

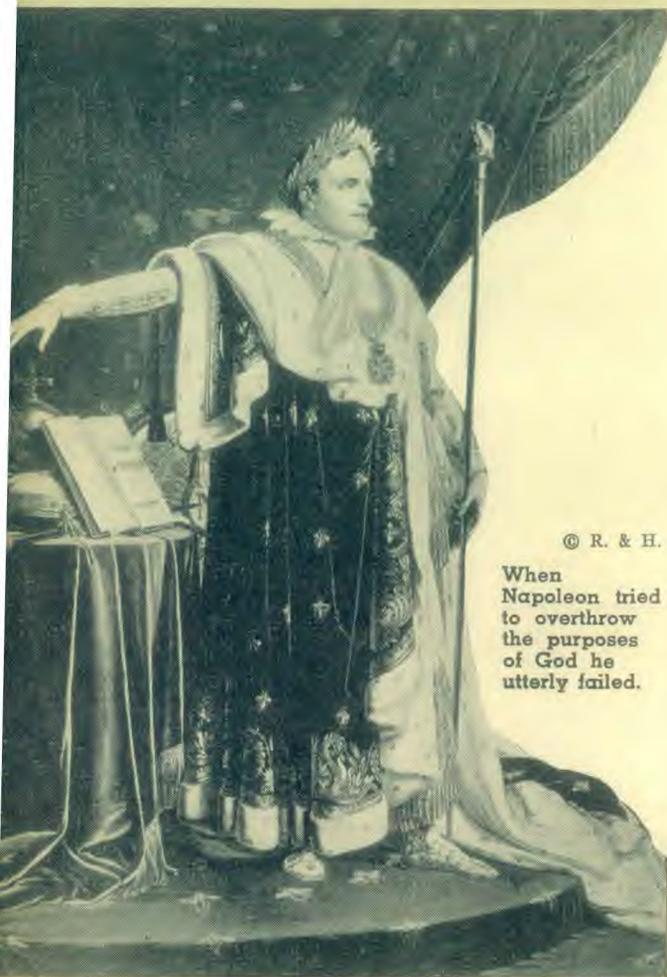


The Bible and

**TOUR
TIMES**

FIGHTING THE STARS

By W. R. Beach



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When Napoleon tried to overthrow the purposes of God he utterly failed.

★ THE book of Judges, chapters four and five, tells a story of two men. Their names were Sisera and Barak. Both these men led armies into battle. Barak won. Sisera failed.

Sisera does not appear as less talented than Barak. Indeed, he was a greater general. He had been a victorious general.

Not so with Barak. Barak apparently lacked the zestful courage of Sisera. He would not go up to battle, with faith in God's leadings, unless Deborah, the prophetess, went with him. Sisera possessed chariots and horsemen, and organized armed forces. He had the war machine behind him. So, as the two men faced the battle, you must write Sisera's name above that of Barak on the military score card.

Humanly speaking, there was no reason to presuppose the failure of Sisera. Yet he failed. He fled. Weary and famished, he was invited

into a woman's tent and there, while he slept, a nail was driven through his temple. This was a miserable end. Why? I invite you to ponder the divine explanation. It flashes from a verse in Deborah's victory song: "They fought from heaven; the stars in their courses fought against Sisera." Judges 5:20.

The cause of Sisera's failure is simple. He was out of step with the stars. His cause was wrong. He was on the wrong side, moving in the wrong direction. He was out of step with God's great purpose and "the stars in their courses" fought against him.

This explains the discomfiture of an army. It also sets forth the determining factor in the age-long procession of human events.

The implications of this great phenomenon led the Christian Chinese I Hsin Liu to write: "The wisdom of the ages is to find out which way God is moving and move with Him."

This is what Sisera did not do. He knew that his chariots were superior to the chariots of Barak. He knew that his army was a better army than that led by Barak. Sisera knew his own record. He knew his courage, but he did not know the direction God was taking on that historic day at Mount Tabor. If he did know, he failed to fall in step.

Why Napoleon Failed

History, profane and sacred, is replete with the names of men who were great, or seemingly great, but who failed because they did not discover the course of the stars. I suppose the outstanding example is Napoleon Bonaparte. He usually is set down as the greatest military genius of history. The little Corsican possibly tops the list of the world's leaders of men. Yet he lost at Waterloo. He lost in his efforts to

create a united Roman Empire. He lost to a man virtually unknown in the field of military strategy. His conception of the battle of Waterloo was much superior to Wellington's. A visit to the fields of the Belle Alliance makes this clear. Napoleon engaged his troops with the usual flash of genius. He manoeuvred so that he could enter the fray with outstanding advantages on his side—all to no avail.

Historians have long pondered the mystery of Napoleon's rout at Waterloo. But the secret is not difficult to unveil. Victor Hugo discovered it. He said, "*Napoléon gênait Dieu.*" Napoleon had jockeyed himself into opposition with God. He was out of step with the stars. God marched against him as He mustered events in keeping with prophecy's forecast.

What a moment it was when Pharaoh stood before Moses—I say Pharaoh before Moses—with blood in the rivers and frogs hopping around in the houses. Once Pharaoh actually seemed to have decided to let God's people go. But, no, his feet would not keep step. ~~Who knows what history's narrative might have been had he marched his chariots out and escorted Israel over into the Land of Promise?~~ But the whitened bones of the Egyptians and their rusty wheels remained on the sands of the Red Sea to testify to the seagulls and the great white cranes that the days of the Pharaohs were numbered. Pharaoh failed to discover the march of God and to fall in line.

This has been the tragedy of man since the fateful day he joined Lucifer's insurgence against the Creator. The first dead leaves that

fell in Eden were the emblem of the satanic regime. Adam and Eve contemplated the dismal scene and realized that they were face to face with the earthly destiny. They, too, like dead leaves, one day would be whipped away in a whirl of biting wind. They had surrendered their will to the new prince of this world. With all nature they entered "the bondage of corruption." Rom. 8:21. But they were not left to groan without hope of deliverance. God's love had provided from eternity a plan of salvation. His only-begotten Son was to lift up a banner against the impostor. There was to be a standard against transgression, to which the redeemed could rally in obedience to God.

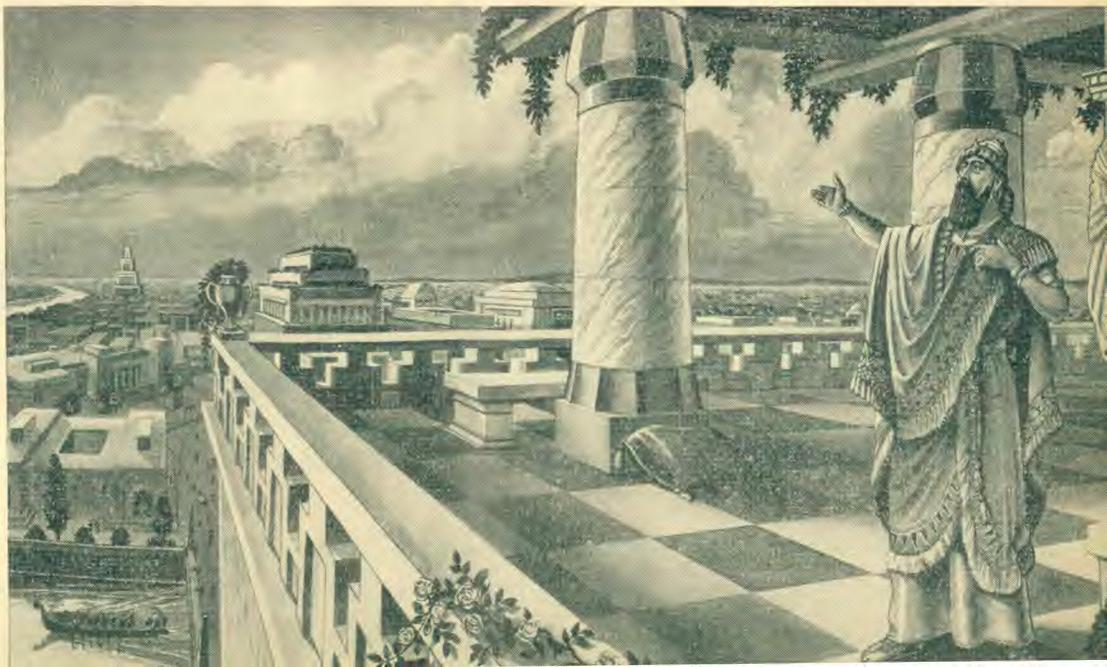
Men Who Walked With God

And from the beginning there were those who joined the heavenly standard. There were those who determined to follow the highways of a sovereign God. We read that "Enoch walked with God." Gen. 5:22. Others joined him. Their names stand out in shining letters. Shall we call the roll? It would exhaust a dozen voices. But Abraham, Moses, Daniel, and Paul head the list. They sensed the directions of God. They took God's paths. These are they who interlocked their destiny with divine destiny. They fell in step with the stars.

Notice, in Deborah's song, the expression, "the stars in their courses." Other versions say, "the stars in their paths," or "the stars on their highways." Isaiah also speaks of the stars. Says he, "Lift up your eyes on high, and be-
(Continued on page 10.)

By R. Eldridge
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The pride of
great king
Nebuchad-
nezzar
suffered a
mighty fall.



HAVE FAITH in God

By E. W. H. Vick



to-day!" "Hurrah, hurrah," he shouted as he jumped around the room clapping his hands, "I've got an orange, I've got an orange." "Have you?" said his mother, "show it to me then!" He looked wistfully to his father. "Haven't I?" he questioned rather seriously. "Yes, of course you have," and then his father gave him the orange.

Why He Was Sure!

That's what faith does! He believed what his father had said, even though he couldn't show anything for it. What made him do that? Only one thing—he knew his father.

But perhaps an illustration about an orange is hardly sufficient to convince anyone that they should have faith. What is it? How do I get it? How do I use it?

"Ah, if an angel should wing down from heaven and bring me a photograph of the angel choirs; or I had lived to hear St. Paul preach, or had a miracle performed on my sister-in-law by the Saviour, how different it would be. I would believe at once! No doubt about it! If when I had indigestion and I prayed and the pain went at once, then I would soon be a believer: but this never happens. I've never seen the heavens open and angels ascending and descending on a great ladder; I've never been miraculously healed or seen anyone raised from the dead. So I can't believe."

Either . . . or! Either I see, and touch or I don't believe. Notice that—"don't believe." It implies that we could, but we don't; we don't because the things we think ought to happen do not happen. "If I could only see something wonderful." But we never do and so we never

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U.S. Congressional leaders sponsor a "Faith in God" campaign.

★ "HAVE faith? Have faith! Why, what an unreasonable demand! Haven't you heard that faith is out of fashion in our world to-day? We don't have to believe nowadays. We just take things as they come, and only as they come; and when things are proved, all right! But if you ask me to believe in something, or someone I have never seen, or heard, well, that is unreasonable, indeed."

Well, let us just sit down for a moment then, and have a chat over this matter of "believing."

A father had a young son. It often happened that this father had to go away from home for days at a time and sometimes even longer; then the mother and the boy missed him, naturally; and it was a great event when he came home. They would look forward to that so much. The home would be made especially tidy and when the door opened Father would hold out his arms and the lad would run and jump into them. But he would ask his father a question too. "What have you brought me this time, Dad?" You see, his father usually brought him something. "Aha, it's an orange

believe; and we never believe because we set the conditions of our faith.

Leave It To Me

I once made a phone call. It was my first visit to one of our large cities and I wanted to know where I was to spend the night. The familiar voice of a friend replied: "Get such-and-such a bus, get off at such-and-such a place: and I'll be there to meet you." We rang off. I duly acted as instructed and everything was in order. By following instructions all was well.

If we want others to do something for us, we will probably have to let them decide how to do it. "Just you leave it to me," they say, and we think no more of it till it is done. So the desire comes first. Do we want the salvation of Jesus? If so, we will leave it to Jesus, and do what He says. If I want to be happy and satisfied, then faith is easy. The more I want to have peace, the easier faith becomes.

What is this intangible thing called "faith"? We can best describe it by what it does for us. Faith is believing so much that we put our lives in His care. "I'll leave it with You, Lord, undertake for me." Just as easy as that. "Faith is trusting in God, believing that He loves us, and knows best what is for our good."

How Faith Comes

We can get to know God before we believe in Him. In fact, we must know enough about Him to make such an act of faith reasonable. Faith is not believing what we know to be untrue. It is just taking a step more because we know what is true. "What is the most beautiful thing in the world?" ask the Chinese, and this is how they answer it: "It is to see a child walk confidently down the road, after you have shown it the way." "We'll take you so far, then show you the rest of the way, and you'll be well able to get along then." That summarizes the work of parents for their children. It summarizes also how faith comes. Because the aircraft carries radar equipment it plunges headlong into the clouds. The pilot knows all is well. Faith is also a plunge; the "leap of faith" is a common expression. So far all has been solid rock. Then comes the chasm. We go on walking in faith, and the chasm turns to rock underneath our feet.

How do we "get faith"? We hear, read, and see evidences that what the Bible says is not

simply fairy-story. It is true. We then are led to believe in Jesus as the centre of the Bible story. Then we hear Jesus' promises, and because what we have so far heard has been impressive, we take Jesus at His word. We have received God's gift of faith. That is what Paul means when he says: "So then, faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. First the evidences, then the faith. It is saying to Jesus: "Lord, I know You are able to take care of my life, and sins, and worries—that is, my present, past, and future—not only that, but You want to do so, too. I will leave things with You now!"

Not a Blank Cheque

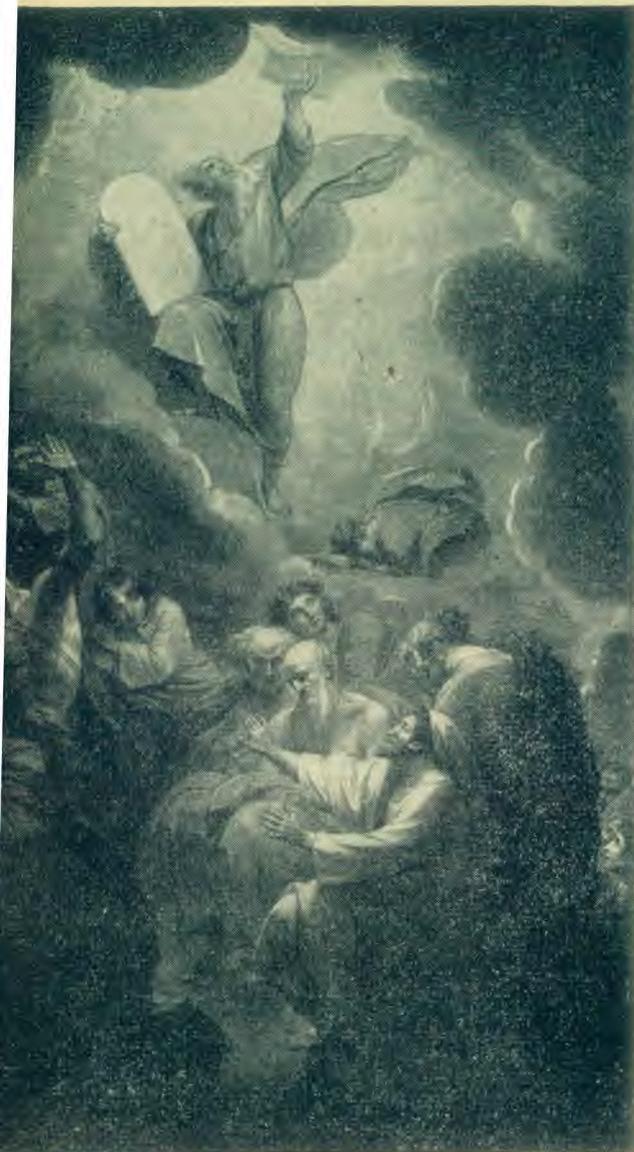
But faith is not a blank cheque to be filled in just when we deem necessary. There are conditions. The conditions met, the promise is sure. We do not get just what we want every time we exercise faith, but we do get something—what we would have chosen had we known it was better for us. So faith is not a master-key, but when put in the right lock it opens the door wide.

Faith is not presumption; that is wanting what the promise says without doing just what it says. Faith is not credulity; that is not bothering to get to know why we believe. Faith is not feeling. Sometimes it brings ecstasy, sometimes not. Faith is looking up to God despite personal wishes; feeling is looking into ourselves to see whether we are inclined one way or the other. Faith leads to action; feeling despairs when tested. Look up. Nothing can more quickly take away our faith than to rely on our feelings for our Christian experience. Nothing can inspire more faith than the exercise of faith. So —

Have faith in God, the sun will shine
Though dark the clouds may be to-day,
His heart hath planned your path and mine.
Have faith in God: have faith alway.

Jesus is Real

THE person of Jesus Christ stands solid in the history of man. All attempts to resolve Him into a myth, a legend, an idea—and hundreds of such attempts have been made—have drifted over the enduring reality of His character and left not a wrack behind. The result of all criticism, the final verdict of enlightened common sense, is that Christ is historical.—*Van Dyke*.



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Moses was law-giver and mediator to Israel; hence his choice as a type of Christ.

★ MOSES was a type of Christ, but that does not mean that he was equal to Christ, nor was he a type of Christ in every particular. Yet there were a number of phases of Moses' life and experience that were so typical of Christ, the Son of God, that Moses could say that Jesus would be a "Prophet . . . like unto me."

"The Lord thy God," he declared, "will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." God further said unto

A Prophet Like Unto Moses

By Dallas Youngs

Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all that I shall command Him." Deut. 18:15, 18.

Moses Was Law-giver to Israel

To Jeremiah, Christ was the "Lord our Righteousness," but to Moses He was a Prophet like unto himself. God selected Moses to be the leader and deliverer of His people Israel who were in Egyptian bondage—typical of the bondage of sin. It was by the hand of Moses that God performed signs and miracles. It was Moses who stood between Pharaoh and the people. It was Moses who made intercession at the Red Sea. It was Moses who proposed that God blot his name out of the "book of life" in lieu of destroying the whole sinful congregation.

"While Moses lived," writes Bishop Butler, "he was one and all in the house of Jehovah, the mediator between Jehovah and the people in all respects. He was commander-in-chief, deliverer, law-giver, priest, teacher, chastiser, and judge. There was no function in connection with the representation of God, or with the mediation of the words and acts of God, which he had not discharged, or was not warranted in discharging in the highest (human) form. And he was a prophet in all this and for all this—that is to say, his prophetic gift controlled, pervaded, inspired, and regulated all these functions."

Moses looked forward to, and foretold the advent of the Messiah. He wrote concerning His coming, and despite the fact that fifteen hundred years passed before Jesus appeared, when He did, speculation ran high as to

whether He was the "Messiah Prophet" which Moses had promised. "Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph." John 1:45.

After the life, work, and death of Jesus, Peter was positive in his assurance on this point: "Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." Acts 3:22.

Moses Was a Prophet Like Christ

As we search the annals of sacred and profane history, what man can we find that compares with Moses as leader, law-giver, mediator, and prophet? Does Hammurabi? Does Confucius? Does Buddha? Does Mohamet? No, there is but one—and that one is Christ Jesus. When attention is focused upon Him it must be admitted that He is all and more in the antitype that Moses was in the type.

Moses alone compared with Christ as a holder of the prophetic office. No contemporary prophet was like Moses, to whom God spoke "mouth to mouth;" yet Christ eclipsed him in this because as God's Son He came from the throne in heaven with a message of life for us.

Concerning his mediatorial office, Moses wrote: "I stood between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount." Deut. 5:5. As a true typical mediator Moses at another time pleaded with God to forgive rebellious Israel which God proposed destroying. In this he became a type of Christ, the true Mediator, who stands between man and God. "For there is one God, and one Mediator between God and man, the man Christ Jesus." 1 Tim. 2:5.

Moses the Intercessor

Owing to the fact that the sinner has broken the law of God it must follow that the wrath of God rests upon him. And more, he must of a certainty be destroyed except he avails himself of the mediatorial work and service of Christ. If the sinner will but repent of his evil and turn away from it, Christ immediately pleads his case before the Father, and for

Christ's sake the Father's wrath is turned aside.

Comparing type and antitype in this respect one writer comments: "As Israel's intercessor veiled his countenance, because the people could not endure to look upon its glory, so Christ, the divine Mediator, veiled His divinity with humanity when He came to earth. Had He come clothed with the brightness of heaven, He could not have found access to men in their sinful state. They could not have endured the glory of His presence. Therefore He humbled Himself, and was made 'in the likeness of sinful flesh,' that He might reach the fallen race and lift them up."—*Patriarchs and Prophets*, page 350.

Received All From Christ

Moses is thought of as being the greatest law-giver of all time. Moses was a great law-giver, but what he gave he received from Christ, the Angel who led the Israelites through the wilderness. It was none other than Christ who proclaimed audibly at Mount Sinai His Father's law. It was Christ who instructed Moses also in the details of the ceremonial law, which is the "law of Moses" only in the sense that he was the medium through whom it was given.

God never commissioned any to give laws to the world but Moses and Christ. In this, therefore, Christ alone is the antitype of Moses. It was the same Christ who instructed and inspired Moses in his day, that later took upon Him the form of man, and Himself obeyed His Father's law. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

It is written of Moses: "There arose not a prophet since in Israel like unto Moses, whom the Lord knew, face to face, in all the signs and the wonders which the Lord sent him to do." Deut. 34:10, 11. Moses stood before all the other prophets in the matter of speaking "face to face" with God. There is none other that has ever lived than Christ who can be the prophetic antitype to Moses.

A prophet is but a medium through whom God expresses His thoughts. It is written that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken

(Continued on page 10.)

★ FIFTY years ago a sure way to stir up the scoffers was to talk about the end of the world. It became so unpopular to preach on such themes that sermons on the judgment day and the hereafter almost disappeared from the Christian pulpit. When the famous "Gloomy" Dean Inge wrote his book, *The Fall of the Idols*, he commented: "The startling change in Christian preaching is the almost total disappearance of references to future reward and punishment in sermons and religious literature."

Perhaps the pulpit and the religious press of the past two or three generations overstressed thoughts of retribution. That is never popular with men of the world. Perhaps the emphasis was too heavy on gloom and so merited the "Jeremiah" charge. Whatever it was, the sceptics and scoffers scattered the gloom and did away with the end of the world. Or so they thought!

What actually happened was this: When the preachers and religious writers went silent about the end of the world, scientists, politicians, and statesmen became vocal about it. To-day the men who lecture and write about the end are physicists, chemists, journalists, statesmen, and fighting men. And they do not minimize the gloom in it either!

Science and the End of the World

Not long ago Dr. Harold Urey declared, "I'm a frightened man! . . . All the scientists I know are frightened. I write this to frighten you." Such a statement stuns us into sobriety and solemnity. Maybe we are now ready to listen to the message of the Book about the final events in history: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. That is a verse of Scripture that has been quoted by atomic scientists in the past few years. It doesn't sound fantastic any more.

One of the differences between atomic destruction and Scripture teaching on the day of God's intervention is this: Whereas science leaves us nothing but the prospect of annihilation, the Bible reveals an ensuing age: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 15.

To the scientist, the end of the world may come in any one of a number of ways. The end could conceivably happen by our colliding with some wandering astral body, though a recent poll of a group of scientists showed only two per cent held this opinion.

Eighty per cent of the same scientific group thought that "the most probable doom for the earth is cold." Even the efficient sun, they felt, must cool off and leave the earth in frigid desolation.

Some fifteen per cent favoured drought as a possible end of our planet, basing their opinion on their belief that the earth is slowly drying out. Excessive heat received two per

How the World

By HARRISON

cent of the group vote, based on the known flaring of old stars into novæ. If ever this happened and the sun increased its heat, that would mean death to all life on our earth.

Human speculation on the end of the world, gloomy throughout, ranges from another flood to drought, from freezing to torrid death, from too near approach by an interloping star which would by gravity kidnap the earth to a distant corner of the universe, to atomic destruction at man's own hands.

The Watershed of World History

If we had lived before the days of Jesus we should have looked and

Atomic experts are in despair as to what may happen if atomic war breaks out.



longed for the coming of the Messiah as the hope of humanity. We should have pinned our hopes on Scripture promises that "the Desire of all nations" would come. He did come; and before He left this earth He deliberately directed the thinking of the devout to His coming again. "I go," He said, ". . . and if I go and prepare a place for you, I will come again." John 14:2, 3.

These thoughts have been well stated by Dr. D. R. Davies, an outstanding figure in the present-day Anglican church, in his challenging book, *On to Orthodoxy*: "The whole of history before Christ gravitates toward His appearance in time. That is the watershed of

so come in like manner as ye have seen Him go into heaven." Acts 1:11. That is a categorical assertion of a second advent, and it fits exactly into many of Christ's own assertions of this doctrine. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25:31.

The departure of Jesus from this world was a private farewell confined to Christian believers. By contrast, His return will be cataclysmic, universal. "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trumpet of God." 1 Thess. 4:16. "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. 1:7.

The ascension of Jesus was a peaceful resumption of the heavenly functions which were interrupted by His necessary incarnation on earth. His second advent to earth will be a glorious assumption of power inaugurating an uninterrupted reign of unalloyed happiness. From Prince of peace, suffering and saving, He becomes "King of kings, and Lord of lords."

If, on the one hand, He comes "in flaming fire taking vengeance on them . . . that obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:8), on the other, "unto them that look for Him," He will "appear the second time without sin unto salvation." Heb. 9:28.

Not the ghastly brilliance of nuclear fission, but "the glorious appearing of the great God and our Saviour Jesus Christ" will be the climax of history as we know it. And in that great day the cry will be repeated: "Behold, the Lord cometh with ten thousands of His saints." "This is our God; we have waited for Him, and He will save us." Jude 14; Isa. 25:9.

It was this which inspired Alford's hymn:

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light.

'Tis finished, all is finished,
Their fight with death and sin.
Fling open wide the golden gates,
And let the victors in. . . .

Appear, Desire of nations,
Thine exiles long for home;
Show in the heavens Thy promised sign;
Thou Prince and Saviour, come!

World Will End

W. Lowe

world history. . . . Since the life of Christ on earth, the world moves on to its climax in the second coming of Christ, when He will exercise judgment and wind history up."

It is difficult to see why anyone can believe in Jesus at all without believing in His second coming. D. L. Moody once said: "We have the same authority for the second coming of Christ that we have for His birth, His death, and His resurrection."

When Christ's forecast "I go" was fulfilled at His ascension, the astonished disciples stood spellbound. Then two angels said, "Why stand ye gazing up into heaven? this same Jesus . . . shall

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The Bible, too, predicts an end to this world order but it also gives hope of a better world hereafter.

Fighting the Stars

(Continued from page 5.)

hold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth," Isa. 40:26. The stars are called out by God. They follow the path assigned to them. They execute the will of God. They move through space unhampered, undeterred by an impostor's will.

Such is the course of those who heed the call to revolt against sin, take up their cross, and follow the Redeemer. The paths of God become their paths. They recognize, with the prophet Isaiah, that God's ways are not always their ways. Oft-times the "thoughts" of God, the "ways" of God, are above and beyond their thoughts and ways "as the heavens are higher than the earth," Isa. 55:8, 9. But they are inspired by God's thoughts. They are mindful of His biddings. They walk the highways marked by His law.

The experience of Israel must be constantly before us. Regarding God's mercy and care for them, we read:

"In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and fought against them." Isa. 63:9, 10.

"He fought against them." What a disaster! God "bare them, and carried them all the days of old"—a joyful and buoyant experience. But by the time Tiberius had come to rule we find this same people face to face with the stars. They no longer move along the highways of their God. They have "silver and gold," but they have "denied the Holy One and the Just, and desired a murderer to be granted," Acts 3:6, 14. And God fought against them.

Shall we not beware lest we, in like fashion, fall out by the way? We can think of so many points on which we might, with minds beclouded by sin, fail to sense the directions of God.

There can be no failure for men and women who will surrender all to God and identify themselves completely with His cause. There can be no effective opposition to the work of their hands. This does not mean that their

labours will go unchallenged. "They shall surely gather together," spoke the prophet of old, "but not by Me." Isa. 54:15. Often we must advance into the teeth of opposition. Then at the crisis hour "the heritage of the servants of the Lord" becomes a shining reality. This heritage, proclaimed Isaiah, is the promise of God that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Verse 17.

The matter of supreme importance to every one of us is to discover which way God is moving, and to move with Him.



A Prophet Like Unto Moses

(Continued from page 7.)

unto us by His Son." Heb. 1:1, 2. Christ, during His ministry, declared: "The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works."

Moses was, in the hand of God, the saviour and deliverer of the children of Israel from Egyptian bondage. Egypt was a type of the sins of this world, and Moses, in freeing the Israelites from Egyptian bondage, became a type of Christ delivering the repentant from the bondage of sin and Satan.

By the seeming defeat of His death upon the cross, Christ became the perfect Deliverer, the absolute Saviour of all who would conform to the conditions of the plan of salvation.

All of this is offered as a free gift to man. The invitation is that "whosoever will" may come. None are barred from heaven and eternity. The invitation is hearty. But man's part is to "come." Unless he is willing, no man may be saved. God's love and anxiety for sinners is expressed in the gift of His Son, but God will not coerce any man to accept His salvation. It must be a mutual agreement. God offers it freely; man must accept it with rejoicing and gratitude.

Nothing could be more reasonable. Christ's name is the only name given whereby a man must be saved. There is no other name, but there need be no other. Christ suffices. Will you not accept this gracious invitation? Do not allow the sacrifice of the cross to have been in vain for you. Believe in Jesus, trust in Jesus, and accept Him as your personal Saviour now.

God's Word to Man

By H. F. DeAth

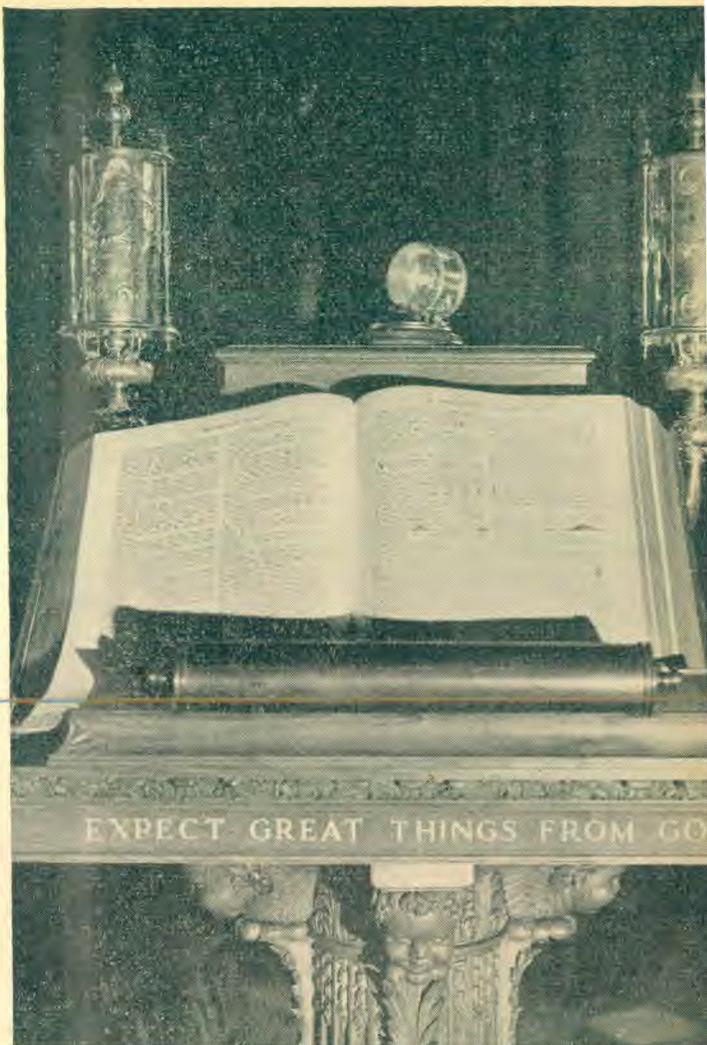
★ A TRUE understanding of the Bible can never be reached so long as the Old and New Testaments which comprise it are regarded as distinct and separate books, teaching totally different doctrines. The two are essentially one book with one basic message. Without the Old Testament, the New is wholly unintelligible, since it teems with references and quotations from the Old. The Old Testament Scriptures are just as much the Christian Scriptures as the New Testament. The essentials of the Christian Gospel are found in the Old Testament as well as in the New. The way of salvation from the penalty and power of wrongdoing are as clearly taught in the one as in the other. One Lord is revealed in both. The God of Abraham, Isaac, and Jacob is the Father of our Lord Jesus Christ. The whole Bible is the Word of God to man; more vital to him than any modern discovery could possibly be.

What God Is to Man

The first contact of the human mind with God is through His works. A child is first prompted to inquire about God, when he begins to notice the teeming varied life about him in earth and sea and sky.

Hence the Bible introduces us to God first, as the Creator of all things; the Maker of "heaven and earth, the sea, and all that in them is." "In the beginning, God created the heaven and the earth," are the sublime opening words of Holy Scripture. This fact must of necessity be the key to all man's subsequent knowledge of God. It is essential to his understanding of the character of God and of what God requires of man. That "in Him we live, and move, and have our being" is the first

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Though all around the outlook may be dark, the "uplook" is bright as the promises of God.

thing man must recognize if he would apprehend God aright. This fact, of course, implies absolute dependence upon God for existence and for all things that sustain and enrich his life; and it calls insistently for his willing submission to his Maker.

The Bible tells us that, at the very outset of his existence man disobeyed the first command of his Maker. He thereby lost the perfection of character in which he was made, wrecked his home and the glory of his earthly kingship.

At once, however, God showed Himself to be not only the all-powerful Creator, but also the gracious Deliverer. Instead of blotting man out of existence, as His law demanded, He

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immediately set into operation a plan of recovery by which man could get back the character and kingdom he had lost through disobedience.

Man's fall from his high estate brought about his need of an Advocate who would uphold the law of God and yet save him from the penalty and power of wrongdoing. So from the beginning God's only begotten Son, "the Lamb slain from the foundation of the world," became man's surety by bearing in His own body the penalty of man's transgression. (1 Peter 2:24.)

Incredible as it may seem to the human mind, God poured out His own life in the person of His Son, in order that man could be re-instated in his original perfection, glory, and power.

What Man Needs from God

But man's progress back to the lost kingdom was to be through much tribulation and long ages of spiritual discipline. In this, he needed constant guidance and help from God. So God gave man His law, by which to order his life. Not that the law in itself has any saving power. But it is a sure and constant guide, steadfastly pointing the way man must tread if he would reach the heavenly goal. The power to keep the law comes only from its almighty Giver. Hence, just prior to its proclamation, God announced Himself as the all-powerful Deliverer of His people. This had just been demonstrated in the deliverance of ancient Israel from the clutches of an earthly tyrant. By a mighty arm and an outstretched hand He had rescued them from the oppressor. He had done for them what they could not do for themselves. On these sure and reasonable grounds, God urged upon His people obedience to His holy precepts. None but He had the right to their allegiance. As long as they walked in the way of His commandments all would be well. But if they departed from these blessed precepts, trouble would come upon them like a flood. And the subsequent history of Israel and, indeed, of the whole world, amply bears out the truth of this warning.

"I am the Lord thy God," He declared, "which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me." Exod. 20:2, 3. Then followed the rest of the Ten

Commandments, which sum up the letter of the will of God for man.

What God Wants from Man

In every age, what God wants of man is the surrender of his will to his Maker. "Give Me thine heart," is the universal call of God to man. Man needs to learn that God's will is always best for him. "He hath showed thee, O man, what is good;" says the faithful Hebrew prophet, "and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Micah 6:8.

Nor should man delay his obedience to God, so that he might fully understand what is involved in the doing of God's will. He must learn to trust God where he cannot trace Him; to believe Him when he cannot explain His ways.

Obedience to the will of God brings trials and tests. At such times man must throw himself on the wisdom and love of God, who alone can bring him through to victory. Every precept of the law calls for sacrifice and struggle on the part of the believer. But under all circumstances man should put God first, and trust Him for grace, protection, and victory over the sinful allurements of the world.

As a means of enabling grace, God has placed in the heart of His law the blessed Sabbath commandment. This enjoins upon man, that is, all men everywhere, Jew and Gentile alike, the sacred observance of the seventh day of the week. By keeping that day free from all unnecessary worldly entanglements and using its hours for spiritual contemplation at home, in God's house, and amid the quiet scenes of Nature, man may renew each week his faith in God, as Jesus did when He was on earth. By this divinely appointed institution, man is able to fortify himself through the six working days of the week, when he is exposed to the naked fierceness of a sinful world, with its manifold temptations and snares. God designs that the Sabbath shall be a weekly link between Him and His children; the golden clasp that connects earth with heaven and man with his Maker.

Happy the soul who, in the sacred day, finds such a link; who is at peace with God, and makes Jesus, the living Word, the centre of every aim and hope.

THE CHILDREN'S



Pages

A Penknife for Peter

By S. St. George

TOM and his friend Peter were on their way home from Sabbath-school. Peter looked very thoughtful.

"Did you hear what Mr. Hood said at the beginning of his lesson this afternoon?" he asked Tom suddenly.

"Do you mean about asking God for things?" said Tom.

"Yes, he said that God always answers prayer, so I'm going to try it when I get home. I want a big penknife with two blades, a corkscrew, and a screwdriver."

Tom looked rather uncomfortable. He did not like to disagree with his friend. "I'm sure Mr. Hood did not mean it that way," he said. "It

does not seem quite right to treat prayer like that."

"Well, Mr. Hood said that the Bible says: 'Ask and ye shall receive,' so it's worth trying; and I do want that penknife badly. Just think of all the interesting things I could do with it—things to help people too, like opening tins and mending their furniture."

Tom grunted. He still thought that Peter's idea was wrong, but he did not want to argue about it. By this time they were nearly home and they parted in silence.

The following day the two boys did not see much of each other, but as Tom was turning out of the school gateway he

heard his friend running up behind him.

"Hi, stop!" shouted Peter. "Why didn't you wait for me? I've something to tell you."

"Why, what has happened?" asked Tom.

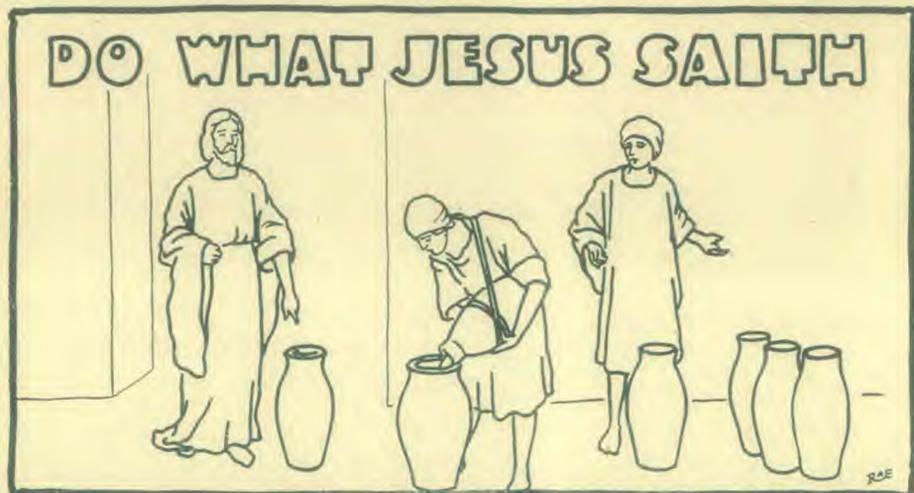
"Well, just look at this," cried Peter in triumph as he held up to Tom's astonished gaze a large, bulky penknife. With excited fingers he began to open all the blades. "Now, what did I tell you?"

"B-but w-where did you get it?" stammered the bewildered Tom, scarcely able to believe his eyes.

"You know I told you I was going to ask God about it, so last night I put it in my prayers, and again this morning I did the same, and at dinner-time I found this in the playground." Peter fondled his find lovingly. "It has a broken blade and the screwdriver is rather twisted, but it is what I asked for, isn't it?"

"But you cannot keep it. It isn't yours," said Tom, looking at his friend in horror. "It's almost as bad as stealing if you don't hand it in to a master."

"Don't be such a silly!" cried Peter growing angry. "I found it, didn't I? You are only jealous because you haven't got one." With that



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., not later than October 2nd.

he turned on his heel and went off, leaving Tom looking and feeling very hurt.

"Should I tell the other boys about that knife?" thought Tom to himself. "Peter hasn't shown the knife to any of them and I know he won't, in case they recognize it." Then he put the thought out of his head. It would be too underhanded. After all, Peter was his friend. Then suddenly, just as he reached home a sentence flashed across his mind: "Ask and ye shall receive."

"That's what Mr. Hood meant," he thought. A great feeling of relief surged through him, and immediately he knew what he must do. He ran quietly upstairs to his little room and kneeling beside his bed he asked God to help him. Then he went down to his tea feeling quite calm for the first time since his quarrel with Peter.

"Oh, by the way, Tom," said his mother during the meal, "Mr. Hood wants to see you to-night. I don't know what it is about, but you are to go to his house at seven o'clock."

Tom thought it strange, but he went along to his Sabbath-school teacher's home as arranged, and to his surprise he found several of his friends there, including Peter.

Mr. Hood explained why he had asked them all to meet.

"I have had a letter from a very good friend of mine who lives in Norway," he said. "This friend is interested in our Sabbath-school work and has made a very generous offer. He has invited me to take six scholars to visit his home in Norway next holidays. All expenses will be paid by him for a fortnight."

The boys gasped with excitement.

"I have chosen you boys here," went on Mr. Hood, "because I believe you to be the

most honest and trustworthy of my scholars, and I feel sure you will be a good advertisement for the work done in our Sabbath-school. Now go home and discuss this with your parents, and let me know their decisions as soon as possible."

As the boys left the house, Peter touched Tom on the shoulder. He looked rather shamefaced.

"Let's go for a walk," he said. Tom agreed willingly. They found a quiet spot, then Peter took from his pocket the bulky knife.

"You were right, old chap," he said to his friend. "I can't keep it—it wouldn't be honest.

I shall hand it in to the Head to-morrow."

"Oh, good!" cried Tom joyfully. "What made you change your mind?"

"It was what Mr. Hood said. He made me feel ashamed—and I do want to go on that trip to Norway, don't you?" he added with a grin.

So the knife was handed in, and when the time came for the trip, there were no happier members of the party than Peter and Tom. Their joy was complete when their kind host in Norway made each of the boys a present of a handsome sheathed Scandinavian knife.

GUESS WHO

While one sat down the other worked,

It seemed that one her duty shirked.

It's a bit hard to understand, Why couldn't she give a helping hand?

And yet when she who worked complained

Their Guest her quietly restrained. Sometimes 'twere best to sit awhile

And in good thought the time beguile.

Who were these three, the gentle Guest,

And sisters two, one so sore-pressed?

Answers: Jesus, Mary, and Martha. (Read the story in Luke 10:38-42.)

"The Lord is with thee," the angel said,

"The greatest of blessings upon thy head."

But when the favour came it brought

Pain, like a sword-thrust, through her heart.

Her dear one was hung on a cruel tree,

Specially for you, specially for me.

She watched it all, and her sore heart bled.

She buried her joy when she buried her dead.

But her joy will live yet again when we,

Together with her, our Lord we'll see.

For He was her Son. What was her name, This woman God blessed with such wondrous fame?

Answer: Mary. (Read the story in Luke 1:26-33.)

A pretty garment every year She carried to her son most dear. She made it of a good design, Embroidered it with colours fine. It brought a touch of homely grace

To that great, sacred, holy place. The temple fair, where her small son

His solemn duties had begun. Who was she? Who can quickest tell

Who loved her first-born son so well?

Answer: Hannah. (Read the story in 1 Samuel 1:8, 19.) Mary J. Vine.

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Straws in the Wind

Europe in Mortal Danger

SALVADOR DE MADARIAGA begins his new book *Portrait of Europe*, "Europe is in mortal danger. That is why we are awakening to our love for her. Whether she will survive or perish depends above all on whether she becomes aware of herself vividly enough to realize that she lives, and, therefore, that she must live."

Will Switzerland Join?

JOHN K. COOLEY in the *New York Herald Tribune* expresses the view that Switzerland is abandoning her traditional neutrality and "is on the road away from isolation and is heading toward full membership in the European community."

Half World's Newsprint

ACCORDING to the *Economist* the United States uses nearly half of the world's supply of newsprint, which totals about twelve million tons annually.

Russia's Press

"In 1915," states the *Economist*, "the whole Russian press was selling less than three million copies daily. Now, it is claimed that the average circulation has reached forty million copies. The figure is inflated as it includes journals

I Want to See Jesus

I am longing, yes, longing to see
Him,
Oh, how I long for my home.
I'm a pilgrim here and a stranger,
Jesus, Jesus, come quickly,
come.

Those pearly gates, walls of
jasper,
Shining streets, I am longing
to see;
Loved ones, too, I long to behold
them;
But this will not satisfy me.

No, 'tis Jesus, I long to see Jesus!
The Jesus, who died on the tree,
That He might purchase salvation,
Just to save a poor sinner like
me.

Come, Lord Jesus, O come quickly,
Make an end of sorrow and
pain,
Long Thy people have been wait-
ing,
Take up Thy sceptre, Lord, and
reign.

Give grace, dear Lord, make me
ready,
When Thou shalt in glory ap-
pear,
May I be found faithful, and
watching.
For I see that the day draweth
near.

Mrs. T. Buchman.

published twice or three times a week. All the same, the daily circulation is probably above thirty million, and one daily paper for six or seven persons is quite an achievement in a country, where not long ago three-quarters of the population were illiterate."

Most Powerful Jet

THE latest British jet engine, known as the Olympus, develops a thrust of 9,750 pounds, or thirty per cent more than the Sapphire, and is stated to be "the most powerful jet engine in the world."

Latest Finds at Jericho

KATHLEEN KENYON, who excavated at Jericho last winter, asserts that "at Jericho there was already a walled city while cities were only just going up in the lands of Egypt and Mesopotamia." This, she states, may establish its claim to be the earliest city in history.

Atomic Fire Hazard

AN American construction expert, Hal B. Hayes stated recently in Paris that the fire hazard from atomic bombs is greater either than the danger from explosion or radio-active rays, particularly if cities are pattern-bombed, ringing them with fire.

