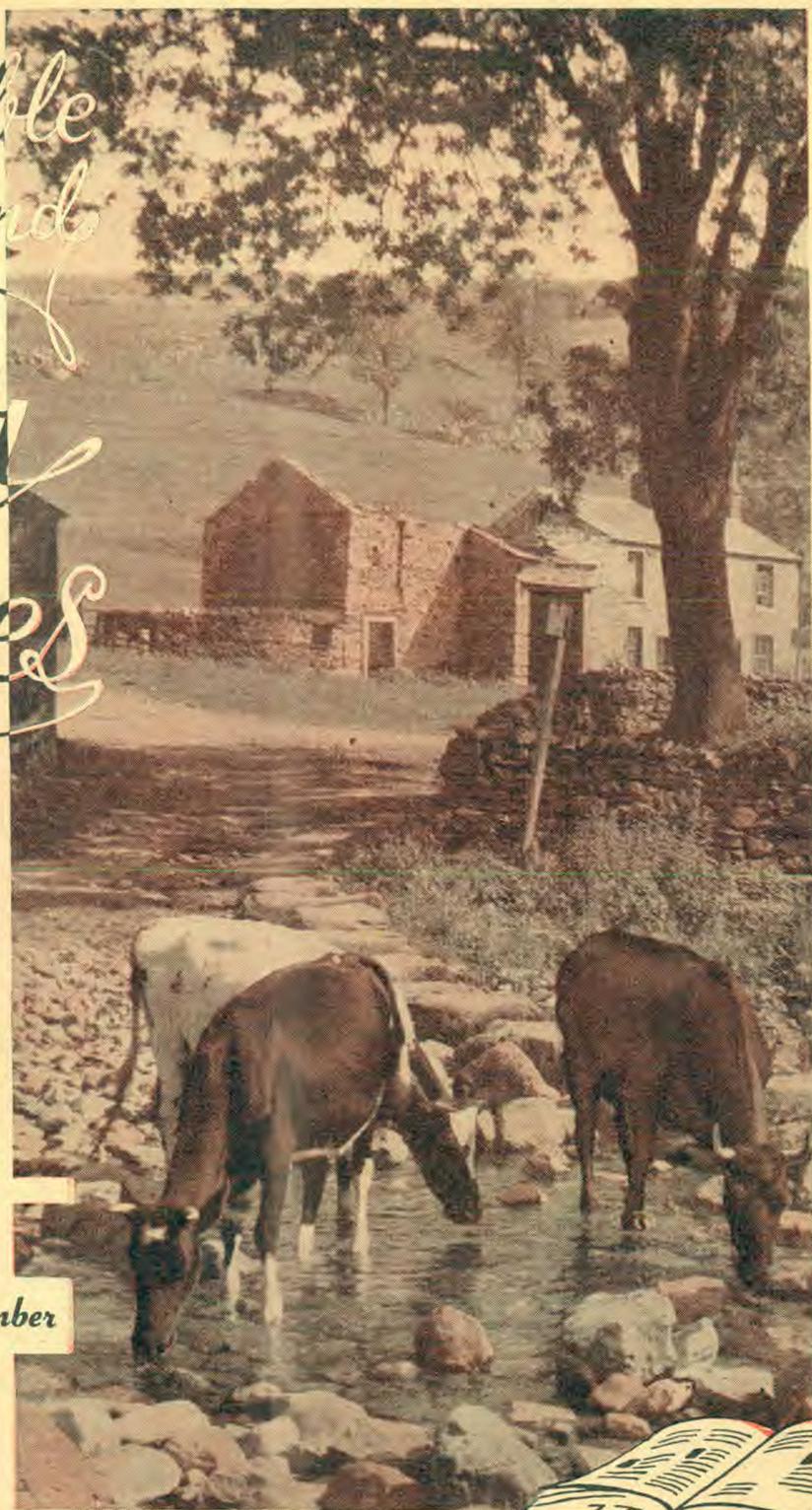


The Bible
and

Our Times



Special Double Number



What's Wrong with the World?



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Great armies keep watch on the world's battle-fronts while Mr. Vishinski votes in the U.N. Assembly.

★ MAN is an amazing creature. So much that is kindly with so much that is hateful, so much noble desire with so little ability to accomplish, so much philanthropy marred by so much selfishness—such is the picture of man through the ages. Dean Swilt wrote of him:

Vain humankind! fantastic race!
Thy various follies who can trace?
Self-love, ambition, envy, pride,
Their empire in our hearts divide.

Not many thoughtful persons would quarrel with these assertions. Any day in any week we can survey the news, and see the selfishness, pride, ambition, hate, and folly of man.

A mother sits bewildered amid the battered ruins of her home in the smoking trail of the Korean conflict.



Can Catastrophe Be Averted?

By Harry W. Lowe

almost wrecking the world. Robert Burns, the Scottish bard, put grim humour into his criticism of mankind:

Good-Lord, what is man? for
as simple as he looks,
Do but try to develop his hooks
and his crooks;
With his depths and his shallows,
his good and his evil,
All in all he's a problem must
puzzle the devil.

We scarcely think the last
line can be literally true.

© International News



judging by the appalling situations into which men get themselves. But we would probably all agree that "man is an embodied paradox, a bundle of contradictions," and that he appears to be bent on fratricidal destruction from which he is powerless to escape.

The late Jan Smuts, of South Africa, is reported to have said in 1945: "There can be no doubt any more that for us, for the human race, the hour has struck, Mankind has arrived at the crisis of his fate, the fate of its future as a civilized world."

Paul Hutchinson, in 1946, wrote in *The New Leviathan*: "Our economic future is as dark as our political and military future. . . . We are puny, frightened men. Look about the earth to-day and what is the spectacle you see? Little men with little minds throwing little words against gigantic problems."—Page 226.

Late in 1945 the supervisor of the work on U-235 at Columbia University, Dr. Harold Urey, also a member of the Uranium Commission, was interviewed. His comments were issued as a pamphlet entitled *I'm a Frightened Man*. He said: "I write this to frighten you. I am a frightened man myself. All the scientists I know are frightened—frightened for their lives—and frightened for your life."

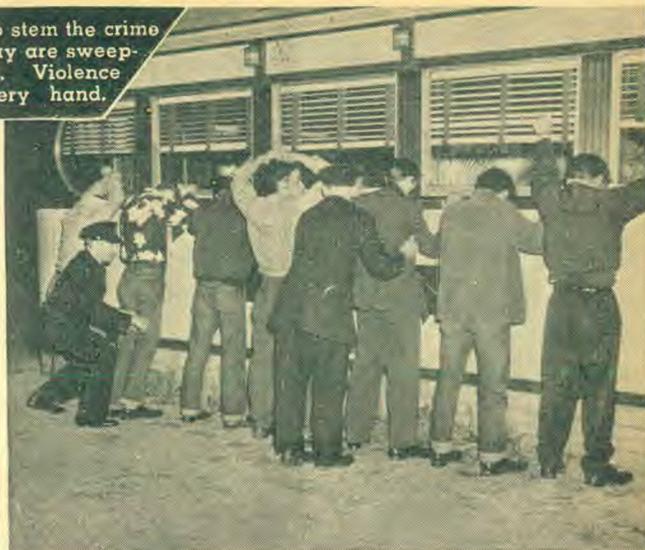
That is enough to give the picture of a fear-filled, destruction-bent, helpless race of men. Add to this the crime records, the corruption in commerce and social life, the perversions of international justice, the personal selfishness of men, and the horizon grows black with contemplation of the future. That, however, is not all.

Professor Arnold Toynbee, has pointed out in his writings that wars have engaged so much attention of man throughout history that it really is no longer correct to talk as though war is something abnormal. Fighting, destroying, acquiring by force, is the normal state of mankind, and long periods of tranquillity are the abnormal and exceptional!

Whence Comes this Fever?

We can scarcely view these conditions in a detached manner, since we are so much a part of this fevered world. We can perhaps illustrate their seriousness by the following story. A young African from a peaceful Central

Police try vainly to stem the crime waves which to-day are sweeping many lands. Violence increases on every hand.



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African village came to Europe and acquired an education. When intent on returning to help his native land he was caught up in the recent war. After the gore and the grime had ended in exhaustion, he shrugged his shoulders and said, "My poor people need something more than civilization has to offer!"

We educate our youth, then compel them to destroy. We build efficient clinics to help our mothers and babies, and build great hospitals to care for the suffering; then we maim and mangle men by the thousand. We erect magnificent churches in which to worship God, then blast them to pieces, as during World War II. We set up our Christian standards of conduct, but we have so much delinquency that we cannot cope with it. We preach integrity in business and social life, then get horrified at the periodic uncovering of graft and corruption in and between the nations. We live in a world that is full of good things, yet we create poverty on the one hand and extravagance on the other.

What is wrong with the world? Better still, what is wrong with the individuals who make up our world—you and me and the man next door?

In days of old, similar situations existed. The Israelites had been warned, back in the days of Moses, to appoint leaders who were "able men, such as fear God, men of truth, hating covetousness." Exod. 18:21. Despite this they repeatedly were plagued by the op-

(Continued on page 15.)



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Tracer shells form a spectacular yet ominous pattern as they criss-cross the night sky.

TOWARD THE DAWN!

By J. A. McMillan

★ In these perplexing times, there is nothing more cheering than the words of the apostle Paul to the believers in Christ at Rome.

Weymouth's translation renders it like this: "Carry out these injunctions because you know the critical period at which we are living, and that it is now high time to rouse yourselves from sleep; for salvation is now nearer to us than when we first became believers. The night is far advanced, and day is about to dawn. We must therefore lay aside the deeds of darkness, and clothe ourselves with the armour of light." Rom. 15:11, 12.

We will consider the three main points enunciated by Paul. He charges us to make no mistake about the age we live in. It is truly "a critical period." Our minds have become calloused by the series of crises that have followed one upon another during the past thirty

years. Every time a new crisis arises, a leading statesman or general tells us that if we only hold out for a few months more things will be easier. But the fact is that the crisis grows even deeper and many observers of our time are becoming convinced that we are living today in what Daniel many centuries ago described prophetically as "the crisis at the close." Dan. 8:17; 12:4 (Moffatt).

All Prophecy Focuses on Our Time

We do well to ponder the relation between our age and the great lines of prophecy in the Bible. Every great chain of prophecy has been fulfilled with the exception of the last link or two at the end. All the prophecies that foretell last-day conditions meet with most uncanny parallel in our day and generation. Let us demonstrate these two vital facts.

In the books of Daniel and Revelation, as well as in our Lord's great prophecy in the gospels, there are a whole series of panoramic surveys covering world events from ancient days right on to the end of time. Take for example the prophetic dream recorded in the second chapter of Daniel. The metallic image of a human figure with its differing metals, symbolized the rise and fall of the four world empires of Babylon, Medo-Persia, Greece, and the iron monarchy of Rome. Thereafter the divided states of Europe are symbolized by the feet and toes of the image, composed of iron mixed with clay.

The important thing about this prophecy is not its truly amazing correspondence with the actual historic events, but the fact that the only detail awaiting fulfilment is verse forty-four: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Two thousand five hundred years of fulfilled prophecy add tremendous force to the import of this promise.

Similarly in the seventh chapter of Daniel. There Daniel saw these same four world empires symbolized by four ravenous beasts, for the interpretation is supplied that "these great beasts, which are four, are four kings," and "the fourth beast shall be the fourth kingdom upon earth." Dan. 7:17, 23. Thus the fact is stressed that the kingdoms are the same as those outlined in Daniel two (see Daniel 2: 39, 40). But this prophecy introduces two new features of great importance. Out of the divisions of the fourth or Roman empire emerges a small kingdom that develops into an anti-Christian power. (Dan. 7:8, 11, 20, 24, 25.) History once more testifies that all these particulars have transpired as predicted in the rise and dominance of the Papal power in the Middle Ages and its more recent resurgence in our time.

The Coming King

The second vital new truth revealed in this prophecy which complements the promise of chapter two is a revelation of the Person who will receive and reign over the soon-

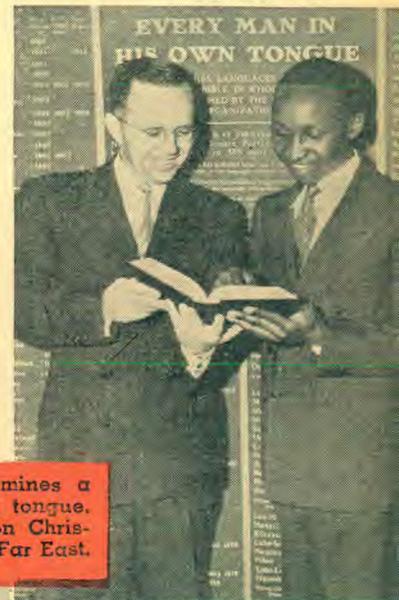
ANNUAL DOUBLE NUMBER

coming kingdom of God: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7: 13, 14.

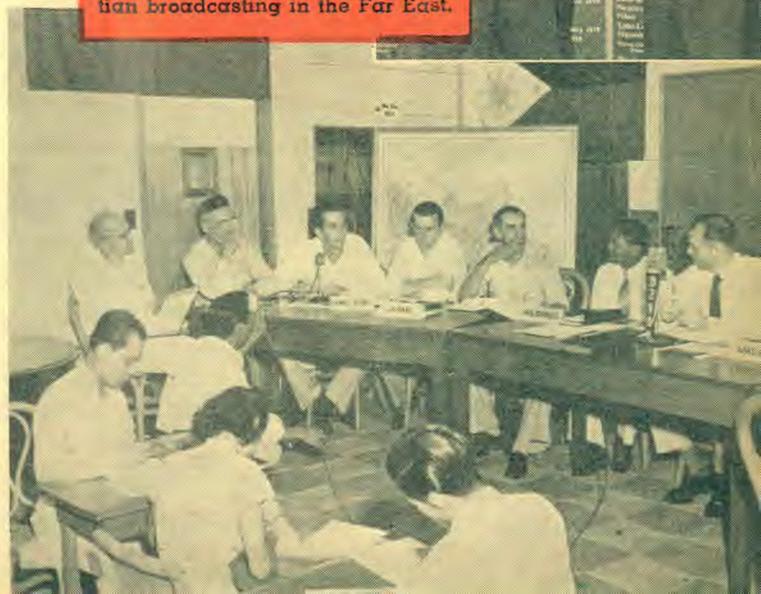
This is a wonderful revelation. There is going to be an everlasting kingdom set up by God, and the King who is going to reign over this kingdom of God is "the Son of man." That this refers to Jesus is vouched for by Jesus Himself. When arraigned before the Sanhedrin, Jesus was put on His oath by the high priest and compelled to bear witness to the truth. "I adjure thee by the living God," he ordered, "that Thou tell us whether Thou be the Christ, the Son of God." Jesus replied by quoting Daniel 7:13. "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right

(Continued on page 13.)

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An African student examines a new Bible in the Ragoli tongue. (Below.) A conference on Christian broadcasting in the Far East.



HOW WILL CHRIST COME?

By M. L. Andreasen

★ WHILE most Christians believe in the second coming of Christ, there is little agreement among them as to the manner of His coming.

Many hold that Christ comes at death. They believe that when a person dies, Christ or an angel comes to take away the soul and carry it to heaven, and that this is the coming of the Lord.

Others believe that Christ comes at conversion. When a soul turns to God, Christ comes and makes His abode with him. Still others hold that the outpouring of the Spirit on the day of Pentecost fulfilled the prediction of Scripture in regard to the second advent.

A considerable number affirm that the preaching of the Gospel in the world is the

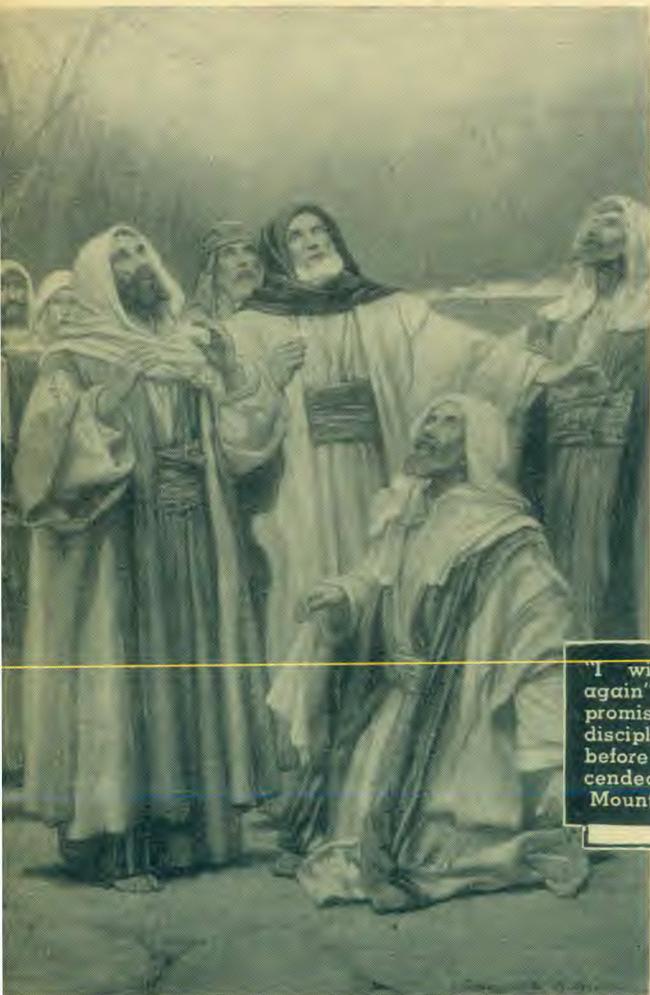
coming of Christ. The missionary brings Christ to the nations, so Christ comes to them in the person of the Gospel worker. His complete coming to this earth will have been accomplished, they believe, when the Gospel shall have been preached in all the world and the whole earth acknowledges and accepts His reign.

On the authority of the Word of God, however, we can say that Christ's second coming will be a literal coming, not a spiritual appearance; a visible manifestation of a personal God which will be seen by all; a descent from heaven of the same Jesus who went into heaven; a coming of Christ Himself in power and glory with a retinue of holy angels; a visible, personal manifestation, accompanied with such a display of glory and power as the world has never before witnessed. This is the view that we shall now consider, and present the biblical evidence for it.

Has Christ committed Himself in this matter? He has. Here are His words as recorded by Matthew: "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27.

This is understandable. The coming here mentioned is not a secret, spiritual coming, but a literal, visible one which the whole world will witness at the same time. It is not a subjective experience, as that of receiving Christ in the heart at conversion; not a coming at death; not a coming by the gradual preaching of the Gospel; not a coming of the Spirit; but the coming of the literal Christ Himself in the clouds of heaven.

It is a coming as visible as the lightning that shines from the east even to the west. Lightning is visible even to those who have little sight. It is visible even though one should close his eyes. It is arresting, blinding, awesome. "So shall also the coming of the Son of man be."



"I will come again" Jesus promised His disciples just before He ascended from Mount Olivet.

By A. Dixon

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OUR TIMES

Will men see this coming? Christ answers, "They shall see the Son of man coming in the clouds of heaven with power and great glory." Verse 50.

How many are embraced in the statement, "They shall see"? Who are "they"? and how many are included? Let John the revelator answer this question. "Every eye shall see Him." Rev. 1:7. Is this a poetical expression that does not necessarily include all? Does it include the wicked as well as the righteous? It does. No wonder John says that "all kindreds of the earth shall wail because of Him." Verse 7. It is better to receive Him as a friend than to fear Him as a judge.

The Message of the Angels

After His resurrection Christ tarried with His disciples forty days before ascending to heaven. (Acts 1:5.) At the close of this period He met with them at an appointed place for a farewell meeting. When He had given His final instructions, "while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9.

It must have been a solemn moment. Christ was actually leaving them. That is what He had said would take place, but now the reality was before them. We may believe that they strained their eyes as the cloud grew smaller and smaller, and they saw their Lord disappear. "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." Verses 10, 11.

Note the definite wording: "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." The Jesus that shall come is the same Jesus that went away.

Paul adds his testimony to that of the others when he says, "The Lord Himself shall descend from heaven." 1 Thess. 4:16. When Paul says that "the Lord Himself" shall come, he is stressing what the angels said, "this same Jesus." These scriptures not only affirm that the Lord will come, but that His coming will be a literal one; that, as He went away, so shall He come again.

Down the cleaving skies Jesus will descend, surrounded by the heavenly host, to gather His people.



By C. S. Dixon

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Again we note in the record in the Acts that, as the disciples watched Jesus ascend, "He was taken up; and a cloud received Him out of their sight." Acts 1:9. Consequently, we are not surprised to learn that when He returns the announcement is made, "Behold, He cometh with clouds." Rev. 1:7. When He ascended, a cloud received Him. When He returns, He comes with clouds.

We are not told anything further about this "cloud," but the reading itself is significant. It is not said that the cloud "hid" Him when He ascended, but that it "received" Him. Again, it does not merely say that Jesus shall come *in* the clouds of heaven, but *with*. (Verse 7.) This tends to confirm the belief that these clouds are clouds of angels. This also is in harmony with the scene which took place at the time of Christ's birth, when "there was with the angel a multitude of the heavenly host praising God," Luke 2:15. When He returns, "all the holy angels" will be with Him. (Matt. 25:31.)

God's Holy Time

By Kenneth A. Elias

ceptance of the principles of the other nine commandments, but only a deep and abiding love and respect for God will lead to willing obedience of this one. Is it any wonder then that this command is the seal of God indicated in Revelation 7:1-3, as this journal has pointed out so consistently during the years of its publication?

"Remember"

Notice how Scripture underlines this importance. There, in the record of this injunction, the first word is, "Remember." Exod. 20:8. This is quite unique. No other precept starts in this way. By this singular approach alone this command tends to stand out in bold relief in the Decalogue picture. But this is not all. Back in the Genesis story this precept is the

very first to be put into effect after the completed creation. God Himself entered wholeheartedly into its principles as a divine example to us. No other precept has been so demonstrated. (Gen. 2:1-3.) Again the fourth is the only command to be directly indicated in the last great warning message that is to go to all mankind before Jesus returns. "Fear God, . . . and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. It is this very worship of the divine Creator that is promoted by the fourth commandment, (Exod. 20:11.) Nor is its application limited to this life. From Isaiah 66:23 we learn that this self-same seventh-day Sabbath will be celebrated throughout eternity.



"Remember the Sabbath day,
to keep it holy."

© H. M. Lambert

★ WE now come in our survey of the commandments to the most significant precept of all, to the commandment which, because of man's neglect, has become the most important of the ten.

At first that statement may seem out of place. Is it not true that all God's precepts are equally binding and of similar consequence? Yes, most certainly! Yet the fact remains that God stresses the importance of the fourth commandment in the closing days of earth's history more than any other. It is in our relationship to this commandment that the sincerity of our obedience to the other nine precepts is demonstrated. Worldly opinion or civilized necessity may lead to a nominal ac-

But why should this precept be so important? Largely for two main reasons. Firstly, because it is designed to stimulate continued and uninterrupted contact with God during one day in every seven, and secondly, because it develops that complete obedience so disastrously lost in Eden. It is quite clear that no man can work and play from day to day, and at the same time get to know God. Due to the apparent remoteness of the Creator, it is essential if we are to contact Him, as surely we must, that on one day regularly, our work and play be set aside and that time be devoted to concentrating on spiritual things. Only then can spiritual growth occur and eternal life be assured.

Importance of Obedience

But for this purpose alone, any one day in seven would serve. Why then is a definite day—the seventh—indicated? Right here the vital principle of complete obedience is emphasized. If we are to live eternally with sorrow and misery for ever banished, absolute conformity to the requirements of God is essential. Just how essential this is, is seen all too clearly in the tragic story of Adam and Eve. In one tiny point they disobeyed God's edict, by merely putting forth their hand and eating of the forbidden fruit, and yet in that trifling action lay the direct cause of every sorrow, tragedy, and calamity that has haunted this world from that day to this.

It is not that God is an overbearing and all-demanding dictator; it is that obedience is the foundation upon which eternal happiness depends. The worship of the seventh-day Sabbath rests solely on the command of God and thus adherence to this commandment exercises and demonstrates our desire for complete conformity to the divine will. Actually, of course, the choice of the seventh day is peculiarly appropriate for it is the memorial of God's creative power.

Look then more closely at this commandment and notice its requirements. "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day:

wherefore the Lord blessed the Sabbath day, and hallowed it." Exod. 20:8-11. Six days we can labour and do all our work, but the seventh belongs to God. This surely is very reasonable. All time belongs to God. Nevertheless, He graciously permits us to use six-sevenths of it to promote our own personal interests and only one-seventh does He reserve for Himself. Further, even that seventh is used for our own eternal benefit and interest.

The command, too, is quite specific, no room is left for doubt. The seventh day—which we usually call Saturday—is the Sabbath, and "in it thou shalt not do any work," directly or indirectly, personally or by some other human agent. Even the very cattle are to benefit from the rest day. As Scripture later indicated, and as Jesus took pains to emphasize, works of mercy and absolute necessity alone can be done on that day.

Notice the amplification of the command as outlined in Isaiah 58:13, 14. There we are shown that true Sabbath-keeping involves not doing our own ways, or finding our own pleasure, or even speaking our own words. Why is this? Because only when these natural and all-absorbing occupations are temporarily put away, can we hear the still, small voice of God speaking to our souls and thus preparing us for life eternal.

Nothing to Interfere

The Sabbath, then, is designed to be a day of intimate fellowship with God. Nothing must be allowed to interfere with it, for on the communion which this day promotes our very existence depends. How wise were our parents when they placed all distractions out of reach on their day of rest. Newspapers, radio, secular literature, hobbies, ordinary conversation, and the rest are all good in their way, but their strident voices drown the communion of God with the soul. Let us leave them alone, then, during God's holy day.

Does this mean that the Sabbath day is to be a miserable day? No! Not by any means! We will find a joy in the Lord, in His Word, in the works of His hands, that far surpasses the pleasures derived from other sources.

Let us then joyfully hallow the Sabbath day according to the commandment, in preparation for continuing to do so throughout the unending ages of eternity.



Mary was the first to meet Jesus near the open tomb on the resurrection morning.

The Sabbath

of the

Risen Lord

By Herman F. DeAth

bath, sponsored and sent out by that society. Then, in a well-known religious weekly, our eyes caught sight of the society's latest appeal, in which it called for public support "to preserve" the "hallowed hours" of Sunday.

In this appeal, our attention is called, in bold type, to the fact that in 1952 there are fifty-two Sundays. "Each one is holy . . . (Exodus 20:8); is a delight . . . (Isaiah 58:15); speaks of the risen Lord (Luke 24:1-6)."

Sunday Not the Sabbath

Of recent years, we had noticed with approval, that, under Mr. H. H. Martin, its late secretary, the society was becoming more cautious and accurate in wording its periodical press appeals to the public. The claims for Sunday-keeping were becoming, we thought, less sweeping; leaning more to tradition and national sentiment than to Holy Scripture. More was made of the physical, mental, and spiritual refreshment of the "quiet English Sunday," and less of its supposed connection with divine law. We welcomed this change naturally, because we felt it came nearer the truth of the matter. The society, we reflected, is at last facing facts. Now, however, the society appears to be harking back again to the wholly untenable position that the first day of the week is the day set apart by God, the Creator, through the fourth commandment of the Decalogue.

This means that the society is turning its back upon the progressive enlightenment of its former leaders, as well as perverting the teaching of Holy Scripture.

Moreover, in its efforts to preserve the supposed sacredness of Sunday, the society is flying in the face of every reputable priest,

★ LEST readers should think us captious, may we say at once that we dislike controversy; especially on matters of faith and religious practice. But there are times when we feel necessity laid upon us to "contend for the faith" and expose false positions, in order that truth may shine out more clearly.

It is in this reluctant, yet duty-bound spirit that we return to what seem to us the unwarranted assumptions and inconsistencies of the Lord's Day Observance Society.

In the last issue of 1951 and the first of 1952 of OUR TIMES we dealt with Mr. Basil S. Brunning's pamphlet on the seventh-day Sab-

clergyman, and minister who represents the churches toward which it is looking for support. What responsible student of Scripture and church history could support a cause that is so ill-informed as to base Sunday observance on the fourth commandment of the Decalogue? We repeat that the religious observance of the first day of the week has nothing at all to do with the law of God or the teaching of Jesus. The fourth commandment enjoins the observance of the seventh day, which alone is and always was "the Sabbath of the Lord thy God." Into the rest of Sunday no divine law enters.

Again, we are told that every Sunday is "a delight." No doubt it is to many a tired man and woman who, on that day, seeks relief from regular daily toil. In this limited sense, the same would apply to any other day so spent. But the fact remains that Sunday is not "the holy of the Lord," the "delight" which the Almighty, through His prophet, urges upon His chosen people. Listen to His sublime message through the prophet Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

It is this divine and graciously moving appeal that the Lord's Day Observance Society sacrilegiously presumes to quote in support of Sunday observance, which practice crept into the professed Christian church in the early centuries of the Christian era, through its unholy compromise with a pagan world. To Sunday, as a mere weekly holiday, no objection arises. But when it is suggested that Sunday is God's holy day, "according to the commandment," we vigorously protest. The Sabbath upon which we are urged by a holy God not to trample with desecrating feet is "the holy of the Lord," instituted in Eden after God had "rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Unchangeable Law

Sunday, says the Lord's Day Observance Society's latest appeal, "speaks of the risen

Lord," and Luke 24:1-6 is given as the supporting Scripture reference.

It is, of course, true that the first day of the week figures in the various New Testament accounts of the resurrection of Jesus; but only incidentally. As it happens, Luke's account of the burial and resurrection of Jesus, quoted by the Lord's Day Observance Society on behalf of Sunday-keeping, is also a record of faithful Sabbath observance by the disciples. The twenty-third chapter closes with the account of Christ's burial, undertaken late on Friday afternoon, by a devout believer in His Gospel, Joseph of Arimathea. With him were other disciples, women from Galilee, who, having seen the body reverently placed, and having observed how it lay, returned home and prepared spices and ointments with a view to embalming the body. But the actual work of embalming the body was postponed. Why? The record says that, having made all the necessary preparations, before the Sabbath began at sunset on Friday, they "rested the Sabbath day, according to the commandment." Then before it was light the following morning they hastened to the tomb, with "the spices which they had prepared," to perform their labour of love. But they found the tomb empty.

From this inspired account of the burial and resurrection of Jesus, one thing stands out crystal clear. The Sabbath "according to the commandment," as observed by the disciples of Jesus, is quite distinct from the first day of the week.

In harmony with the clear teaching and example of their now "risen Lord," those disciples had not the slightest notion of any change being brought about in the basic law of God. No New Testament writer as much as hints that the first day of the week might at any time supersede the seventh day. "The Sabbath of the Lord" was and is also the Sabbath of His Son, who was the Father's agent both in the work of creation and redemption.

To think and say, therefore, that any other day of the week answers to the commandment is putting human notions and human caprice before the unalterable law of God. It cannot be too often urged that "the commandments of God, and the faith of Jesus" are divinely and eternally bound together. (Rev. 14:12.) The risen Lord "is Lord also of the Sabbath."



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A striking view of the floodlit Sydney Harbour Bridge in Australia.

The Bridge of Prayer

By William G. Wirth

★ It is always an inspiration to see a great bridge connecting large cities and populous areas. It seems to join two worlds, to link together throbbing centres of human enterprise and endeavour in a fine expression of civilization and human accomplishment. It must have been such an experience that inspired Gilbert Thomas to write:

There is a bridge, whereof the span
Is rooted in the heart of man,
And reaches, without pile or rod,
Unto the Great White Throne of God.

Its traffic is in human sighs
Fervently wafted to the skies;
'Tis the one pathway from Despair;
And it is called the Bridge of Prayer.

As bridges are built and do not merely happen, so the prayer life must be formed. We are not born with the special talent of supplication. Like other good faculties, communion with God must come through our own efforts, study, and attention. The musician is not born. The artist attains through patient and continuous endeavour. It is even so with prayer.

Our Lord taught this when He spoke a parable to His disciples "to this end, that men ought always to pray, and not to faint." Luke 18:1. He wanted them, as He wants us, to become proficient in divine fellowship, that they might find comfort and strength for the cares and burdens of life. Paul recognized our natural inability to approach God adequately and properly. "We know not what we should

pray for as we ought." Rom. 8:26. He knew that we must form the habit of being in tune with the Infinite if we would have power to help us "not to faint." As the cables of bridges impress us with the fact that their strength comes from the many strands of wire that are combined and woven together, so would Heaven teach us that the strength we need to carry the strains and stresses of our rushing, modern life must come from the daily prayers that we lift to God. This spiritual strength will not come from supplication born of fear or distress in time of emergency, but from the daily cultivation of companionship with God in our experiences.

Bridges are not built primarily for beauty and decoration, though they may contribute to an attractive landscape. They are built for traffic and communication. Similarly, nothing is more practical than prayer. Do we feel we need that which God alone can give? The apostle James felt so, when he wrote, "Is any among you afflicted? let him pray." James 5:13. The psalmist felt so when he exclaimed: "I sought the Lord, and He heard me, and delivered me from all my fears. . . . This poor man cried, and the Lord heard him, and saved him out of all his troubles." *Psa. 34:4-6.* Peter felt so, when he urged that we should cast all our "care upon Him; for He careth for you." *1 Peter 5:7.*

The bridge of prayer is able to carry not only our own troubles, but those of others who need our help; it enables us to bear with those who oppose us. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." *Matt. 5:44.* It will protect us from a feeling of insecurity. Never have men felt more insecure than now. The atomic bomb, the coming hydrogen bomb, the threatened third world war, all contribute to the prevailing sense of fear. If Jesus employed prayer in His hour of crisis in Gethsemane, so should we as we face the future that is growing ever darker.

The lifting power of prayer is well illustrated in a story of the efforts of strong tugboats to release a heavy-laden barge that had settled fast in the river bed. An elderly sailor who sat watching got in touch with the captains of two of the tugboats and suggested that they place their boats alongside the barge, one on

each side. He then directed that they place iron beams from one tugboat across the barge to the other tugboat, undergirding the barge with heavy chains suspended snugly from the crossbeams. When this had been done, the wise old seaman told the captains to sit quietly until the tide came in. As the tide came gradually, the rising water caused the chains to creak and groan. The barge lifted and was released, finally to go on its way to safety. What that silent tidal strength accomplished for the barge, prayer can do for us, no matter how heavy the load, how impossible the task. Yes, Tennyson was right when he sang that "more things are wrought by prayer than this world dreams of."

Toward the Dawn

(Continued from page 5.)

hand of power, and coming in the clouds of heaven." *Matt. 26:63, 64.*

All these prophecies bring home to us the glorious truth that "our salvation" is indeed "closer to us now than when we first learned to believe." They provide us with unassailable testimony that the night is "far advanced, and day is about to dawn."

All the prophetic witnesses of the Bible assure us that we are marching toward the dawn of God's glorious and eternal day.

What then should be our attitude in the face of this stupendous fact? The apostle makes this crystal clear. We are to put off the works of darkness, all those cloying and debasing sins that distinguish the kingdom of darkness. This is a negative, but important, duty for the Christian believer.

But the positive side of Paul's exhortation is also necessary. We must "clothe ourselves with the armour of light." Paul explains this more fully by telling us: "Put ye on the Lord Jesus Christ." *Rom. 13:14.* In other words we need to accept Jesus as our personal Saviour, and place our reliance implicitly in His saving and redeeming grace.

Let us then consider calmly the evidence set before us in God's Word regarding the age in which we live, and as we gaze upon the multiplying tokens of the dawning day, let us clothe ourselves with the righteousness of Christ and, thus equipped, await the kingdom of light with assurance and joy.

* *

My Father's Home

*

By Franklin Booth
© R. & H.

By F. A. Spearing

given a better than the one she gave? "My father's home!"

God Has a Real Home

Many think of God—if they think of Him at all—as a Being who lives somewhere, perhaps everywhere, yet nowhere in particular.

They think of Him as a Spirit without personality. While they may not deny His existence, they do deny that He is a Person. and that He dwells in a place just as

real as the homes of the men and women who inhabit the earth.

This depersonalized theory of the Creator finds no support in the Bible. While the Scriptures tell us that God is the Creator of the universe, they also tell us that He is the God of heaven, that His throne is in heaven, and that

He looks "down from heaven upon the children of men." Psa. 14:2. (See also Nehemiah 1:4; Psalm 11:4.) It will be recalled that the Lord's Prayer begins: "Our Father which art in heaven"!

Our Lord Jesus Christ who lived with the Father before He came to dwell among men, leaves us in no doubt as to the dwelling-place of His Father. In the gospel of John we have recorded the beautiful prayer of our Lord for His disciples. The first verse reads: "These words spake Jesus, and lifted up His eyes to

Chief of the joys in the home of the saints will be blessed companionship with Jesus.

★ A LETTER reached us one day from a friend who lives thousands of miles away from these shores. This friend was writing about England, and confessed to "a terrible feeling of homesickness" as she thought about this beautiful country of ours; and especially when she permitted her mind to dwell on the delightful county of Sussex. There was a reason for this. "You know, Sussex was my father's home!" she said. Our correspondent might have given a hundred reasons for thinking well of the county of Sussex, but could she have

heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee." John 17:1.

He "lifted up His eyes to heaven," as He prayed to His Father. His steadfast gaze pierced the clouds, and reached the very presence of God. He speaks of the glory that was His when He lived with the Father "before the world was," and then of the glory He would share with God when the longed-for reunion of Father and Son should take place. And then He prays that His disciples, all who love Him in sincerity and truth, may share that glory. What a breath-taking thought it is that poor, weak, sinful man may, by the grace of God, enter into such a blissful experience! (John 17:5, 24.)

The Heavenly "Mansion House"

It was our privilege, many years ago, to receive an invitation to dine at the Mansion House, the official residence of the Lord Mayor of London. There a sumptuous repast was provided for all the many guests.

Does God have a "Mansion House"? Listen to the words of Jesus, spoken to His disciples long ago, and addressed to us all today: "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 14:1-5.

He does not describe the Father's home in this text, but He does reveal certain glorious facts. In that Mansion House are many apartments, sufficient to meet the needs of all God's children. Jesus is even now preparing a home there, for them. In due time He who came as the Saviour will come again, to take His loved ones to be with Him. They will not be lodgers, who might be given notice to leave at any time, but members of the household who will dwell with God and with Christ for ever.

Is there any doubt in the mind of anyone as to whether these things are so? Listen again to the Saviour's voice: "If it were not so, I would have told you." He would not deceive us, and He loves us too much to leave us in any doubt. He has caused these words to be written out, and to be preserved from age to age, from generation to generation, so that

all who read them may take courage and say: This message is for me! As the Lord has prepared a place for me in My Father's home, so will I prepare for that great day when I shall see Him, and hear His welcome voice.

Many of God's dear saints tell us they are home-sick for heaven; they experience a longing to see the Father's home and the country whose glories far surpass the best that this world can offer. Perhaps at times they see themselves walking boldly up to heaven's front door—there are no back doors to heaven—and entering in, sure of a wonderful greeting. Or they see a table spread before them, loaded with the bounties of heaven, and hear the voice of One whom they dearly love, saying: "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

These visions of the glory land pass, but the truth remains that heaven is real, that our Father's home is there, and that soon, when Jesus comes, all who love Him will share that beautiful home.

What's Wrong With the World?

(Continued from page 3.)

posite type: "Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards." Isa. 1:23. This malpractice spread until at one time it was said of a large section of the people, "Every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely." Jer. 6:15.

In early Christian days the same avarice and moral delinquency were present. Peter wrote: "And through covetousness shall they with feigned words make merchandise of you." "Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children." 2 Peter 2:3, 14.

So covetousness, corruption, and the vicious ills of our world to-day come from man's sin. He is warped in outlook, twisted in soul, corrupt in heart. The same is said about man's rapacity. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not." James 4:1, 2.

(Continued on page 24.)

THROUGH EDOM

By W. L.



★ WE had only seen Maan in the light of our head-lamps as we came down its single street the previous evening, so early the next day we went out to get a look around the little town before setting off on the next lap of our journey.

each, which we did without arousing any particular interest on the part of the villagers; but when we began to admire a handsome knife in its leather sheath worn by a young bedouin, we quickly found ourselves surrounded by a growing crowd, all with drawn knives! It looked much more blood-thirsty, of course, than it really was, for they were only competing with one another to sell their weapons to us at a price!

We examined them all and eventually purchased a knife each, much to the delight of the vendors and to the chagrin of those whose weapons were not acceptable.

We had not anticipated stirring up such excitement and were rather glad to get away safely, as the people of Maan have the reputation of being cantankerous and of readily starting a quarrel.

Quickly we got back to the hotel, climbed into our car, and set off for Petra, the ancient capital of Edom.

The "Red" Land

The track for some miles ran slightly west and north across an undulating grey-brown plateau of flinty gravel, beyond which the plain began to fall away toward the west into a region of red rocks. Here and there patches of soil had been ploughed up for cultivation and this too was deep red. In the distance a wall of mountains smouldered red in the morning sunshine. At once I knew that I was in Edom, the "red land."

We were running now down a steep-sided wady with evidences of early terracing when a far greater and more industrious population inhabited the land. Some distance along the valley we came upon the Ain Musa, or spring of Moses, from which a little stream runs on down the wady to Petra. This was the first of a number of place-names linked with Moses



The gorge opens into the ancient capital of Edom. (Below.) The author and his guide at Petra.

Maan, which has not been identified with any biblical city of ancient days, is a dusty town, as might be expected, right in the heart of the Syrian desert. The flat-roofed houses are all of grey-brown adobe, relieved by white-wash here and there, and by bright blue doors, these latter to keep out evil spirits, we were told.

Along the street were a number of stores containing a miscellaneous assortment of goods suited to the simple needs of the townsmen and passing bedouin. We thought it would be a good idea to get a bedouin robe and head-dress

'S LONE GORGE

EMERSON

which we were to come across. It is, however, extremely doubtful whether he was ever here, for Petra is right in the heart of Edom, through which Israel were refused passage. Certainly no credit can be given to the tradition that it was here that water flowed from the rock at his command.

A little beyond Ain Musa we reached the village of Elji, where we had to leave our car and take to horses for the remainder of our rocky journey.

Jealous as the Edomites

The villagers of Elji are as jealous of their control of the road to Petra as the Edomites were of the roads through their land in ancient times, and from them we had to hire transport animals and secure an armed guard to take us to the ancient city in the mountains.

Some years ago when the villagers learned that the motor road was to be continued through to Petra, there was a riot which resulted in several deaths. Since then the men of Elji have been left in undisputed possession of transit rights!

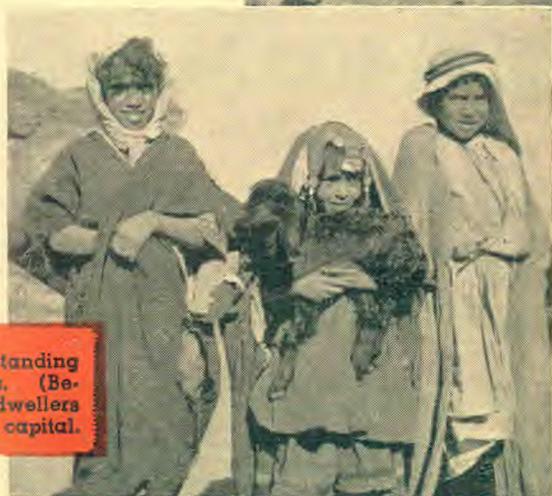
Arrangements having been made by our Armenian driver, we mounted and our little cavalcade set off, headed by the Arab guard with slung rifle and cartridge belt.

Gradually the wady became narrower and steeper and then, just beyond the ruins of a crusader castle upon an isolated hill, we came upon a row of tombs cut in the reddish rock of the cliff side. These were the first of the monuments of a civilization long since extinguished, of which we were to see more spectacular evidences further on.

Just beyond, the wady closed into a narrow gorge only a few yards wide, and with vertical walls two to three hundred feet high. This was the so-called Siq, which constitutes the only entrance on the eastern side into the

ancient capital.

I stopped my horse and gazed at the miniature canyon along which the stony road disappeared round a bend, and the significance of the Lord's warning to the inhabitants of Edom through the



One of the "standing stones" of Petra. (Below.) Poor cave-dwellers of the once proud capital.

mouth of the prophet Obadiah was brought vividly home to me:

"The pride of thine heart hath deceived thee," God said to them, "thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." Obad. 3, 4.

Photos by the Author

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Here was perhaps the very "cleft of the rock" to which the Lord referred. While it certainly did make the capital of Edom well-nigh impregnable against her enemies, it availed nothing when the wrath of the Lord was turned against her for her iniquities.

The "Rose-Red City"

With the vertical walls of the Siq sometimes closing in so that two horses could hardly pass between, the beauty of the rocks of Petra began to be really evident. The prevailing colour was a light rust or rose-red, hence Dean Burgon's phrase, "the rose-red city, half as old as time," but the whole rock was also streaked and veined with a variety of colours from yellow and green to blue and purple, orange and red, giving a most spectacular aspect. And to add to the beauty, from every nook and cranny hung an infinite variety of ferns, mosses, and creepers with flowering shrubs, oleander, broom, and acacia bushes wherever there was sufficient earth for them to gain a hold.

Having so recently come from the bare, stony desert, the luxuriant vegetation of the gorge against the polychrome rocks begged description.

After about a mile and a half, the gorge suddenly turned sharply to the right, while another narrow ravine came in from the left. At the junction of the two gorges there rose, carved in the soft, easily-workable rock, a magnificent tomb façade with striated columns, sculptured frieze, and pediment, surmounted with a carved cupola and urn.

The natives call it Khazneh Faraun, or the Treasury of Pharaoh, but actually it has nothing to do with either Pharaoh or the Edomites. It dates, as do many of the monuments of Petra, only from Roman times, having been cut at the command of the Emperor Hadrian by native workmen after the style of the Temple of Isis on the Capitoline or Aventine Hill in Rome.

A little distance farther down the Siq, which had now opened out into a broad valley, we came upon a great amphitheatre, also in Roman style, but like all the other monuments we were to find in Petra, hewn out of the solid rock.

The labour involved in cutting these ascending rows of rock steps in a great semi-circle capable of seating some three thousand spectators must have been immense.

Beyond the amphitheatre the valley at last opened out into a vast basin surrounded by multi-coloured sandstone mountains rising to between four thousand and five thousand feet. The floor of the valley itself was over two thousand seven hundred feet above sea level at its lowest point.

Following a narrow track which wound among the hillocks covering the valley bottom, we soon reached the tent camp which the ubiquitous Thomas Cook then maintained during the summer months in the heart of the ancient capital.

Our sleeping quarters were allotted, a welcome meal was served, and we sallied forth to begin our explorations of the "rose-red city."

Before I tell all the fascinating things which we saw, a little history of this important site will provide a helpful setting.

In the dim and distant past, this region seems to have been inhabited by the giant Horites or Horim, about whom we know nothing except that they were troglodytes or cave-dwellers. (Gen. 14: 6.)

When the tribe of Esau multiplied into the Edomite nation as the Bible records, they gradually became a powerful people. (Continued on page 27.)

The most elaborate of the "high places" of idolatrous worship on the Obelisk Ridge, Petra.

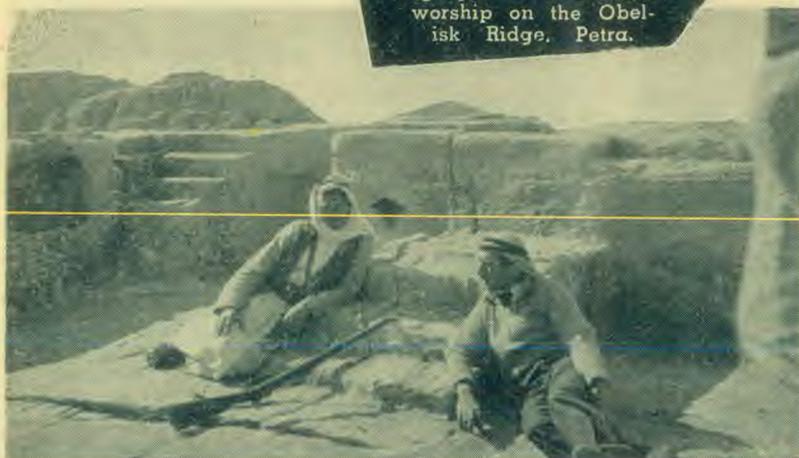


Photo by the Author

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OUR TIMES

Is the Soul Immortal?

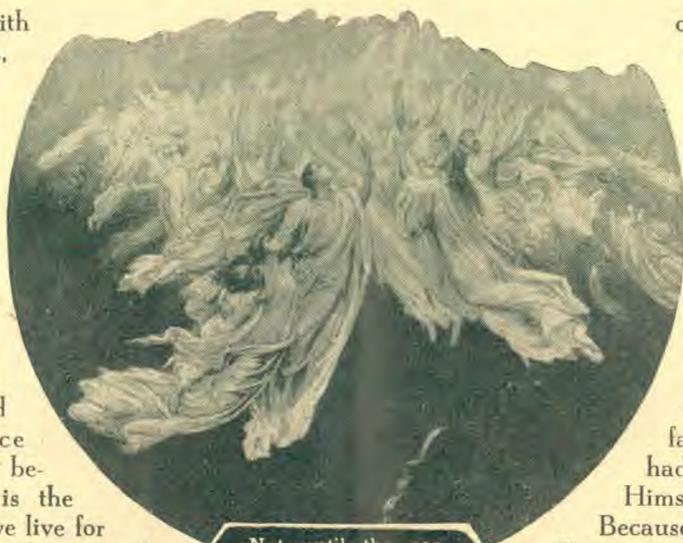
★ WHEN faced with universal mysteries, thinking men naturally seek explanations of them. Death is one such universal fact. Can we understand its secret?

Many explanations of death have been given. It has taxed the mind of peasant and philosopher, prince and pauper. One believes that death is the end; another that we live for ever whatever we might do, and irrespective of our willing the contrary; yet another that death is a temporary cessation of life, from which there will be a great awakening at the resurrection of the last day.

The Bible teaching on this question is very simple and consistent. At the creation God made man and animals living souls. The record of the creation of man is most specific—a lifeless form is enlivened by God's breath. (Gen. 2:7.) The animals were made in the same way. (Gen. 2:19.) Thus breath and body make a living soul. There was no life in the form. God breathed His breath into man. Man received life. He was then a "living soul." Gen. 2:19. (See also Job 33:4.)

Obviously then the reverse process takes place at death. Man's life depends on the continuance of that breath from God. (Isa. 42:5; Acts 17:25; Job 27:3, 4.) When man dies the breath goes back to God. (Psa. 146:4; 104:29.) At the resurrection the process of creation again takes place. The breath, reserved by God until this time, is now given back to man. (Ezek. 37:1-14.)

Man is thus a living soul as long as he has breath; as long as God gives him that means to life. It is quite wrong, therefore, to conceive



Not until the resurrection on the day of the Lord will the sleeping dead awake to eternal life.

By E. W. H. Vick

of man as inherently undying. God is the Guardian of life and the Arbiter of death: and the "second death" that takes place after the resurrection (Rev. 20:14) is death from which there is no return; it is final.

Eternal death would have been the fate of Adam and Eve had not Christ offered Himself. (Gen. 2:16, 17.)

Because of that atonement all may have a release from this final death, for the efficacy of Christ's sacrifice is for all. (John 3:16.) This will be manifested "at the last day." (1 Cor. 15:22; Rom. 6:4, 5.)

Thus man does not possess a soul that never dies. To such an entity neither the laws of nature nor the senses of man bear witness. He is rather a living soul, subject to death, but having life through Christ in whom alone is life, underived and unborrowed. (John 5:26, 27; 1 Tim. 6:16; 1 Tim. 1:17.) We have no life apart from Christ. (John 6:53, 54.)

How much more satisfying is this Bible teaching than the erroneous doctrines of inevitable extinction or inherent immortality. If death were the end, life here would be meaningless. It would be indeed "a barren peak between two cold eternities," man coming into existence to play his part in the great theatre of being and then—eternal silence! If death were the end, it would make the philosophy of "Eat, drink, and be merry" a commendable one. Selfishness and greed, the pursuit of unlimited pleasure at the dictation of feeling would be the most reasonable way of life. This theory makes life utterly empty.

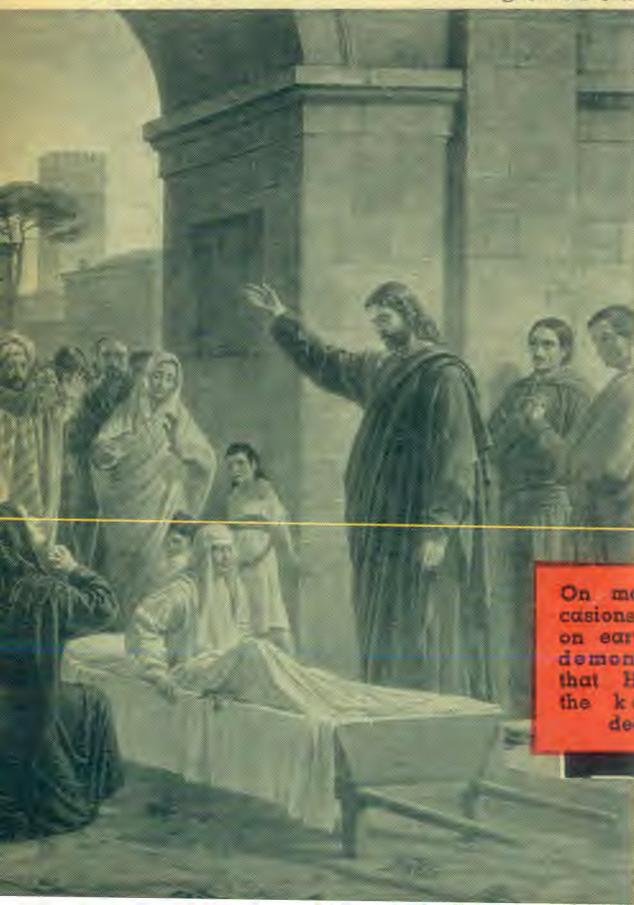
Equally unsatisfying and illogical is the belief that immortality is inherent, that this present life is a shadowing veil which is removed at death, which removal reveals an eternity of existence beyond. If this were true the question would arise, Where shall this eternity be spent? Either the soul is taken to the shades of the blessed to enjoy eternal bliss or transported to the fiery horrors of an undevouring hell, to never-ending torment. The latter alternative being distasteful and irreconcilable with the love of God, has led some to the bland belief in universalism, which teaches that everyone will finally enjoy heaven's bliss. This erroneous teaching likewise discounts seeking after righteousness. If we are to attain to bliss inevitably why bother seriously about present conduct?

No Immortality for the Wicked

Forced to the other alternative the believer in the immortality of the soul is compelled to admit immortality to the wicked which is categorically contradicted in Scripture. (2 Thess. 2:8; Psa. 37:20, 10, 36.) Life is life, conscious existence, the possession of a living soul. Death

By F. C. Lund

© Camera Click



On many occasions while on earth Jesus demonstrated that He held the keys of death.

is the cessation, the extinction, of life, and death is "the wages of sin." Rom. 6:23. In death there is no life, either blessed or in torment. The wages of sin is not immortal sinfulness but death. A perpetuation of sin would contradict the character of God. To sin wherever found God is a consuming fire. (Heb. 12:29.) There can be no such thing as an immortal sinner. "Life and immortality [are brought] to light through the Gospel." 2 Tim. 1:10. If this is so, an acceptance of the Gospel means a gracious bestowing of immortality. There is no immortality apart from Christ.

The "Hell" of the Bible

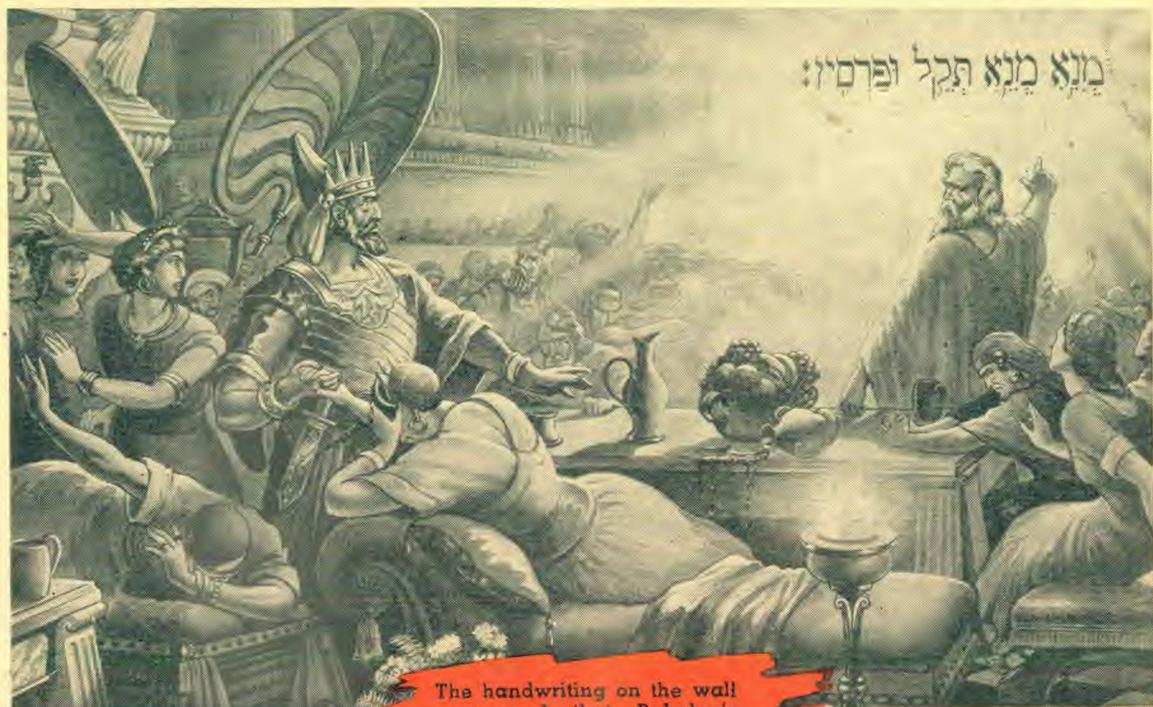
There is indeed a hell (Matt. 10:28; Mal. 4:1, 3; Obad. 15, 16), and there is enough in the biblical doctrine of hell to deter anyone from sin. There is nothing to weaken the motives against sin, or to lower the value of redemption by saying that there will be a point of time when the everlasting burnings will have consumed wickedness and purified the wicked places.

This punishment by fire, located at the end of the millennium (2 Peter 3:10, 11; Rev. 20:7-10), is said to be "eternal," "everlasting," "for ever and ever." Such also is said of the fate of Sodom and Gomorrah. (Jude 6, 7.) These cities were "set for an example," of the final destruction. "Everlasting destruction" is threatened for those disobedient to the Gospel. (2 Thess. 1:8, 9.) There is temporary destruction; the first death is temporary. There is eternal destruction from which there is no way back. The final destruction is eternal.

Sin to Be No More

There is to be a permanent separation between saints and sinners. Death in this life brings separation between the living and the dead. Just so an impassable gulf will then be fixed between unjust and righteous. There could be no greater gulf than the separation between existence and non-existence. If hell burned for ever there would be a segregation of evil, but hardly a complete separation. God has promised that there will be a time when there is no more sin. (Micah 4:8; Nahum 1:9.) The first dominion where there was no sin will be the final state in the great drama of the ages.

The World's Last Night



By R. M. Eldridge

The handwriting on the wall announced that Babylon's last night had come.

© R. & H.

★ THE world's last night will come as a complete and overwhelming surprise to one who has not laid well his plans for eternity. Looking to this hour Jesus warned: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Luke 21:34, 35.

When a trap, or snare, snaps upon its victim, it comes without warning and is an overwhelming surprise to the one caught. So the world's last night will come as the greatest surprise that humanity has ever seen.

Again, Jesus said in Matthew 24:37-39: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into

the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." When the Flood came, men were so busy with their own affairs that they had no time for God. While they deliberately "knew not" what was coming, the disaster struck. In the same way our world will be taken unawares by the world's last night.

The only way to meet time's end in peace is to be ready at all times, for it will surely come when it is least expected.

Let us look at some of the last nights which this world has seen in times gone by. There was the last night in Noah's day, alluded to above. Men had become so wicked that God could endure it no longer. He told Noah to warn them of the end of their world. Fearlessly the message of doom was given while Noah built the ark. But the people scoffed at the idea of a flood. Scientists ridiculed it and

showed how such a thing was contrary to natural law and could not happen. When the last call was made for repentance, men laughed. Noah and his family went in, and an unseen hand swung the door shut. In fearful silence the crowd waited, but nothing happened. A day went by, then two days, and three. Still no flood came. Forgetting their fears, the wicked continued their revelry. Seven days passed by, and then the world's last night arrived. In the midst of the drunkenness and debauchery, and over the sound of music and dancing, the sound of falling rain brought panic. Screaming in terror, men rushed for the highest ground, but it was too late to find refuge now from the fury of the elements, and all were destroyed in the surging waters.

Another last night came to the cities of Sodom and Gomorrah. The angels came to Lot's house and warned of fire and brimstone that would burn the city before the light of another day. The people of the city laughed and mocked at such a story, but before the night ended the sound of roaring flames was heard. The mockers and their city were swept into oblivion by the fury of the fire. It was too late to escape. The last night had come, but they had rejected the warning to flee.

Another last night is described in Daniel 5:1-4, where we read: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." Thrilling and exotic was this festive occasion. The king was clad in his regal robes, with a crown of gold and jewels upon his head. The greatest lords of the empire, the champions and heroes from many a battle-field, gathered around the banquet tables.

In the midst of the proceedings a shriek of horror was heard as, "in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote." Verse 5.

The trembling king called for his wise men to explain the mysterious symbols left by the hand upon the wall. In consternation the distinguished assembly waited for the explanation, but none was forthcoming. Finally the prophet Daniel was called in, and he revealed the message of divine judgment.

"And this is the writing that was written, *Mene, Mene, Tekel, Upharsin*. This is the

interpretation of the thing: *Mene*; God hath numbered thy kingdom, and finished it. *Tekel*; Thou art weighed in the balances, and art found wanting. *Peres*; Thy kingdom is divided, and given to the Medes and Persians." Verses 25-28.

As the prophet's words echoed through the sumptuous halls, the sound of shouting, the clash of swords, and the noise of battle was heard in the distance. An excited courier rushed in to announce that the Medes and Persians had opened the gates of the city by trickery, and that their armies were pouring in. Soon the king and his lords were slain, and the empire of Babylon had fallen.

The world's last night will likewise be a time of despair for the wicked. (Isa. 2:19-21.)

In some respects it will be just like any other night. The shadows will lengthen and the sun go down. Street lights will come on, and men will prepare for the evening's entertainment. A pleasure-mad world will drown its fears of God in a riotous round of amusement. Suddenly will be heard a mighty boom of thunder. It will echo and re-echo, then form the awesome words, "*It is done.*" Rev. 16:17.

The revelry ceases, the music dies away. There is deathly silence. Men once so defiant are now frozen with fear. The earth begins to shudder, then tremble and rock and reel.

Screaming in terror, wicked men rush into the streets. Some prostrate themselves upon the ground. Others kneel and pray in agonized groans. Many simply stand beating their breasts and sobbing in mournful tones. Yes, the world's last night has come, and, as Jesus said, there is "weeping and gnashing of teeth." Matt. 8:12.

Now all are looking upward at the sky. Wild-eyed, they stare at a bright glow of light which grows brighter and brighter. Soon they see a form sitting on a great throne in the midst of the light, and they realize it is none other than Jesus, whom they had rejected.

But it is too late now to be saved. The world's last night has come, and while the righteous are caught up to meet the Lord, the wicked are destroyed by the brightness of His coming.

My friend, are you ready for that grand and awful hour? If you have not made your full surrender to Christ, will you not do so now?



Nicodemus, the wise teacher of Israel, visits Jesus by night.

By Hans Thoma

© Camera Clix

When God Explains All

By Taylor G. Bunch

★ "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." 1 Cor. 13:12. The marginal reading for "darkly" is, "in a riddle." "In an enigma" is the rendering in the Concordant Version. "For the present we see things as if in a mirror, and are puzzled," is the Weymouth translation.

Special emphasis should be placed on the two words "now" and "then," which refer to the present and the future, this life and the next. In the *then*, when "the perfect state" (Weymouth) is ushered in, all the enigmas and mysteries, and baffling, puzzling problems, of this life will become clear. Over against the puzzling *now*, we must learn to place the

glorious *then*. Through the eye of faith the Christian is able to see into the hereafter, when the perplexing things which are hard for him to understand now will find a satisfactory explanation. Where finite minds can discern only confusion and baffling problems now, we shall then see a perfect design, a beautiful harmony.

The keenest human vision of spiritual truth is dim. In fact, most of the things the Christian hopes for are invisible, except through the eye of faith. Faith is defined as "the substance of things hoped for, the evidence of things not seen." It is evidence with no evidence in sight. It is taking God at His word with no other visible proof. Paul declared that

Christians "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Heb. 11:1; 2 Cor. 4:18.

Even the most diligent student of the Scriptures can have but a twilight perception of divine truth, and the most deeply spiritual Christian has seen but the first rays of the dawn of the glory of Christ's character. How strange that those who have had but momentary flashes of spiritual illumination should become satisfied and feel that they know it all. Christ rebukes the Christians of this generation who feel that as far as spiritual knowledge is concerned they are "rich, and increased with goods, and have need of nothing," when they are actually "blind" to their own needs and should receive from Christ the "gold" of faith, love, and truth. (Rev. 3:17, 18.) How different it will be when in the perfect state the scroll of truth is completely unrolled and all mysteries are dissolved in light!

We are also puzzled by the baffling problems of life, many of which cannot be understood at the time they are being experienced. The chief reason we are puzzled is that we have but partial knowledge, for now we "know in part" and our knowledge is imperfect. How different it would be if we could see things from the viewpoint of Heaven! We are now like children trying to put a puzzle together with some of the parts missing. However, these missing parts are in the safe keeping of God, and will some day be supplied to make a perfect whole. When we see God "face to face" we shall know, even as we are also known. Then we shall know God as He knows us, and see things as He sees them. When we see Christ as He is, then we shall see life's experiences as they are, with no darkening veil between.

In the world to come there will be no dark shadows and unexplainable mysteries. Then we shall know of a surety that "all things" did "work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. In the world of tomorrow all the perplexing experiences of life will be made plain, and the things difficult to understand will find a satisfactory explanation. What have appeared to be thwarted plans, blasted hopes, and bitter disappointments will be seen as part of a divine design

and purpose. If we could only discern the leadership and purposes of God, what happens to us would be of our own choosing.

We need wisdom to know how properly to balance the two worlds, the *now* when we see things darkly, and the *then*, when we see them "face to face." The difference is as great as that between the front and the back side of a beautiful tapestry, or needlework. It is said that some tapestries are made from the reverse side, where the workman cannot see the working out of the beautiful design until it is completed. How true that is in the development of character! Both the pattern and the workmanship seem dim and obscure during the process. Only when we eventually see the completed work will we know that all things have contributed to the perfecting of the whole after the divine similitude.

The assurance is that "when the perfect state of things is come, all that is imperfect will be brought to an end." This includes the deficiencies of character as well as the imperfections of knowledge and experience. The lost Paradise will be restored as completely as if man had never fallen. Man will be fully restored to the image of his Creator, and perfect love and knowledge and understanding will reign supreme.



What's Wrong With the World?

(Continued from page 15.)

It is a sin-stained world of sin-sick men who have turned away from God. We are reaping a baneful harvest from our defiance of His laws.

Can the Curse Be Removed?

The late Dr. G. Campbell Morgan, outstanding preacher and Bible student, once wrote the following words about the crime situation and the law of God:

"Criminal records will prove that in a great majority of cases, unholy desire was the inspiration of murder. No word need be written to demonstrate that the look of concupiscence ever precedes the act of adultery. Theft of every description is the offspring of the desire to possess that which is unreachable by lawful means. The evil spirit that makes a false witness possible is motivated far more often than perhaps appears by covetous aspirations. Thus

(Concluded on page 26.)

Checking Up on Susan!

By Mary J. Vine

★ My neighbour's face came peering through the kitchen window.

"It's all right," she called, "I'm just checking up on Susan."

Susan emerged from underneath the table. It was not, of course, a table at the moment. It was a London Transport Bus Station.

"I'm here, Mummy," she called.

"Oh, that's fine," said my neighbour, and after a little more neighbourly chat, off she went again, the "bus" game continued, and I went back to my dinner preparation, a little behind schedule perhaps, but happier nevertheless. It was something to know that my kindly neighbour was glad when her small daughter was under my table, but she had also enriched me with a thought.



© Studio Lisa

Happy the home that is built upon mutual love and faith in God.

The Home Corner

Figuratively speaking, the good Father in heaven Himself looks through my window and checks up on the little family He has entrusted to me. Is He happy in His check-up, or does He daily meet with disappointment?

Concerning his children, William Penn once wrote to his earnest, devout wife:

"Above all things, endeavour to breed them up in the love of virtue, and that holy, plain way of it which we have lived in, *that the world in no part of it get into my family.*"

How much of "the world" does the Father

discern when He looks through the window into ours?

Lately we experienced the good fortune of moving into another house, a larger house, a brighter house. We were all very happy about it. What really did thrill the little ones, though, was that in a fine old apple tree at the bottom of the garden there was hanging a simply delightful bird house, as highly desirable a residence as any respectable Tom Tit could possibly set his heart upon.

But it's really a pity to leave it there, much though we would like to make Tom Tit's acquaintance. It is only tempting Tom Tit into danger. For over the fence at the bottom of the garden there is Stripey, the gigantic tabby. Next door below there is Blackie. Next door above there is Michael. Two doors above there is Ginger. There is Nigger next door to Ginger, and at the end of the terrace there is Frisky. To say nothing of our own beautiful Fluff, sitting even at this moment plumb above the highly desirable residence's attractive front door. What hope would little Tom Tit have? No, there will never be birds in that bird house. One cannot have Puss and Tom Tit at the same time.

Similarly, if the world in any part enters the citadel of our homes, it enters to the exclusion of those blessed characteristics that make a home a place where the Lord can feel Himself the centre and the heart.

The world is so much with us. As never before it assails our children in their daily life at school and in the workshop. The boy or girl from the truly God-fearing home finds himself among a multitude who scarcely speak the same language.

Certain phases of it are considered a vital part of modern education. The adversary is very subtle. So he whets their appetite for more.

By means of radio and television it invades us in our homes. Let there be an unsympathetic element in the home and, for the sake of a certain peace, selective listening is impossible. We must, whether we will or not, hear a very great deal that is both lewd and vulgar and which, despite ourselves, wearies the mind and most emphatically leads far from the kingdom of God.

Knowing full well the unhappy answer that he would receive, the prophet Isaiah stood before Hezekiah the king. Hezekiah had had a wonderful opportunity to display to his potential enemies, the princes of Babylon, the power and might and glory of Jehovah whom he worshipped. But he lost it.

"What have they seen in thine house?" demanded the prophet.

To-day the Lord puts to us the same question. These dear children whom He has given into our care are either potential saints or sinners, and if the latter, then His enemies. What do they see in our homes? As He checks up on them from day to day is He glad and satisfied? Or does He see the love of pleasure consuming the desire to pray, the cares of the world choking the study of His Word? Does He see negligence replacing diligence in the things that matter, self-seeking instead of yearning after righteousness? Are we taking the long view, does He find, sublimating all else for ourselves and them, to that one end, entrance into the city that hath foundations? Or does He find us with our horizons circumscribed by things that are purely temporal?

O Friend of Mine, He is checking up on us and on our little ones this very day. Let us try, by all the means we can, to make sure

that He has pleasure in us. Says the psalmist, "The Lord shall count, when He writeth up the people, *that this man was born there.*"

"There"—that home that you and I have so much influence in building and preserving.

"There"—the place where surely, above all others, the family have a right to expect the presence of the Lord.

"There"—your house and mine.

God grant, when He does write up our children's names—yours and mine—that they are all on the side of the blessed.



What's Wrong With the World?

(Concluded from page 24.)

the whole realm of human interrelation is disorganized and broken up by the dishonouring of the tenth commandment."—*The Ten Commandments*, page 111.

One dictionary has defined sin thus: "A generic term, embracing wickedness of every kind; specifically, transgression of the divine law." Man cannot transgress God's laws without paying the price. Whether we like it or not, "sin is the transgression of the law" of God (1 John 3:4), and "the wages of sin is death." Rom. 6:23. This explains why the world of men is under condemnation and curse. We have fallen into the mills of God.

This does not mean that all men and women are defying God, for there are those in every nation who strive to live by high ideals. But the world in general is heading for death and destruction. "Sin, when it is finished, bringeth forth death." James 1:15.

The most hopeful thing in the world to-day is the message of the good old Book, assuring us that men need not remain the slaves of sin.

When the hatred of a sinful world sent the Sinless One to His death, there went out from His great heart what must be the greatest of all His prayers, because it pointed out to men the way back to God: "Father, forgive them; for they know not what they do." Luke 23:34.

In that prayer He revealed, first, the great doctrine of the Fatherhood of God, which the world to-day has largely lost. Second, He showed that sin leads men into dreadful follies which they do not understand. Third, He taught the great and vital truth that nothing but God's forgiveness can save mankind.

Thank God, His forgiveness is not hard for

any sincere sinner to obtain! "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

We are lost, but can be saved. We are fear-ridden, but we may go forward with confidence into the unknown future. It is a dark world, but God is near, if we but confess our sins to Him and accept His guidance.

Through Edom's Lone Gorge

(Continued from page 18.)

ually displaced the former inhabitants and established their capital amid these impregnable hills. (Deut. 2:12.) By then it was called Sela or Selah, meaning "the Rock." (2 Kings 14:7.) The Greeks later designated it in their own language Petra, which name it has retained ever since.

It was while Edom was at the height of its power that their king in Sela contemptuously refused to allow his close relatives the Israelites to pass through his land, even though they promised to keep strictly to the King's Highway. (Num. 20:17-21.)

The wars which were constantly waged in later years between Israel and Edom were in part the result of this initial act of hostility, but even more than that they were fought for possession of the mineral resources of Edom of which we shall learn later, and for control of the great highways which passed through the land.

After the fall of Israel, the Edomites retained their independence for a time by paying tribute to the Assyrians and they managed not to fall foul of Nebuchadnezzar on the rise of the new Babylonian kingdom.

When they received southern Palestine in return for their treacherous aid against Judah they felt their security was assured. But the judgment which the prophets threatened for their lack of brotherliness to their kinsmen (Psa. 137:7), was not long in coming. Even while they were in process of assimilating their new territories, a hitherto unknown people from the Arabian desert, the Nabateans, swept in upon their unguarded land and capital and overwhelmed it, enslaving many of the Edomites and driving the rest into the desert of southern Palestine.

Quickly adapting themselves to settled

existence after their bedouin life of the desert, the Nabateans built dams, reservoirs, and aqueducts, for the cultivation of the arid expanses, and built up a new and vast commercial empire as a result of their strategic position on the trade routes north and south and east and west. With their vast wealth, they beautified the captured capital of Edom with rock-carved monuments which have become one of the wonders of the ancient world.

These Nabateans, whom we shall see later had very close connections with the Herods of Christ's time, maintained and expanded their influence and empire until the first century of the Christian era, when they in their turn were overthrown by the Romans.

In Search of Earliest Edom

Wanting to begin at the beginning of the long and chequered story of this mountain-girt city of the desert, we retraced our steps, accompanied by our armed guide across the irregular valley floor to the Outer Sig, but instead of following it all the way, we turned sharply south where a great rock-cut staircase wound up the mountain-side. As we climbed we wondered how long it must have taken to cut these elaborate steps. It was beyond our power to guess, but one thing we did know, and the knowledge almost took our breath away—these steps were at least two thousand and perhaps three or even four thousand years old!

Where were they leading? What would we find at the top? Reaching the crest of the mountain at last we found ourselves confronted by two great tapering stone pillars about a hundred feet apart, one twenty-three feet high and nearly twelve feet square at the base, the other not quite as high and about seven and a half feet square at the bottom.

These pillars have given to this mountain the name of Obelisk Ridge.

"Pillars" on "High Places"

In the Scriptures we read of "pillars" which were worshipped on "high places" by the idolatrous inhabitants of the land when Abraham and his descendants first dwelt there, and which in many cases were broken down by the Israelites when they occupied the land on the west side of Jordan. (Deut. 12:2, 3.)

By reason of the precarious hold Israel had on the east side of Jordan, a less thorough work of demolition was possible, and here in the

heart of the land of Edom we were able to look upon an example of the deities of stone which the earliest inhabitants worshipped before a knowledge of the true God came to them.

A little farther along the ridge, right on the summit of the mountain, we came upon an open-air sanctuary. It comprised a rock-cut rectangular court some forty-seven feet by twenty-one feet. On the west side was an altar standing three feet high and approached by three shallow steps. South of this was a circular platform in the top of which was carved a rock basin with a drainage channel, possibly for drink offerings. Farther to the south a large stone tank no doubt served for water storage or for washing the sacred vessels.

Immediately in front of the altar was a raised dais which must have been connected with the ritual of the altar, perhaps for the reception of food offerings, while on the east side a rock-cut bench may have been used for the accommodation of the worshippers.

This is the largest and best preserved of the "high places" of Petra, but it is not by any

means the only one. Dalman recorded a large number of holy places like this, besides numerous niches and shrines of obviously religious origin and purpose.

Strabo speaks of the city as being very religious in his day and without doubt this was equally true of Petra in earlier days.

The fact that the Outer Siq, which is in such close proximity to Obelisk Ridge, is crowded with monuments of all kinds, indicates the special sanctity of this part of Petra and suggests that it was the most ancient holy place in the city area.

Standing there on Obelisk Ridge the whole picture of the idolatrous worship of the Canaanites upon the "high places" of that land seemed to come alive and we were transported back among the scenes of idolatry which the coming of Israel was to sweep away.

Necessary as was that work, I could not but be rather glad that this altar and these standing stones remained to recall the earliest history of the ancient capital of Edom.

(Next Time: "Memories of the Herods.")



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OUR TIMES

THE *Sunbeams'* CORNER



The Little Red Trike

By Hazel McGinnis

It had been a sixth birthday to really remember, John thought, as he looked at his new bicycle. He glanced at his little red tricycle, which he had been using for the last three years. It had been a good friend to him during that time, but now he looked away from it and turned back to the shiny bicycle his Uncle Joseph, who was a fireman, had given him.

It was fun learning to ride the two-wheeler. It made John feel grown up. When his Uncle Joseph came to visit

him a few weeks later, John showed him how well he could ride his new bicycle.

"It is fun, isn't it?" Uncle Joseph said. "But what have you done with your little red trike?"

"Oh, that," John said, and for a moment couldn't remember. Then he recalled that his mother had asked him to put the little red tricycle in the garage during a shower of rain, but he hadn't done what Mother had asked.

"It must be out in the back

garden somewhere, Uncle Joseph."

Uncle Joseph looked concerned for a moment, and then suggested that they go and find it. Sure enough, there lay the little red trike. Only now its bright red coat was badly rusted from the rain.

"How about showing me how this one works?" Uncle Joseph said.

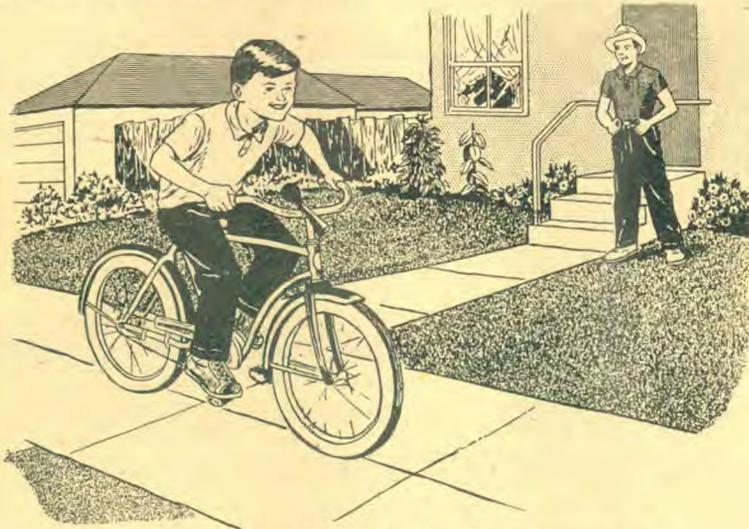
When John tried to ride the little red trike he found that he could scarcely make the pedals turn, they had become so rusted.

"Oh, well," John said, getting down from the tricycle. "It was an old thing anyway. I wasn't going to use it any more, now that I have my new bicycle." It's much more fun to ride it than the old trike."

"How would you like to go down to the fire station with me this afternoon? We'll take this rusted trike along with us. I have something to show you."

John could scarcely contain himself until he arrived at the station. At last he was going to have a chance to see the big fire engines close up. He couldn't imagine, though, why his Uncle Joseph wanted to take the little red trike along with him.

Instead of taking John to see the engines first, Uncle Joseph said he wanted to have John visit the firemen's workshop. When John arrived in the big sunny room, he was



John was having a wonderful time showing his uncle how he could ride his new bicycle. The trike had been forgotten.

surprised to see the firemen whistling and humming gaily, and working—not on the fire engines, but on broken toys, piled high on the tables. Some of the men were repairing little wagons, others were replacing parts of train sets, still others were painting wooden horses and children's chairs which had been repaired.

"Well, chief," Uncle Joseph said, talking to a big man who was busily applying green paint to a small table, "what do you think can be done to salvage this?" He held out the little red tricycle.

"Hm-m," the fire chief said, "this has really been treated poorly, has it not? But I think a new coat of paint, a new wheel, some oil, and maybe—yes, I think I have one, too—a new shiny bell, will get it in shape to make one of the orphan children very happy."

"Orphan children?" John asked.

"Yes, John," his Uncle Joseph answered. "Our fire station collects toys that other children no longer want, and we repair them, and then take them to the orphanage, and to families whose children have very few toys. However, some of the toys we get take a lot of work to get ready."

John watched the firemen for some time. But when his uncle took him through the fire station, John found he could scarcely keep his mind on all the new sights. He was still thinking about his little red tricycle which he had treated so badly. Never again would he disregard his mother's request. In the future he would keep his toys in as good shape as possible.

Now he knew that when he had outgrown them, they could be freshened up by these kind men, and some child, less fortunate than he, would be able to find the same pleasure in using them that he had had.



Children in Church

When Jim and Jeanie come to church,
Their clothes are clean and neat.
They never whisper in the aisles;
They walk with careful feet.

They listen to the sermon
And do not talk or nap,
But sit with hands all folded
And laid quiet in each lap.

And when it's time for prayer,
They kneel without a word
And keep their eyes closed tightly
So that every word is heard.

They sing the songs of Jesus
And thank Him for all joys;
And reverence the Saviour,
Who loves all girls and boys.

May Gustafson.

Susie's Pie

By Bert Rhoads

MOTHER had baked an apple pie, had put it away in the cupboard, and had gone shopping. Her daughter, Susie, who was left at home, was pie hungry. How she did want a piece of that pie! It didn't seem quite right, but she cut out a piece and ate it.

But Susie's mind troubled her and she was sorry she had taken the pie. She tried to think of what she would say to Mother.

And then she thought of a clever little scheme. She would put the cat in the cupboard; the cat would eat into the pie and get all the blame, and Susie would not even be questioned.

That evening as Mother was getting things ready for supper she opened the cupboard to get the pie, and out jumped the cat. When Susie was asked about how the cat got into the cupboard she tried to cover up her deed by saying that she didn't put the cat in the cupboard.

But Mother told Susie that cats didn't cut out pieces of pie with a knife, and that she

was quite sure that a little girl by the name of Susie was to blame. Then Susie confessed; but what a hard way it was to get a piece of pie.

Once when I was a little boy I asked my mother if she would give me, all for myself alone, a whole pie—not merely a piece. Joy of joys! Mother said, Yes. Soon one of Mother's large elderberry pies would be my own. What a feast I would have!

I had two elder brothers and a younger brother and a sister who would have been glad to help me eat that pie, but I never let them know a thing about it. I slipped outdoors to a place among the trees and bushes where I would not be bothered by anyone.

Our pet dog, Jimmie, followed me, wagging his tail and looking up as if to say, "Surely you will give me a little nibble of the crust." But I waved him away. This was my pie.

Safely hidden I started in on the pie. How good it tasted! No pies could equal

Mother's elderberry pies. I must have eaten about one fourth of that pie when it didn't taste so good any more. I began to be sick, very sick.

For many years after that day I could not eat elderberry pie without getting sick.

Later in life I read some verses by a great Scottish poet, Sir Walter Scott, in which he said that selfish people would doubly die. I'm sure I knew what he meant. He also said that selfish folk — folk who wanted all the good things for themselves — would be buried with no one to weep over them, no one to honour them, and no one to sing their praises.

Now, older grown, I've come to believe that there is a mixture of happiness in every event of our lives, if there is no selfishness in it. Can you imagine Jesus getting and eating pie the way Susie and I did? I'm sure He wouldn't.

Your Letter

My Dear Boys and Girls,

Do you know when our Sunbeam Band was first started? It was in 1925. Since then over 5,000 boys and girls have become Sunbeams. Some of the first ones are now serving as missionaries in foreign lands. Others have become nurses, doctors, and ministers. All Sunbeams feel that to make life worth while they must

try to make others happy. So to remind them of this they have chosen a motto: "We Bring Sunshine." And there are five rules which they promise to keep:

1. I will read a portion of the Bible every day.
2. I will not forget my morning and evening prayer.
3. I will help someone every day.
4. I will defend all animals I see unkindly treated.
5. I will write a letter to "Our Corner" at least once in three months.

Don't you agree that the world would be a much happier place if all of you children who are reading this page could keep these promises too? I am sure you would, and I am sure you would enjoy wearing our Sunbeam badge. I am hoping lots of you will decide to join our happy family of Sunbeams. Each fortnight in this magazine you will find a painting competition. For the best attempts there are prizes. Then, as well as a letter from me on the children's pages, I will reply personally to the letters you send me. Sunbeam Corner is a grand place to find pen friends, too. If you would like to join, just write, sending 6d. in stamps for the badge, to: Auntie Margaret, The Stanborough Press Ltd., Watford, Herts.

Good-bye for now. God bless all our Sunbeams, and those who will be joining us.

Yours affectionately,

AUNTIE MARGARET.

Results of Competition No. 2.

Prize-winners.—Lawrence Wroe, 12 Stuart Road, Cheltenham. Age 12; Malcolm Cobley, 44 Cromer Road, South Norwood. Age 11.

Honourable Mention.—Albert Wagstaff (Rickmansworth); Miriam Harris (Cambridge); Jilda Sleeman (Torquay); Pat Armstrong (Liverpool); Geoffrey Rudd (Norwich); Robert Smith (Cheltenham); Adrienne Edwards (Torquay); Gail Hilton (Ashton-under-Lyane); Garth Anthony (Darley Abbey); Miriam Davies (Abergele); Keith Brackenbury (Bugthorpe); Jennifer Harvey (Cheltenham).

Those who tried hard.—Brenda Plant (Stoke-on-Trent); Ruth Price (Wokingham); Esther Dunstan (St. Mabyn); Elizabeth Furlong (Torquay); Ruth Balderstone (Watford); Doreen Cobbold (Ipswich); Frances Lucas (Newport); Jean Rogers (Maiseamore); John Bell (York); Ethel McColl (Kippen); Allen Press (Teversham); Peter Scott (Norwich); Doreen Smith (Norwich); Heather Payne (Cheltenham); Joy Arnold (New Addington); Margaret Cutler (Causeway Green); Tina Stansfield (York); Sylvia Brown (Bedford); Maureen Veasey (Coventry); Keith Smith (Norwich); Heather Stoner (Bristol); Hazel Harris (Cambridge); Kay Arnold (New Addington); Nigel Payne (Bishops Cleeve); Neil Cecil (Exeter); Barbara Birch (Rickmansworth); Christine Jagger (Wakefield); Monica Seck (Tadmorden); Richard Payne (Cheltenham); Paul Martine (Beccles); Jean Dunthorpe (Norwich); George Mayers (Skewen); Valerie Westwood (Watford); Pearl Rich (Launceston); Doreen Evans (Enfield); Amy Randlesome (Stockton); Molly Rich (Launceston); John Rich (Launceston); Brian Jeffery (Exeter); Peter Gedge (Walthamstow); Evelyn Sanders (St. Austell); Eleonora Baron (Church); Josephine Dunstan (St. Mabyn); Kathleen Teale (Bradford); Dorothy Delaney (Bradford); Marjorie Shearing (Norwich).

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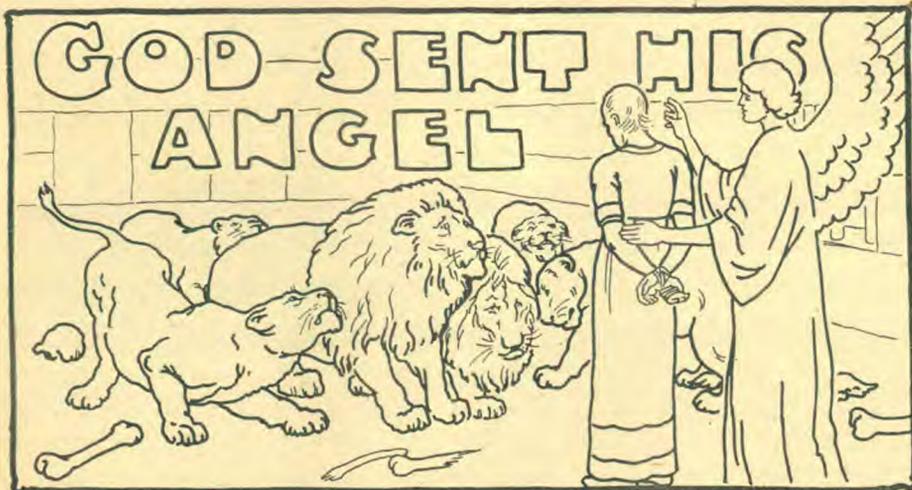
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Painting Competition

See how nicely you can paint this picture and send it with your name, age, and address to Auntie Margaret, The Stanborough Press Ltd., Watford, Herts.



Fly Swiftly, Messenger of God.

By Franklin Booth
© R. & H.

By

Mrs. T. Buchman

Fly swiftly, messenger of God,
Oh tarry not, nor wait;
Go sound it forth, the Saviour comes,
The hour is growing late.

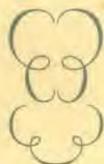
Fly swiftly, messenger of God,
Go in His strength, His might;
The eternal God thy refuge is,
Fear not, though dark the night.

Fly swiftly, messenger of God,
Go in the Spirit's power;
Clothed with the panoply of heaven,
Haste, 'tis the last, last hour.

Fly swiftly, messenger of God,
To earth's remotest bound;
Go tell the everlasting Word,
They wait the blessed sound.

Fly swiftly, messenger of God,
Hold, hold, ye winds of strife;
Until the saints of God receive
The seal, eternal life.

Soon mercy's door will close for aye,
Now open stands the gate;
Go hasten, ere the cry go forth,
It is too late, too late.



By Christian Dalsgaard
© Camera Clix

