

TRUTH

PRESENT

THREEPENCE

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Discerning The Times

WHAT HAPPENED TO MARY?

FOR a long time it has been rumoured that during the Catholic "Holy Year," the Pope might promulgate the doctrine of the "Assumption of the Blessed Virgin Mary into Heaven" as an article of faith, to be unquestioningly received by every member of the Roman church.

A few days ago the authoritative Vatican paper, *Osservatore Romano*, announced that this was the Pope's intention, and that the dogma would be infallibly declared on October 30th of this year at the close of a great Marian festival in Rome.

Whether the declaration of the dogma will indicate the precise date of her death, which has been variously given as three to fifteen years after that of Christ, and whether it will state where she was buried, for opinions on this have also differed between Ephesus and Jerusalem, cannot yet be stated, as the content of the *ex cathedra* pronouncement by the Pope is still a close secret. It will, however, set the seal of authority upon the "pious opinion" held by Catholics for many centuries that shortly after her death the body of Mary, preserved miraculously from corruption, was translated to heaven, where she now dwells as Mediatrix of salvation in association with her divine Son.

On the question whether there is any justification for receiving such a dogma as an article of faith, those who put their trust in the authority of Holy Scripture will not take long to come to a decision.

The Bible certainly has nothing whatever to say about the translation of Mary. As a matter of fact, it declares time and again that the righteous "dead" are not "alive" but are "sleep-



*Current Events in the
Light of the Bible*

By the Editor

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ing" in their graves; and that they will remain there until the glorious resurrection day when Jesus will come to call them forth to unending life. (1 Thess. 4:14-18.)

True, the Scriptures do mention some special exceptions. Enoch and Elijah were translated to heaven without seeing death. Moses was translated after death and appeared in company with Elijah to Jesus on the Mount of Transfiguration. There were some others, too, who were raised from their graves for a special purpose at the time of Christ's resurrection and were later seen by John the Revelator in heaven. (Rev. 4:4.) But nothing of this kind is said of Mary, the mother of our Lord. With the rest of the blessed dead, therefore, she sleeps in Jesus until the time of the "first resurrection."

So while the new dogma will be unquestioningly accepted by the adherents of the Roman church on the authority of the Pope, no one who bases his faith upon the sure Word of God will be deluded into accepting this doctrine. Such will regard it as baseless as the two other "infallible" pronouncements of the Papacy during the past hundred years, namely the immaculate conception of the virgin and the infallibility of the Pope.

Apart, however, from the theological controversy which the papal announcement has aroused, the effect of the new dogma upon the movement toward reunion of the churches is of the greatest significance.

The Eastern churches have as yet made no comment on the Pope's intention, but the Archbishops of Canterbury and York, on behalf of the Church of England, have stated in no uncertain terms that they do not regard the doctrine as a necessary part of the "Catholic faith" and that they "profoundly regret that the Roman Catholic Church has chosen by this act to increase dogmatic differences in Christendom, and has thereby gravely injured the growth of understanding between Christians, based on a common possession of the fundamental truths of the Gospel."

This categorical statement provides further evidence for the point which we have more than once stressed in these columns, that the Church of England has no intention of capitulating to the Church of Rome, but considers itself the nucleus of a "Catholic" but non-Roman church which is destined to become world-wide by union with other non-Roman churches, perhaps through the capture of the new World Council of Churches.

In other words, there are taking shape before our eyes two parallel "Catholic" churches—one which Bible prophecy characterizes as the "beast," and the other which it describes as an "image to the beast" (Rev. 13:14), which are destined to come together at the very end of time for the suppression of the faithful remnant.

Seeing signs such as the above of the crystallization of these two systems in the ecclesiastical world of to-day, the keen observer cannot but be impressed that the climax of the great spiritual controversy of the ages must be very near.

THE MYSTERY OF THE MAMMOTHS

IN our last issue, we mentioned the perplexity in which critics of the Bible often find themselves when newly discovered facts upset their carefully spun theories of human origins, etc.

The account of the Flood is another Bible story around which controversy has raged. The evolutionary scientists could not, of course, accept any such universal catastrophe. But here again inconvenient facts are continually coming to light which point to just such a sudden crisis in the world of nature.

One of these problems for the uniformitarian geologist is the finding in Northern Siberia of large numbers of great mammoths frozen whole just as they stood and unearthed in recent years by prospectors in search of minerals.

One of these mammoths found in the banks of the River Beresovka was so well preserved that food was found in the stomach and a last mouthful was actually still between its teeth.

"Explaining" this phenomenon, Dr. A. Tindell Hopwood of the Natural History Museum, says:

"Apparently, what happened was this: the animal was feeding when it fell into a cleft and got jammed. In its struggles it burst a blood-vessel and died—this was proved at the autopsy. There was presumably a sharp fall in temperature about that time; snow covered the carcass, and not for some 10,000 years or so was it brought to light again."

Now that explanation might pass muster if only one carcass had been found, but it will not suffice to explain all the mammoth carcasses

(Continued on back page.)

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The Council of Europe, which has just concluded a session in Strasburg, is destined to play a significant part in the future of the West.



Is It The

EVE OF ARMAGEDDON?

By A. S. Maxwell

★

THE question is in everybody's mind and on many people's lips. Is this it? they whisper—and by "it" they mean the third global war they long have feared; the war that they have been taught to believe will bring the end of civilization. More and more frequently the word Armageddon is appearing in the press. *Time* magazine used it in two of its latest issues. "Elementary prudence" would suggest that we "get ready for Armageddon," it remarked.

Following the path of prudence the nations are now preparing for the "Armageddon" that they fear. Step by step production is being switched from peace to war. Mothball ships, planes, tanks, guns are emerging from their synthetic chrysalises. Men are being inducted into the armed forces in ever-increasing numbers. Wartime controls are being re-established. Taxes are increasing. Prices are rising. All the signs indicate that the days of peace are passing, if they have not already gone for good.

Meanwhile the conviction grows that what has happened in Korea is but the prelude to a sequence of thrusts and counter-thrusts which ultimately will engulf all nations in the bloodiest and most devastating conflict of all time. Fearful fingers point to Indo-China and Malaya, where civil war has been in progress for years; to Iran and its coveted oil fields; to the Dardanelles and its vital waterway from the Black Sea to the Mediterranean; to Germany and the poised armies behind the iron curtain. A trial of strength in all these zones of tension cannot, it is now generally believed, be much longer delayed.

Fear of attack upon the great cities of the United States is also becoming more real. *Collier's* magazine has gone so far as to describe in gory detail the possible effects of an atomic bomb exploded over New York.



As if in answer, New York is beginning to make preparations to meet such a disaster. "Some 618 air-raid observation posts have been set up throughout the state, manned by 14,000 volunteers. Over 90 specialists have been trained in treating atom-bomb casualties. A defence communications network, utilizing fire and police radios, has been plotted out and plans are being made to evacuate metropolitan New York's 14,000,000 inhabitants if conditions should demand it."

Thus the darkness deepens. Ominous clouds cast heavy shadows over the gay, care-free life of yesterday. More and more homes and families are finding themselves involved in the developing tragedy. Once more the lights are going out all over the world.

It is eventide. Night is falling. Can it be the eve of Armageddon?

What the Bible Says

It could be. True, theologians differ as to the interpretation of the term as it appears in the book of Revelation, but most are agreed that it has reference to the last great battle in human history; that all nations will have part in it; that it occurs at the end of the world; and that it will be terminated by the second advent of Jesus Christ.

According to the sixteenth chapter of Revelation, Armageddon will occur as one of "the seven last plagues." Following five massive disasters, the prophet says that "the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like

frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Verses 12-16.

No one is wise enough fully to understand this prophetic symbolism, but the most unlearned can sense its import. It is clear as day that, sometime toward history's close, events will reach a tremendous climax in "the battle of the great day of God Almighty."

As to the weapons with which this battle will be fought not a word is said, nor is one of the participating nations named. Only we are told that "the kings of the east" will be involved, together with "the kings of the earth and of the whole world."

Then the seventh angel pours out his vial and a voice from the temple of heaven, from the throne, says, "It is done." Verse 17. There follows "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great . . . and the cities of the nations fell . . . and every island fled away, and the mountains were not found." Verses 18-20.

Undoubtedly this depicts the end of the world—those tremendous upheavals which will take place when Jesus Christ comes back again as King of kings and Lord of lords.

Twenty-five centuries ago the prophet Haggai, under the inspiration of God, described the same awful scene: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2:21, 22.

Here is pictured God's final judgment upon a godless, apostate, warring world—the destruction of the strength, the

power, the pride, the armaments, of all who have set themselves to strive against God and the principles of His kingdom. Such will be the climax of history.

"Armageddon." Is it near?

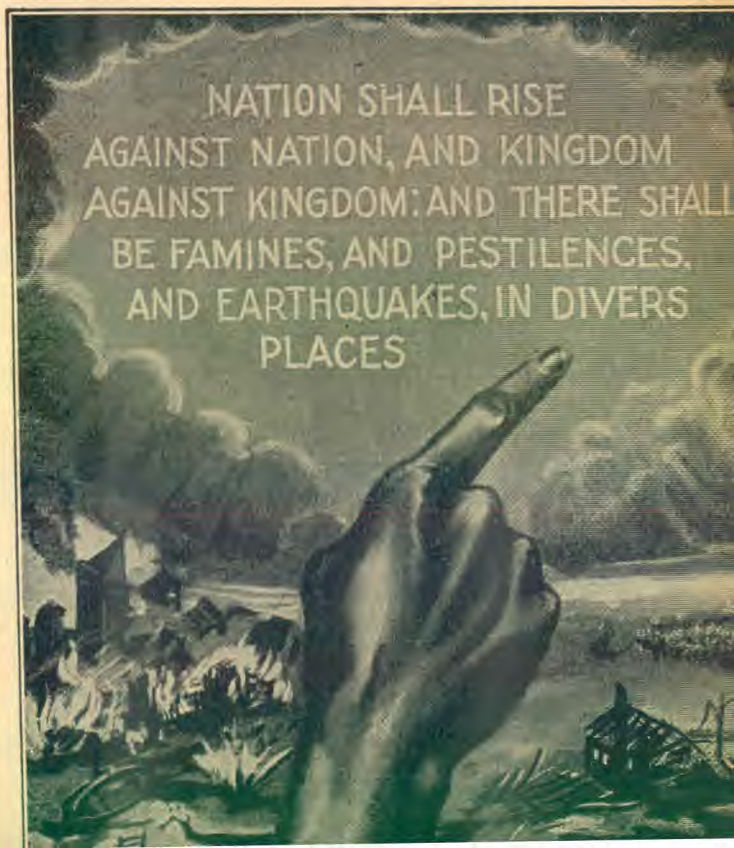
The Final Crisis Near

It cannot be far distant. For if Jesus is coming soon, as a thousand signs now indicate, then Armageddon must also be close at hand. Preparations for this final struggle may be spread over months or even years, but "the battle of the great day of God Almighty" will synchronize with the revelation in glory of the Lord Himself.

Significantly, in the midst of His message of warning concerning the approach of Armageddon, Jesus says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." Rev. 16:15.

What a word for this hour! What a message to your heart and mine! "Blessed is he that watcheth." Are we watching? Watching for the fulfilment of prophecy, for the signs of the coming of our Lord? Now of all times we should be awake and alert as we see the world moving into the last stupendous scenes of his-

(Continued on page 10.)



Signs there are to-day in abundance that the long-foretold climax of history is near.



By E. Zimmermann

Jesus instructing His disciples.

"In Such a Time as This"

By Mary J. Vine

I WONDER what it felt like to be Phineas, Eleazar's son, that wonderful day when Grandfather Aaron came back from his mysterious wilderness journey, not alone, as he had gone, but in company with another. Who was it? Who could it be? Phineas had looked at the great face in wonder. It was—it could only be—yes, he was sure it was—it was Grandfather's brother, that very Moses. Phineas wanted to shout. He wanted to shake somebody. He couldn't contain himself. That Moses! He who had led Pharaoh's armies; Moses, the strong one; Moses, about whom it had been whispered that he might have been Israel's deliverer; Moses, the mighty in word

and deed. But he had gone, and waiting, hoping hearts had been discouraged. Now he was back again!

Where had he been all this long time he had been away? He looked as though he had come straight from heaven's gate. He looked as though he had heard things and seen things and felt things beyond the knowledge of common folk. Phineas wanted to touch him, to make sure he was real. But there was such dignity about him, such majesty, as though God's hands had rested on him and uplifted him. No, he must wait. Perhaps later he might have the opportunity. For the moment he just almost worshipped. He, Phineas, knew it was

time for the deliverer to come, and here he was—Moses.

When God Stepped In

Nor was Phineas disappointed. Thereafter the terror of God lay over the land. For a few days, truly, Israel seemed to be in evil case. Far from being lightened, heavier burdens were laid upon them. They were driven and hounded, scourged and beaten. But full soon came a day when the task-master failed to make his rounds as usual. He was down by the river with dozens of others of his kind—digging as the men of Israel had never digged, digging till his arms ached and his back ached and the unwanted sweat poured down. Not even for gold have men dug so frenziedly as the Egyptians dug that day for water. But when they had dug deep enough, the cold, damp earth was red, and the red drops trickled into nauseous pools. Silver-bellied fish floated dead in the red river, and Pharaoh's gilded barge glowed ruddy in the morning sunshine. Red—red—everything red; their sacred, life-giving Nile, a stinking abomination.

Neither were they able at all again to harass Israel. For after the spoiling of the waters came the frogs—and lice—and the flies—and the murrain—and the boils and blains—and the hail, flaming fire and hot thunderbolts.

Phineas never forgot the sight of Moses and Grandfather Aaron passing into the storm and returning from it unharmed.

It must have been grand to be Phineas.

But he saw greater wonders yet.

He saw darkness come down like a great wall around Goshen, and somehow he knew now that the day of deliverance was at hand. Somehow all Israel knew. They began to gather their possessions together and make ready for departure, and never an Egyptian could lift a finger against them. Something was going to happen, and it was going to happen soon. It was told in Israel that once Moses had fled before the face of Pharaoh, but not now. Now Moses trod kingly in the royal courts while Pharaoh quailed in terror. To have lived with Phineas during the next few days must have been wonderful. To watch Father Eleazar brushing the blood on the lintel. Never had the father loved the son so much. Never had the son been so confident in the father. To have heard, with beating heart, that fearful, wailing cry; to have thrown wide the

door after that solemn feast, and oneself to join the girded throng.

And then later. To have watched while mighty waters stood in heaps; to have heard the voice of God like thunder; to see Moses descend from the presence of the Lord; to see Jehovah's devastating judgments among His people; to grow to manhood, journeying still, yet every day to have known oneself totally dependent on the hand of God—to have drunk at His Rock and to have eaten of His heaven-sent food.

And then finally—to have seen cities tremble at His touch; to have seen their battlements crumble and their stout walls fall. It ought not to have been hard for Phineas to remain faithful, to worship only God, and to know himself indeed one of a chosen generation.

If You Had Been in Galilee

But one could wish perhaps still more that one had lived some eighty or ninety odd short of two thousand years ago. For there were children then who had the joy of sitting on His knee, His, the dear Lord Jesus'. There were boys who knew what it was to follow Him all day, even to the forgetting of the bread they had in their pouch, lest they should lose one of His gracious words. There were boys whose eyes first opened upon His matchless face, and there were girls to whom the words He spoke were dearer far than the healing He bestowed upon them, golden words that they never forgot, words often retold until, in distant years, other tongues repeated them. "Jesus of Nazareth said that to my grandmother; she told me so." How marvellous to have been one of those girls, to have felt the sanctification of His healing touch, and to have known the thrill of His life-giving power.

To have seen Jesus!

It must have been wonderful.

No Time More Wonderful Than Ours

And yet, would we change? Did Phineas of the Exodus live in a more wonderful time than we? Did they who sometimes felt His touch, who listened to His words, and who knew the utter joy of His companionship? "Blessed are your eyes," He told them, "blessed are your ears," and indeed they were blessed. But were they more blessed than we whose

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HEART

By J. A. McMillan

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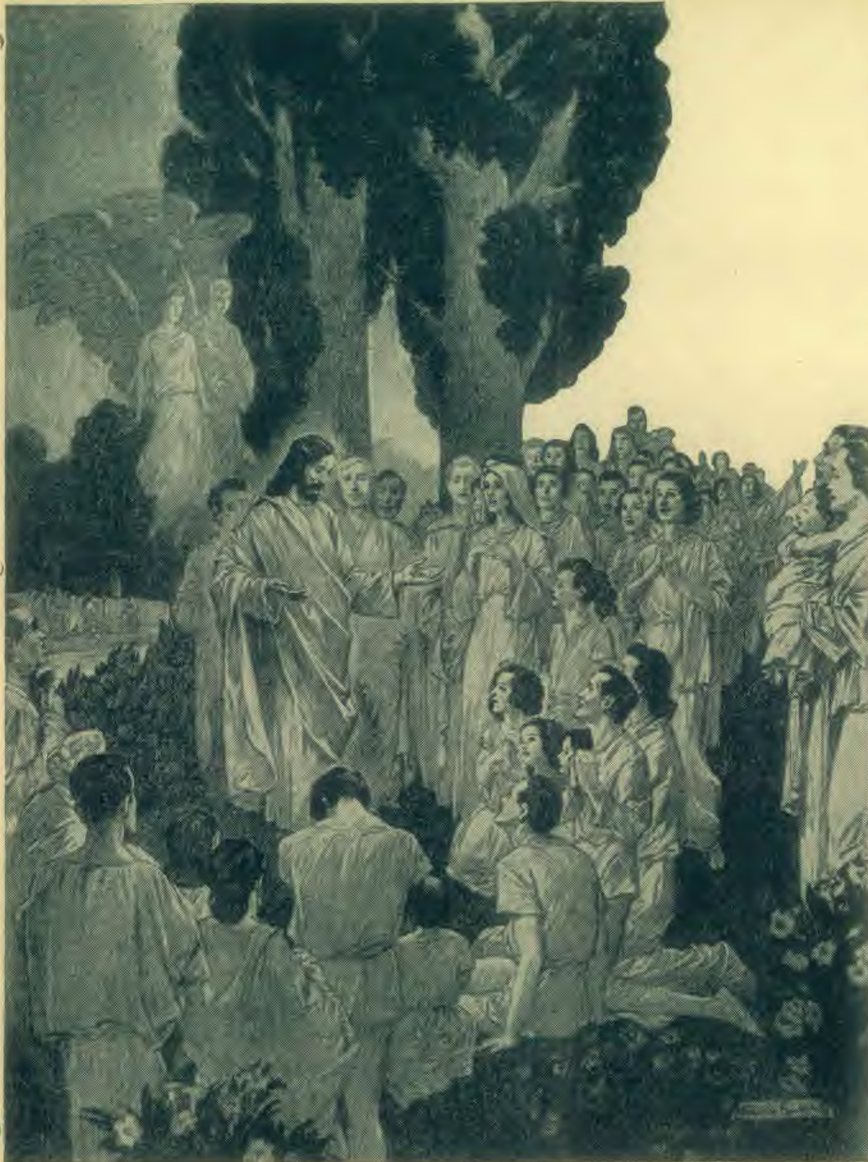
The promise of immortality in the kingdom of God is dependent upon a spiritual rebirth now through faith in Christ.

possesses an indestructible soul, a never-dying spirit. Wordsworth has expressed this in unforgettable language in his "Ode on Immortality."

"Our birth is but a sleep, and a forgetting :
The soul that rises with us, our Life's star,
Hath had elsewhere its setting and cometh from afar :
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God who is our home."

Beautiful poetry! but is it true? Only by reference to the Bible and its teachings can we test this popular doctrine that every child is born in possession of an immortal soul. Only by laying aside our preconceived ideas, and receiving with meekness the engrafted Word, can we know for certainty what is the truth

PRESENT TRUTH



THERE is a hunger in the heart of every normal human being for immortality. This desire for everlasting life has been implanted in the mind of man by God Himself. "He has made everything beautiful in its season. He has also placed Eternity in their minds." Eccles. 3:11. (Fenton's translation.) The margin of the Revised Version gives a similar translation: "He hath set eternity in their heart."

This explains the craving that has led many thinkers, philosophers, poets, and preachers to assert that man is inherently immortal—that he

HUNGER FOR MORTALITY

about the nature of man and his ultimate destiny.

The Immortal Soul Delusion

One startling fact confronts us as we study the Scriptures on this subject. The word for "soul" is used 745 times in the Old Testament and its Greek equivalent is used 105 times in the New Testament. Not once in all these 850 references is immortality or deathlessness attributed to the soul. Contrary to the popular idea, the Bible actually speaks of the soul as dying, as being slain, as suffering destruction. (Ezek. 18:4; Matt. 10:28.) Place another fact alongside this. The word for "spirit" is used 442 times in the Old and 385 times in the New Testament. In this total of 827 references, not one teaches the theory of a never-dying spirit. This is truly astonishing in view of the prevalence of the immortal-soul opinion. It is commonly taught in hymns and poems, in sermons and books, but is strangely absent from the Holy Scriptures.

Read the Scriptures for yourself. Look up the passages where soul and spirit are found and you will agree with the verdict of Olshausen: "The doctrine of the immortality of the soul and the name alike are unknown to the entire Bible."

Where the Idea Originated

As the *International Standard Bible Encyclopedia* says: "It is very remarkable that a doctrine of life after death as an essential part of religion was of a very late development in Israel, although this doctrine, often highly elaborated, was commonly held among the surrounding nations." Very remarkable indeed. As Herodotus testifies:

"The Egyptians . . . were also the first to broach the opinion that the soul of man was immortal, and that when the body dies it enters into the form of an animal, which is born at the moment, thence passing on from one animal to another until it has circled through the forms

of all the creatures which tenant the earth, the water, and the air, after which it enters again into a human frame and is born anew. . . . There are Greek writers, some of late date, who have borrowed this doctrine from the Egyptians, and put it forward as their own." —*Herodotus*, Book 2, chapter 125.

This idea was transmitted through Aristotle to the Christian fathers of the third and fourth centuries, and endorsed by Augustine and Thomas Aquinas. But it needs to be repeated that the Holy Scriptures are completely silent on the doctrine of an immortal human soul or spirit.

The Bible Hope

But there is another side to this vital subject. Although the Bible says nothing about man possessing an immortal soul, it does say much about God providing eternal life to man through faith in the Lord Jesus Christ. This must be stressed lest we give the impression that there is no immortal life available for man. Paganism provided two contradictory extremes in thought. On the one hand was this fond, fleeting belief in inherent immortality, on the other hand was a bleak pessimism, a blank scepticism—expressed so vividly in an epitaph on the Appian Way:

"Once I was not
Then I came into being.
Now I am not any more
But I don't care."

The Word of God delivers us from both these misconceptions. It declares that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

Throughout the entire Bible, life and death are presented in contrast—life being offered as God's gift of love and mercy to mankind, death being presented as the end-fruit of unbelief and disobedience. In every generation the Lord has set the choice before the sons of men. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19. This was the constantly repeated message of God through the prophets to the end of the Old Testament.

In the New Testament the offer is renewed and brought into sharp relief through the teachings of Jesus. He proclaimed Himself to be the source of life, the actual embodiment of

the life-giving power of God. "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

The New Birth and Immortality

In this great discourse, our Lord used two distinct terms to distinguish the spiritual and the physical quickening. He who hears and believes the *word* (graphe) of Jesus experiences a spiritual quickening. His spiritual and moral nature is resurrected from being "dead in trespasses and sins." He now enjoys the life-giving power of the Holy Spirit, and in the new birth his spirit comes to life and he is renewed in the image of God. (Eph. 2:5; 4:23, 24; Col. 3:10.) Such a one, indwelt by the Spirit of God, is assured that "at the last day" he will—even though dead and buried "in the grave," "hear the *voice* (phone) of the Son of God: and they that hear shall live." John 5:25, 28, 29; 6:39, 40, 44, 54. He will then be physically quickened, resurrected unto eternal life, to share in the glory of His ascended Lord, to enjoy a life that measures with the life of God.

Such a hope of immortality is not based on any philosophical speculation about the immortality of the soul, or on any sentimental inability to imagine personal extinction. It is based on the promises of Him who proclaimed: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

It follows then from this, that according to Bible teaching, immortality is a gift held out to every aspiring soul, but that it will be given only to those who comply with God's terms. Paul taught that "to them who by patient continuance in well doing seek for glory and honour and immortality," God will render "eternal life." Rom. 2:7. But to "them that are contentious, and do not obey the truth, but obey unrighteousness," the Lord will render "tribulation and anguish, upon every soul of man that doeth evil, . . . in the day when God shall judge the secrets of men by Jesus Christ." Rom. 2:8-16. This is the final, irrevocable doom of all who reject the Christ of God.

We must then look away from ourselves, for "none can keep alive his own soul." Psa. 22:29. We must look unto Jesus, for "in Him was life; and the life was the light of men." John 1:4. "For as the Father hath life in Himself;

so hath He given to the Son to have life in Himself." John 5:26.

We are all agreed that our spiritual life and grace come from the Saviour. It is equally true that our physical life depends on our union with Him. This fullness of life will be ours at the glorious appearing of the great God and our Saviour, Jesus Christ. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:4. That is the moment when "this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:54.

Summarizing this study, therefore, we face the alternatives of accepting the theory of the soul's immortality on the strength of human speculation and desires, or accepting the gift of eternal life through faith in the Lord Jesus Christ. Our choice is made clear in these words:

"We are ready to trust human authority; is not divine authority higher still? And we have that higher divine authority for this; God has borne witness to His own Son. The man who believes in the Son of God has this divine attestation in his heart; the man who does not believe in the Son treats God as a liar; although God Himself has borne witness to His Son, he refused to believe in it. And what is the truth so attested? That God has given us eternal life, and that this life is to be found in His Son. To keep hold of the Son is to have life; he is lifeless, who has no hold of the Son of God. There is my message to you; be sure that you have eternal life; go on believing in the name of the Son of God." 1 John 5:9-13. (Knox's translation.)



Is it the Eve of Armageddon ?

(Continued from page 5.)

tory. Indeed, as we see these things coming to pass we should "look up, and lift up our heads," for our redemption draweth nigh. (Luke 21:28.)

And we must "keep our garments"—keep them, by the grace of God, clean and pure, unspotted from the world. Then we shall not need to fear the future. Evening may turn to night, and earth's darkest hour envelop us, but there may be light in our hearts—the light of heaven, that shall grow brighter and brighter till it mingles at last with the glorious radiance of our returning Lord.

ARE THEY BETTER OUT THAN IN?

AND what is more," said the emphatic little man opposite, "there are better people outside the church than in!" Of course, this was not a new or original saying, but it did come as a challenge to me as a regular church-goer. The saying is so trite that few ever stop to consider whether or not it is true.

There are, undoubtedly, many fine people who never attend a place of worship, and who, in the eyes of their neighbours, seem to be just as upright and honest as those who profess to be religious. On the other hand, there are those who do "profess" and yet during the week or even on the day of worship are far from the standard expected of them.

Let us admit it. There are those in the churches who are not living all the time at a one hundred per cent level of perfection. Many of these may be just plain hypocrites, using the church as a cover of respectability, perhaps as an aid to business and the forming of good business contacts. Others attend because they believe that by so doing they keep their passport to heaven valid and up-to-date. These people usually believe that church attendance is the sum total of religion. But, let me hasten to say, these are a very small number when compared with the total of consecrated worshippers.

It is true that all who claim to be Christians have, at some time or another, failed to maintain the standard set for them by the Lord they follow, for "all have sinned, and come short of the glory of God." Rom. 3:23. If they had never sinned then there would have been no need for Jesus to come to "seek and to save that which was lost." Luke 19:10. All who are honest in heart will admit that they are in need of the grace and power of Christ in their life, and that though they sometimes fail, they are, nevertheless, striving through that power to be overcomers and to live victorious lives.

Christians recognize that they have a responsibility to God as well as a duty to their fellow-men.

SEPTEMBER 21, 1950

★
By Kenneth H. Gammon

The non-Christians believe that they set their own standard of conduct according to their own conception of right and wrong. Often they will tell you that they live according to their conscience. But the Scriptures teach that the conscience itself needs to be tested by the standard of God before it can be trusted. Some consciences are said to be "seared with a hot iron" (1 Tim. 4:2) which means that they are utterly hardened and have lost all sense of feeling. In fact we are told in Hebrews 10:22 that it is possible to have an evil conscience. It is to an imperfect standard, therefore, that the non-Christian lives. If he should be compared with a Christian and judged by the same standard, then the old saying that those



outside are better, will be found untrue. Those who profess to follow Christ are judged against the perfect standard that He set during His life on earth. Those outside, who do not profess to follow Christ, have not this high standard and consequently, any good or noble trait in their character is seen against a background of the average—or as the Bible calls it—the “natural” man. Against a black background grey seems much lighter; but against a pure white background, the slightest stain of evil will show up most clearly. The non-Christian compares himself with others of his kind; but the Christian compares himself with the perfect pattern and example of Jesus. In the judgment day, however, all will be judged by the same standard, the perfect law of God (Psa. 19:7; James 2:12), the word of Christ. (John 12:48.)

The crux of this matter is not merely church attendance, but ethical standards and relationship to God. The non-Christians believe that they can set their own standard. Ignoring the binding claim of God's law, they set their aim at that which is most convenient. To aim low and attain is so much easier than aiming at perfection with the risk of failure.

A False Security

At first it would seem that there is something to be said for this viewpoint. It is true that it is far better to have some standard than to set none at all. Far better to have an honest man than a dishonest; better far a man who will pay his way than a waster, and better a man who will lend a helping hand than one who would not lift a finger to help a fellow-traveller on the path of life. But there is a peril in this. “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” Prov. 14:12. Although such a course may seem to be as good as that pursued by Christians, it leads to self-sufficiency and self-satisfaction. Self-sufficiency feels no need. It does not admit any wrong. It denies humility, which is the fundamental necessity for salvation. It lulls to a false security. It achieves its own perfection where a Christian might fail. But there is no need for a Christian to fail even of the high standard set by the perfection of God. All who will humble themselves, and grasp by faith the promises of God are assured of victory. “This is the victory that overcometh the world, even our faith.” 1 John 5:4. Those

who are in Christ can claim the victory that He has won.

The man who feels that he lacks nothing if he but pays his way and helps others, is not self-sufficient, but self-deluded. He may think that he is doing his whole duty, but in actual fact he has neglected the most important thing of all.

Love to God and Man

When a lawyer asked Jesus the question, “Which is the great commandment in the law?” Jesus said to him: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.” Matt. 22:35-40. The one who does good but does not acknowledge God or his need of God, is trying to keep the last part of this law in his own strength, and altogether neglecting or breaking the first and foremost duty, to love God supremely. On these two commandments hang all the law. The whole of God's law is summed up in these two points. The apostle James states that “whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” James 2:10. “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” 1 John 3:4. “The wages of sin is death.” Rom. 6:23. He who feels so self-sufficient in doing only that which seems right to himself, is travelling on the road that leads to eternal destruction. No matter how good a man may appear, if he is not cleansed from his sins, “for all have sinned, and come short of the glory of God” (Rom. 3:23), in the blood of Christ Jesus, he is lost!

In the parable of the wedding feast, Jesus told of one who came that was not wearing the wedding garment provided. He was cast into outer darkness. (Matt. 22:15.) Those who try to get through by their own good deeds and apparent righteousness must learn that “all our righteousnesses are as filthy rags.” Isa. 64:6. If we would enter into the wedding feast, we must have our filthy rags taken away and be covered with the spotless robe of Christ's righteousness. (Zech. 3:3, 4; Isa. 61:10.) God has promised that all who call to Him for mercy and cleansing will be heard. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all

unrighteousness," "and the blood of Jesus Christ . . . cleanseth us from all sin." 1 John 1:9, 7.

When Jesus Comes

Those who have been thus accepted by God will find that obedience to His will is the most acceptable response to His love. "If ye love Me, keep My commandments," said Jesus. (John 14:15.) One day soon, this same Jesus is coming back to take His own and set up His everlasting kingdom. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain [the righteous] shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. The redeemed have trusted in Christ and He has saved them. Those who did not need Christ will discover that He alone is Life, and that without Him they are doomed to destruction.

Only those who have washed their robes and by faith have kept God's commandments will enter into the city of God. (Rev. 22:14.) The rest will be outside awaiting their final destruction. (Rev. 20:9.) In that day there will be no doubt in any mind whether or not it is best to be in the ranks and city of God, or outside. Just now there is still time and opportunity for you to leave your own preconceived ideas, to humble yourself, and ask God to accept you. There is still time for you to keep His commandments, all of them, and be on the inside when He comes.

"In Such a Time as This"

(Continued from page 7.)

eyes behold the pageant of these days, we who have been born on the threshold of eternity and daily have its evidences thrust upon us,

so many evidences, such stupendous evidences, that we have grown almost wonderstale. Armed for battle we have seen our loved ones depart for the four corners of the earth, and where sounds of war have scarcely before penetrated we have felt the blast of the terrible ones against the wall. The great hour of the world's history has come. Wherever we are we hear the sound of His chariot's loud rumbling. He is on His way again, the Lord Himself, and we shall see Him, you and I and all who look for Him.

"Ye are My disciples," Jesus told those who listened and believed. "Take up My cross." He says it to-day, "Ye, too, are My disciples." And the way may be harder, *will* be harder, and the cross heavier, for time is shorter, the message is more urgent, the adversary angrier, the event more stupendous.

You and I were born, too, especially for this time. Oh let us not fail to recognize how honoured we are, how unbelievably privileged. There was a boy called Phineas, one of a chosen generation, when God's people should find deliverance, liberty, and victory. "And who knoweth whether thou art come to the kingdom for such a time as this," when God's people shall again find deliverance, full and final, when they shall again be free, and when they shall again sing, but this time with God Himself swelling the chorus.

Let us not, therefore, shun the cross. Let us bear it smilingly and on strong shoulders, proud to be, as one fine writer has described us, "Knights of the Last Legion of King Jesus."

"Oh, I am glad I live in Time, and Time's last hour,
And I shall see the last great fight, and shout
Upon the mount of triumph, when the power
Of Satan has gone down in utter rout.

"Oh, I am glad; for surely nevermore
Can Love unfold such pageantry divine;
And through what little part therein I bore
There shall be joy and glory ever mine."

Listen to

VOICE OF PROPHECY PROGRAMME

RADIO LUXEMBOURG (1,293 metres)

Every Tuesday at 5.15 p.m., and Friday at 11.15 p.m.



Trixie's Happy Day

By C. E. Sutton

TRIXIE was a collie dog who was always getting into trouble, for bringing home "treasures" and putting them on the kitchen floor.

"You must NOT bring all this rubbish into the house," said Mummy, as she threw out an old shoe, a piece of rope, a stocking, and an old paper book that Trixie had chewed up.

One day Mummy went out into the garden to take Trixie's dinner out to her. She was just having a fine game with pieces of paper which she was tossing up in the air with her nose, and letting the wind whirl them around, and then when they fell on the ground, Trixie would toss them up all over again.

"Whatever are you doing now?" gasped Mummy. Then to her horror she noticed two ration books in Trixie's kennel, and saw that the pieces of paper Trixie was playing with were pound notes! Mummy put down Trixie's dinner quickly, and ran to gather up the ration books and notes before any further harm came to them.

Fortunately the notes were not torn, and Mummy put them safely back in the ration book, which belonged to old Mrs. Gale who lived down the road. When she took them back to the old lady, she was overjoyed.

"The wind blew them out of my hand this morning," she said, "and I never expected to

see them again, and oh dear, I have been so worried." Mrs. Gale called Trixie "a good, clever dog," and found her a nice bone, with plenty of meat on it, and a bag of biscuits, too.

When Mummy came back and gave them to Trixie she jumped up and barked with delight. "This time you have been a good dog," said Mummy.

To Be Beautiful

Beautiful faces wear a smile
Of sunny happiness the while.
Beautiful eyes are those that see
Only the good in you and me.
Beautiful lips are those that say
Always the truth without delay.
Beautiful heads are those that never

Think any evil thoughts whatever.
Beautiful hands are those that do
Many a deed of kindness true.
Beautiful feet are those that run
Errands of help till set of sun.
Beautiful hearts have built a throne
Where Jesus the King can reign alone.

Naomi Calderon.

SOWING SEEDS

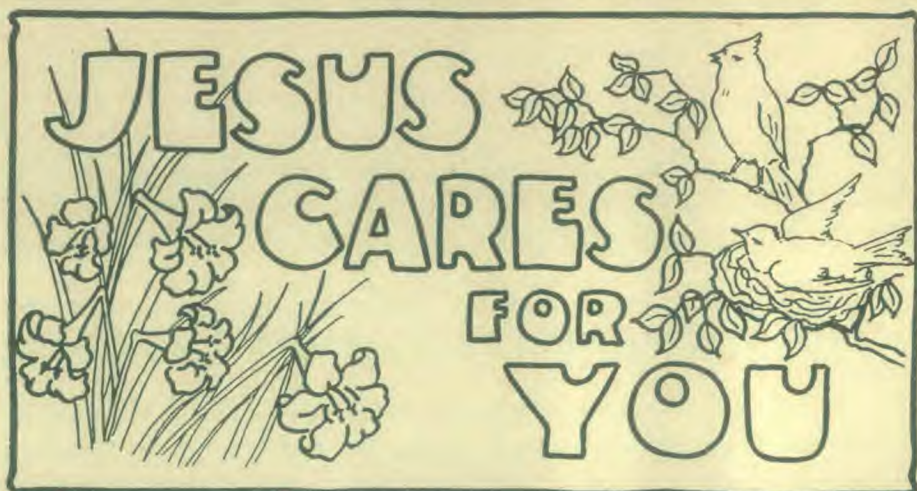
By I. M. Cannon

A little praying child
Is linked with God above,
His faith can reach the mighty
hand

That rules the world in love.

LITTLE children are just like

See how nicely you can paint this picture and send it with your name, age, and address to Auntie Eva, The Stanborough Press Ltd., Watford, Herts., not later than October 5th.



flower-seeds, scattering far and wide all the day long.

Every little word that is spoken is a little seed. If it is a sweet, loving word (even though it be a very small one), it will cause a little flower of love to spring up in someone's heart. But if an angry word is spoken, it will cause all hearts that hear it to become very sad. Little flowers have their own special seed. For instance, a lily seed cannot cause a bluebell to grow—but little children can sow all sorts of different seeds. Therefore, children, let us always be careful to sow those seeds which will cause the "Love-flowers" to grow.

Results of Competition No. 14

Prize-winner.—Maureen Larwood, 80 Apple-yard Crescent, Mile Cross, Norwich, Norfolk. Age 10.

Honourable Mention.—Hazel Ives (Norwich); Nina Lockyer (Whitbury); Michael Monument (Norwich); Maureen Isbister (Orkney); Dorothy Friend (Devonport); Peter Jones (Tredegar).

Those who tried hard.—Pearl Rich (Launceston); Ronald Wick (Stromness); Joan Hutchinson (Rugby); Molly Rich (Launceston); John Rich (Launceston); Patricia White (Plymouth); Kathleen Dodds (Enfield Highway); Rita Moss (Southampton); Elaine Bunker (Grenofen); Gillian Ball (Yelverton); Miriam Harris (Cambridge); Elizabeth Ball (Yelverton); Evelyn McCullagh (Belfast); Rosemary Brown (Hornsey Rise); Valerie Smith (Thorpe-next-Norwich); Sheila Flood (Bristol); Daphne Harty (Dublin); Graham Stubbings (Nottingham); Lydia Harris (Cambridge); Hazel Harris (Cambridge); No name (Stoke-on-Trent).

Results of Competition No. 15

Prize-winners.—Rose Bignall, 16 Colne Avenue, Mill End, Rickmansworth. Age 14. Graham Wallis, 11 Orchard Avenue, Garston, Watford. Age 7.

Honourable Mention.—Susan Clee (Leeds); Carole Westwood (Garston); Maureen Woodman (Southampton); Robert Granter (Coventry); Jennifer Coates (Watford); Maurice Kerry (Norwich); Joy Gerney (Watford); Anthony Duckworth (Ashton-under-Lyne); Ann Berry (Tanworth-in-Arden).

Those who tried hard.—Kathleen Thomas (Stratford); Valerie Westwood (Garston); Jacqueline Dowell (Lowestoft); Peter Arnold (New Addington); David Berry (Tanworth-in-Arden); Elizabeth Ball (Yelverton); Margaret Johnson (Rochester); Barbara Smith (Birmingham); Sylvia Callon (Stoke-on-Trent); Christine Smith (W. Wimbledon); Barbara Cammish (Sheffield); Ellen Heppell (Honiton Clyst); Elizabeth Bunker (Grenofen); Jean Patterson (Seaford); Marianne Nyary (Coventry); Josephine Davis (Tooting); Hazel Harris (Cambridge); Rita Moss (Southampton); Brian Bailey (Wimbledon);

Ann McCarthy (Newport); A. Thurley (Merton Abbey); Lydia Harris (Peterborough); Patricia White (Plymouth); Barbara Gordon (N. Watford); Pearl Rich (Trespearne); Jacqueline Bates (Derby); Dorothy Atkins (Derby); Judith Clarke (Snowdown); Judith Spurgeon (Loughborough); Elizabeth Barker (Huntingdon); Irene Smith (Barrow-in-Furness); Siegfried Baron

The Little Harvester

"I help to gather in the wheat,"
The reaper's daughter said,
With dimpled smile and accent
sweet,

And toss of golden head.

The child was young and very
fair,

Her cheeks were all aglow;
Her eyes like sparkling dewdrops
were,
Her teeth a shining row.

"You help to gather in the grain?
You are too young, my child!
You could not fill the creaking
wain—

Why speak a thing so wild?"

"I am a harvester, I say,
And Father says so, too;
I bear his dinner every day
To yonder shady yew.

"And though I cannot use the
blade,
Nor fill the creaking wain,
I do my part," she gently said,
"Toward gathering in the
grain."

To do her part, what more could
she?

Could you or I do more?
The lesson still abides with me,
I can it o'er and o'er.

Oh, rich would be the golden
yield

If each would do his part
Upon the world's great harvest
field,

With brave and earnest heart.

A. D. Walker.

(Church); Barbara Smith (Birmingham, 6.); Elaine Bunker (Grenofen); Malcolm Dazley (Bedford); Leslie Wood (Slough); Dawn Harness (Wood Green); Alan D. Conroy (Bristol); Leslie Howard (Wimbledon); Joy Humphries (Ledbury); Hazel Piddington (Mill-End); Miriam Harris (Cambridge); Maureen Larwood (Norwich); Pat Moden (Bristol); Janet Bull (Birmingham); Ruth Johnson (Rochester); Jean Bagshaw (Birmingham); Gillian Birkin (Lowestoft); Jill Cole (Ipswich); Elizabeth Wilson (Larne); Eleonore Baron (Accrington); Kenneth Lane (Norwich); Jill Basden (Lowestoft); Astrid Marks (Huntingdon); Ronald Wick (Stromness); Anne Collingwood (Westcliff-on-Sea); John Brown (Edgware); Molly Rich (Launceston); John Rich (Launceston); Hazel Ives (Norwich); Joy Doggett (Norwich); Hazel Swinford (Abbots Langley).

Your Letter

My dear Sunbeams,

I WISH you could have been in the office the other day for you would have seen my desk covered with the text competitions which you sent along. I was delighted to receive so many; you all did them very well. You will remember the text, "Trusting Jesus," where the little birds were singing. I do hope you will keep it up.

I specially want to say a big "Thank You" to a very good friend of the Sunbeam family, a dear Grannie, who sent along one pound in cash for me to send to Auntie Ina. I have also received another wonderful gift of twenty-five pounds for children's work in India. This I have passed on to Auntie Ina, together with the one pound. I really would have liked to charter a plane to take it myself. I should have liked to have been there to see her smile of gratitude to these kind and generous friends. Then I should like to see the little native girls being taught how to knit garments for themselves in readiness for the cold days which lie ahead.

There are three kind Sunbeams who have sent along stamps; these are Brian Bailey, Christine Smith, and Rita Moss. Thank you very much, children, for these willing gifts. I am keeping them and hoping there are others who will yet send in just a stamp to help buy wool for the little Indian boys and girls who are in GREAT GENUINE NEED. Have you sent a stamp yet?

Greetings to the forty-three children who have enrolled in the Sunbeam Band; thirty-five girls and eight boys. Hurry up, boys, and see if you can have the largest number next time.

Do you like our picture? it is a wonderful promise which God has given to His children, and He will fulfil it when the earth is made new to all who keep faithful and true to Jesus till the end. Will you be there, Sunbeams? I hope we shall all be there.

Yours affectionately,

AUNTIE EVA.

PRESENT TRUTH

Vol. 66, No. 19.

Price 3d.

Printed and published in Great Britain fortnightly on Thursdays by

THE STANBOROUGH PRESS LTD.,
WATFORD, HERTS.

EDITOR :

W. L. EMMERSON

Six months 5/6 post free

Twelve months 8/6 post free

STRAWS



WIND

SHADOW OF ANXIETY

"THE shadow of anxiety is widespread today," writes A. Graham Ikin in the *Guardian*. "Not only is the threat of world-war again real; not only are the economic problems of reconstruction after the destruction following in the wake of two world wars within a generation bafflingly complex, but there is an inarticulate anxiety lest the spiritual forces available should prove inadequate to maintain civilization and to establish the peace that is essential to economic recovery and a sane way of life.

Only as we look beyond the immediate causes of anxiety can we find the light which can lead us through present distresses."

WHERE NEXT?

"My eyes are not fixed upon Korea. There may soon be Communist attacks upon Tibet and Persia, but the supreme peril is in Europe," declared Mr. Winston Churchill in a recent broadcast.

ANOTHER BIBLE TRANSLATION

THE latest new translation of the Bible to be issued by the British and Foreign Bible Society is in the Swahili tongue, a mixture of Bantu and Arabic which is understood widely by the tribes of Central Africa and is in fact the lingua franca of that region. So great has been the demand that the first edition of 50,000 is already exhausted and a second printing is in progress.

MORE HORRORS

In the train of the ordinary atom bomb and

the infinitely more powerful hydrogen bomb Professor Shire at Cambridge recently told of the possibility of laying down over wide areas an almost invisible film of radio-active substances which would render such regions uninhabitable for months.



The Mystery of the Mammoths

(Continued from page 5.)

found in Siberia, for that would presuppose a very large number of clefts into which a lot of mammoths were careless enough to fall just before sudden snowstorms which covered up their remains.

The situation is further complicated by the recent discovery of still more mammoths, some almost intact, in Alaska.

One baby mammoth was flown during the war to New York and is on view in the Natural History Museum in a refrigerator with a glass front. Another finely preserved specimen has recently been found, and attempts are now being made to remove it undamaged.

Surely a more simple explanation of the sudden and wholesale burying of multitudes of these great beasts along the Arctic Sea from Western Siberia to North America is that it was associated with the world-wide catastrophe of the Deluge.

Certainly the speculative scientists would save themselves a lot of embarrassment if they were to accept the Bible account of earth's earliest ages as a basis and hesitate before developing any hypothesis out of accord with this.

