred years to come.

When we think of coal, our thoughts are usually limited to the laborious process of its extraction from the bowels of the earth, and to its very desirable end-products of power, heat, and to other still more tangible commodities, without which our standard of living would fall considerably.

Yet before ever the miner's drill or pick dislodges it from its subterranean resting place, every lump of coal has a most thrilling story to tell. It could tell of a world of such beauty and luxuriance as we have never known and could scarcely imagine. Coal, of course, results

from trees and other vegetation which have been deeply buried and subjected to heat and pressure. The coalfields extend over hundreds of thousands of square miles of the earth's surface, the thickness of the coal seams varying from a few inches to as much as forty feet. When it is remembered that every foot of coal requires ten feet of vegetation to make it, then the grandeur and luxuriance of those ancient forests can be more readily appreciated.

A Luxuriant World

Could the carbonized remains of these ancient forests be miraculously restored to their original grandeur, we would think that we were on another planet. We would be impressed not only with the vigour and beauty of everything, but with the colossal proportions of many things whose modern counterparts are quite small. There, for instance, would be the great club mosses, slenderly rising upward for a hundred feet or more. Ferns as big as trees, and bearing seeds as large as hens' eggs, would add their beauty to the scene. The great rush, or horsetail, which to-day attains a height of a mere foot or so, would be seen swaying in the primeval breeze, having grown to a height of sixty feet. And everywhere, in rich profusion, would be sturdier editions of the trees we see to-day.

One of the most surprising things would be the climate. The trying extremes of to-day are a later development, for that ancient world enjoyed a uniform climate. In the now frigid, arctic region of Alaska, for instance, magnolias and figs once flourished. "The climate was mild; there were no seasons, except in the regions near the poles. Everywhere else the temperature was almost uniform, as in the

South Sea islands nowadays."—"Human Destiny," page 77.

Truly, there is no need for us to soar to the realm of fantasy when speaking of the delightful differences in that ancient world—for the mines produce the tangible proof that it was a place of surpassing beauty.

The coal, therefore, besides serving an eminently utilitarian purpose, also bears witness to the fact that it was a good world which emerged from the hand of the Creator. Such is the testimony of God Himself, for He "saw everything that He had made, and, behold, it was very good." Gen. 1:31. "His glory covered the heavens, and the earth was full of His praise," says the prophet Habakkuk. (Chapter 3:5.) Undoubtedly it was the kind of place to stimulate a song of joy in everyone's heart. No wonder "all the sons of God shouted for joy" (Job 38:7) as they beheld this superb product of the Creator's power.

How Catastrophe Came

But the theorists say, no! Their story of the coal is very different. They picture a primeval world enveloped in such huge black clouds and opaque fogs that the sun was seldom seen. The atmosphere was stifling, the air was humid, and pervaded with a sickening smell of rot. It was a world of storm, and stench, and violence. A world spouting fire and blazing rocks. A world trembling and heaving like a monster in agony. A world lit by the flash of lightning and the terrifying glow of red-hot lava. A world stocked with gigantic forests and plants which grew out of great swamps, and peopled with nothing but "soft, crawling beings." A terrifying place savouring more of hell than heaven.

Then, say the theorists, in the process of millions of years, the phenomenal vegetation induced by excessive moisture and great warmth, gradually became buried, carbonized, and thus converted into the coal deposits of to-day. Theirs is known as the "peat-bog" theory. Such an explanation, however, misinterprets or ignores the evidence, and belies the inspired record of the Bible.

The truth is that the message of the coal beds tells not only of an ancient world of surpassing beauty and loveliness, but also of the fact that—as Peter says—"the world that then was, being overflowed with water, perished." 2 Peter 3:6. In that ancient world man's moral corruption had attained such alarming proportions, and the possibility of

repentance was so completely destroyed, that the only feasible course was to wipe out everything and everyone by means of the great Flood—save only Noah, his family, and the other occupants of the Ark. (Gen. 7:25.) The evidence of the rocks, and fossils, and coal beds, can more easily and logically be interpreted to fit this flood story of the Bible, than the theories of the evolutionists.

The nature of the material between the coal beds shows evidence of strong currents of water. In some cases, upright, carbonized trees have been found extending through several coal layers. Lyell mentions a case where a tree trunk of five feet diameter and sixty feet long extended at forty degrees through ten distinct coal beds. Sometimes trees are actually discovered upside down. All of which suggests that the matter accumulated in a very abnormal way—and not, as the theorists maintain, as a slow process covering hundreds of millions of years.

In other words, the coal we burn, tells not only of that beautiful antediluvian world, but also of the flood described in the Holy Scriptures.

Who knows but that the precious coal which reclines this moment in your cellar is perhaps the carbonized remains of great trees which came from the Creator's hand in the very beginning on the third day of that very first week. (Gen. 1:11.)

The New World to Come

Let us not, however, dwell too much on the distant past. Let us rather look to that future world which God is soon to make. Because of its waywardness, God plans once more to destroy this world, redeeming from it only those who, like Noah, are upright and true. Fire, not water, will be the future agent of world destruction—so that, unlike the deluged world of Noah's day, no trace whatever will be left save dust and ashes. (2 Peter 3:10.)

But God will destroy, only to re-create. "Behold, I make all things new," is His promise. (Rev. 21:5.) New earth, new vegetation, new birds and beasts, and renewed men and women. The glory of this future world will surpass even that of its beginning: for in the coal we see evidence of, and can thereby visualize, antediluvian glory; but the glory of the future is actually beyond our imagination. (1 Cor. 2:9.) Such will be the environment that the inhabitants will sing for very joy. The prophet declares that "everlasting

joy" shall be theirs. (Isa. 35:10.) How different from the transient joys we experience here—so often marred with grief or sorrow, and so brief in duration. Best of all will be the everlasting sinlessness. "There shall be no more sin, neither shall there be any more death," is the inspired assurance.

The menace of the theorists, whose teachings have so effectively destroyed the faith of millions to-day will be no more. For "the glory of the Lord will be revealed, and *all flesh* shall see it together." Isa. 40:5. Such will be the manifestation of God's glory that there will be no need for theories, nor room for doubt. Not the least of these manifestations will surely be the miraculous emergence of that "new earth" with all its varied plant and animal life, from the Creator's hand—a creative operation actually witnessed by the redeemed saints. For at the very time of the world's fiery destruction and re-creation, the saints—like Noah in his ark—will witness all from the safety of the New Jerusalem. (Rev. 20:9.)

To-day it is "by faith" that "we understand that the worlds were framed by the word of God." Heb. 11:3. But then our eyes shall behold the operation of His creative power. And the glories of that "new earth wherein dwelleth righteousness," will eternally tell of God's love. All will gladly acknowledge it. No doubts will prevail. The surpassing beauty of it all will serve, not to lead the inhabitants into the realm of speculation and theory, but to maintain within them an ever-deepening spirit of praise for their great Redeemer.

God's Law Is His Character

(Continued from page 15.)

ness. The dual purpose of the law was to point men away from the heinous results of transgression and, perhaps chiefly, to reveal the perfection of God's character standard. For in ten simple precepts every impulse of our inmost soul is touched and moulded.

Now it must be apparent to all that as the law of God is so complete and perfect a reflection of His character, it will be as lasting and as permanent as His own existence. To speak of doing away with the law of God is just so much idle and foolish talk. Could the law have been changed or abolished, then Jesus Christ need not have come to earth to die for the condemned race.

The law of God can no more be altered or

abolished than can God Himself, for both are possessed of the same indestructible, absolute qualities. God and His law form an unbreakable moral and spiritual unity.

Instead of abolishing the law of God, Christ's coming to this earth the first time gives proof of the eternal, divine nature of the law. In Romans 8:1-4, Paul rises to an impressive climax in his argument about man, sin, and the law. But his chief point is made in verses three and four where he says that God sent "His own Son in the likeness of sinful flesh: . . . that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The object of Christ's coming to this earth was that we may have the super-imposition of God's law upon our characters.

But God's law is His own character revealed. Therefore we may justly say that Paul's argument was that Jesus came to bring God's character through His law to us. Or that Jesus came to be the channel through whom the "righteousness of the law" might be transmitted to us.

Covers Whole Realm of Relationships

An analysis of the Ten Commandments reveals that they touch fully the whole moral realm of our relationships with God and man. Dr. Adam Clarke observed that "man cannot have a true notion of sin but by means of the law of God." And why? Simply because he thereby gains a perfect knowledge of God's standard of character.

In this twentieth century, when men are discarding divine standards, we are not surprised to see violence on every hand and an increasing disregard for moral values and moral rights. Jesus said in His famous prophetic picture of our day: "Because of the prevalent disregard of God's law, the love of many shall wax cold." Matt. 24:12. We need to-day, more than ever, to have God's righteous law restored to its rightful position, where all may see clearly the holy admonitions and seek strength and grace for obedience. Men need to see again that the moral law has an existence of right, and not of mere tolerance. Men need to see that the rewards of obedience are not temporal and ephemeral, but eternal. And to all who find the secret of accepting the great expression of God's eternal character, the words of the psalmist will fitly apply: "Great peace have they that love Thy law, and nothing shall offend them."

IN speaking on the subject of prayer I realize that I am touching one of the vital experiences in the life of any Christian; for prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive Him. Prayer is the Christian's greatest privilege, for in giving us prayer God has given Himself as the ready listener.

And yet there are many who have experienced great difficulties and problems in their prayers. They feel that God somehow does not answer them. I have found that one reason for this is that so many look upon prayer only as a means of getting things. They try to use it as a magic wand to solve all their problems and supply all their wants. It was Luther who said: "Many of us only come to God when our pockets are empty, or when we have a pain in our heads." In this way selfishness is seen even in our praying. We must remember that in prayer we are not trying to make God do what we want, but giving Him an opportunity to do what He wants to do—and He always wants to do for us that which is best, although at the time we might not agree.

Do not forget that there are three answers to petitionary prayer—Yes, No, or it may be, Wait. How often we are like little children who ask for things which are not for our good. A loving parent would not give poison to her child because he asked for it. God in His infinite love sees fit to withhold from us many things we may think are for our good.

The Bible is not only the recorder of answered prayers but of many seemingly unanswered. The psalmist in Psalm twenty-two said: "O my God, I cry in the daytime, but Thou hearest not." Then Jeremiah in Lamentations 3:44 cried: "Thou has covered Thyself

When G O D

Says

"NO"

A Voice of Prophecy Broadcast

with a cloud, that our prayer should not pass through." And again another prophet of the Lord, Habakkuk, said: "O Lord, how long shall I cry, and Thou wilt not hear?"

Has this been your experience? I believe it has at some time. Friends, how often this has been our experience because we know not what we ask, as Jesus intimated to His apostles. There is no doubt that if God does not always fulfil our requests He will always answer the earnestness of prayer.

Paul's is a very outstanding experience to illustrate this. In second Corinthians chapter twelve, we have given to us the story of his prayers concerning his "thorn in the flesh." We read in verses seven and eight: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me." Paul was earnest in his three petitions for the removal of this thorn in the flesh which was, we believe, a weakness of the eyes, for he said to the Galatians that they would gladly have taken out their own eyes and given them to him: Perhaps it was God's continual reminder to him of the experience on the Damascus road.

God did not heal him, but in the next verse we read the answer of God: "My grace is sufficient for thee: for My strength is made perfect in weakness."

Here is where we find that God answered the man if not the actual petition. Paul in his infirmity was given the strength of God for his work. When Paul realized this, what was his attitude? "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." And Paul rejoiced in the fact that it was God's plan for him to carry this infirmity.

Do you pray that God's plan for you will be revealed or do you try to make God do what you want? Let us, like Paul, thank God that He does not give to us all that we think we need.

Just take a glimpse at Jesus Christ in the Garden of Gethsemane. There He felt His physical weakness as He looked forward to the cross and cried: "Father, . . . take away this cup from Me: nevertheless not what I will, but what Thou wilt." God answered the weakness of Jesus at that hour, for we read: "And there appeared an angel unto Him from heaven, strengthening Him." It was not God's plan that the cup should be taken from Him, so He immediately supplied the strength to

bear the cup. So God is willing to answer you and me.

"He asked for strength that he might achieve;
He was made weak that he might obey.
He asked for health that he might do greater things;
He was given infirmity that he might do better things.
He asked for riches that he might be happy;
He was given poverty that he might be wise.
He asked for power that he might have the praise of men;
He was given weakness that he might feel the need of God.
He asked for all things that he might enjoy life;
He was given life that he might enjoy all things.
He had received nothing that he asked for, all that he hoped for.
His prayer is answered. He is most blest."



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THE CHILDREN'S



Pages

Jacqueline's Good Deed

By Daisy C. Morrish

"Oh Mummy! I've exactly fifteen shillings in my money box. Please may I buy the puppy? He's so lovely—really he is." Jacqueline looked appealingly at her mother and did hope that the answer would be "yes," for she had wished to have a doggie of her own for so very long now.

That morning, while in the town, Jacqueline had seen a most beautiful puppy in Mr. Rob's pet shop. He was fat and roly-poly with a wet black nose, bright brown eyes, and ears like velvet, but sitting up in his basket, he had looked miserable and very lonely. There had been a strange appealing expression in his eyes, as if he was pining to be loved, and Jacqueline was sure that he would be a friendly little creature if he had a kind mistress to care for him. Already she had decided to call the puppy "Podge," for he just had to be hers!

Mrs. Wilson considered the matter a while. "Well, he certainly sounds a dear little fellow," she said, "and I don't see any reason why you shouldn't have him. I know you will treat him kindly and handle him carefully, won't you?"

"Of course I'll look after him," exclaimed Jacqueline with emphasis, "and when you've seen him, Mummy, I

know you'll love him just as much as I do."

That afternoon, Jacqueline skipped merrily along the country road to the town. Her purse was tucked away in her coat pocket and she felt so happy, for soon the puppy would be her very own. But rounding a bend in the road, she suddenly caught sight of a big boy who was bending over a small brown object which lay on the ground. Then he prodded it with a catapult he was holding, and Jacqueline gasped with horror and amazement, as nearing the boy she saw that it was a young thrush which he was treating so cruelly. He had evidently knocked the bird down, and was now teasing it. The thrush squealed and tried vainly to flap its wings, only to receive yet another poke from the boy.

Jacqueline's face flushed hotly. "How can you be so wicked?" she cried. "You ought to be ashamed of yourself. How would you like to be treated like that?" And without a moment's hesitation, she went to pick up the injured bird, only to be roughly pushed aside. "You be careful who you are talking to," said the boy, giving her a look of contempt. "This is nothing to do with you, so don't interfere. Go on home." And he de-

liberately prodded the bird once more.

This was far too much for Jacqueline, who loved birds and animals and could not bear to think of them in pain. Mummy and Daddy had told her that they felt things just the same as children did. The big boy was quite a head taller than Jacqueline and a tiny trickle of fear ran down her back as he stood over her, but she fully intended to res-

Some Good Habits

By Pauline T. Stephens

Put playthings and clothing and books

In the places where they belong,

And as you are doing each task

Be smiling or singing a song.

Be kind to each living thing,

And always speak softly and sweetly;

Be helpful to older folks,

Forgetting yourself completely.

Bow often in earnest prayer,

Thank God each day anew

For the tender love and care

That He is giving you.

cue the thrush and so made another effort.

Jacqueline had only a hazy recollection of what happened during the next few moments, but although the boy actually knocked her down, she succeeded in getting the bird. She scrambled to her feet and hurried breathlessly away, holding the thrush gently in her warm hands. She knew that Mummy and Daddy would make it well again. They had doctored so many sick birds—in fact there were two at home now both well on the road to recovery.

When Jacqueline arrived home, Mother examined the bird very carefully and found that one of its wings was badly injured, but the thrush which had been so frightened, was now far more calm, as if it understood that it was in safe hands.

"Will it get better?" asked Jacqueline anxiously.

"Yes. We'll soon have him well again," said Mummy. "You did quite right in rescuing the thrush and I am proud of you. Now you hurry off and buy that puppy."

Jacqueline did hurry and reached Mr. Rob's shop in record time, but as she pressed her wee nose to the window pane, she found, to her dismay, that "Podge" had disappeared. "I expect he is in the shop," she thought, and entered hopefully.

A fat, rosy-cheeked man bobbed up behind the high counter, and Jacqueline asked politely if she could buy the puppy which had been in the window that morning. "He was fifteen shillings—and a golden-brown colour," she explained breathlessly.

"Oh, then I'm afraid you've arrived too late," said Mr. Rob sympathetically. "I've only just sold him to another little girl. Now if you had been ten minutes earlier you could have had him."

"He's sold?" Jacqueline whispered, brokenly.

"Ay, Missie. But you can buy another pup. There are some more in the window," said Mr. Rob comfortingly.

"But not quite like 'Podge,'" answered Jacqueline in a shaky voice. There was a queer pain at her heart, and tears were smarting in her eyes. She blinked and swallowed hard, bravely trying to hide her disappointment. Then, bidding Mr. Rob "Good-bye," she walked slowly out of the shop, with its attractive population of kittens, guinea pigs, birds, and also puppies—but none like "Podge."

The puppy which had, since that morning, filled all her thoughts and hopes, was gone. Another little girl had bought him. Somewhere now she might be playing with him—or perhaps teasing him. The



May's Cheery Letters

By Nellie M. Butler

May likes to write nice letters
To old folks she holds dear.
And sick ones and discouraged
Receive a note of cheer.

It makes them feel much better,
And happier each day,
To get such lovely letters
From such a friend as May.



other girl might not love animals quite as much as Jacqueline did, and suppose—oh just suppose she had a brother like the unkind boy who had been hurting the bird! The tears were in Jacqueline's eyes again and were nearly on her cheeks by the time she reached home.

"If only I had not stopped to rescue the thrush," she thought. "But I'm glad I did."

Just two weeks after the disappointment, Jacqueline had a birthday and was ten. Mummy and Daddy had bought her a most lovely bicycle, and there were lots of nice presents from aunts and uncles, but nothing from Uncle Fred who had always remembered her before. Uncle had not forgotten his favourite niece, however, for a little later he arrived in person, carrying a large basket. "I've brought a surprise for your birthday," he said smiling, and as he lifted the lid of the basket, a lovely puppy jumped out.

Jacqueline sprang up ex-

citedly, and gave a shriek of joy. "Why it's a puppy," she cried, "and he's just like 'Podge'! Is he really mine?"

Her uncle nodded. "Yes, he's really for you. And it is 'Podge,'" he added.

"Podge!" echoed Jacqueline in bewilderment. "Oh, but Uncle, I was going to buy him, and Mr. Rob told me that he had sold him to another little girl."

There was a twinkle in Uncle's blue eyes. "Yes, your mummy has told me all about your disappointment," he said. "And she did get a surprise when I told her that it was I who had bought 'Podge.' I saw him in the pet shop window, and I thought you would love to have such a dear little puppy for your birthday. But I didn't have sufficient money with me, so I quickly went home and then sent my neighbour's little girl to the shop. She has younger legs than I have!"

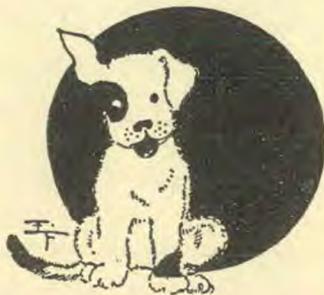
"Oh how wonderful!" cried Jacqueline happily. And apparently "Podge" thought the same, too, for he gave funny, short, excited barks and tore around in little circles, his red tongue hanging quite an inch out of his mouth.

That afternoon, Jacqueline, accompanied by Mummy and Daddy, and "Podge" went out to feed the young thrush, which was getting better rapidly.

"If ever you see any children ill-treating animals or birds, always do your best to stop them," said Daddy, "or report them to the R.S.P.C.A."

"Yes," said Jacqueline, "and do you know what I'm going to buy with my fifteen shillings now, Mummy and Daddy? I'm going to get the book about birds—you know, the one I've wanted for quite a long time."

"A very good idea," replied Daddy, and Mummy agreed as well; while the thrush cocked his head and whistled merrily.



Brave Names

A CERTAIN man who had three boys and two girls was a great Bible student. He was also an admirer of people who were brave, and his children were all named after some Bible character who showed courage and strength of purpose.

He named the first boy after a man who was shut up in a den of lions.

He named the second boy after the courageous man who has been called the first foreign missionary.

He named the third boy after a disciple of Jesus who was first afraid, and then brave.

The first girl was named after a girl in the Old Testament who dared to risk the displeasure of a king.

The second girl was named after the sister of Moses.

What were the names of the five children? To make sure you are right just turn the page upside down.

—Selected.

Answers to "Brave Names."
Daniel, Paul, Peter, Esther,
and Miriam.

The Questioning Boy

By Nettie B. Sheley

JOEY is a little boy with large, questioning eyes. When you look into his eyes, you can almost see a question getting ready to be asked. And Joey doesn't ask these questions merely to be talking; he really wants to know the answers.

Now Joey and his mother enjoy taking long walks together. One day, as they were walking along in the sunshine, Joey surprised his mother by asking, "Mother, where is God? Why don't I see Him?"

Joey's mother took a minute or two to think. Then she said, "Joey, we do not see God. We feel Him inside ourselves."

Joey looked puzzled. What his mother said sounded strange to him.

"Well, let me see," the mother continued, "God comes in our thoughts. All the good thoughts we have are from God. Yesterday when you thought of taking the flowers to the little lame girl, that thought came from God."

"Oh-h," said Joey slowly, "I see. Tell me more, Mother."
"Well, Joey, have you heard

the saying, 'God is everywhere'?"

"Yes," answered the boy, his eyes twinkling, while Mother went on talking. "Some people think they can find God best when they are in the woods or on high hills. It is true that they can feel God in those places, but they can also find Him in church and in their homes. He can be found anywhere, if their thoughts are right."

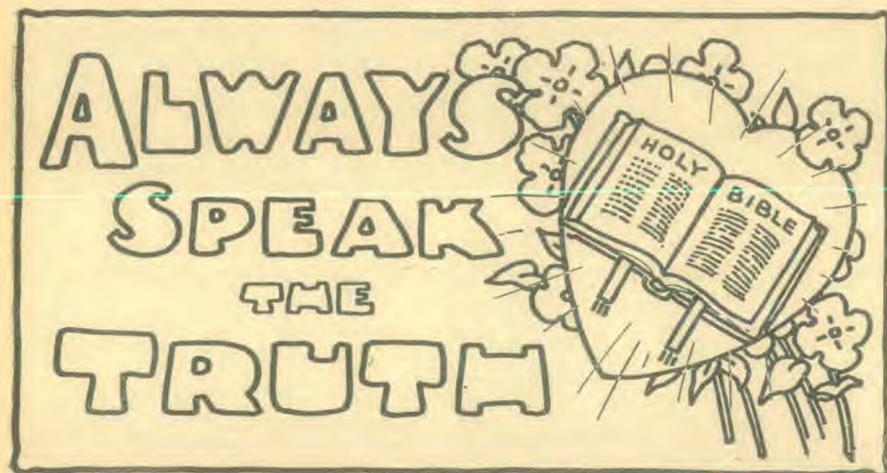
As Joey and his mother turned about to start for home, Joey looked up at his mother and said, "I love you, Mother, for telling me these things." Then he asked this question: "May I try to see how many kind things I can do to help me feel God?"

"Yes, Joey, that will be the finest thing a boy can do," she said, as she offered a silent prayer of gratitude for being the mother of a questioning boy.

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The Clock of Heaven

By F. A. SPEARING

The Clock of Heaven long since struck one.
The work of Grace had just begun.
Long years passed by; the clock struck two.
It told men that God's work is true.
Then three o'clock! We hear the sound
Which travelled all the earth around.
Prophetic hands now point to four.
Wide open stands salvation's door.
'Tis five! The ages come and go,
For God's great clock is never slow.
'Tis six o'clock! At startling rate
The world goes on to meet its fate.
The next hour, seven, comes all too soon.
Gone now for ever is earth's noon.
'Tis eight! Time passes swift and sure.
How long will this old world endure?
Nine by the clock! With lightning speed
Time rushes on, like fiery steed.
Hark! What is striking now? 'Tis ten!
A warning to the sons of men.
Earth's end is near; it's gone eleven!
Are all men ready, then, for heaven?
We soon shall reach the midnight hour.
Lord, save us by Thy mighty power.

