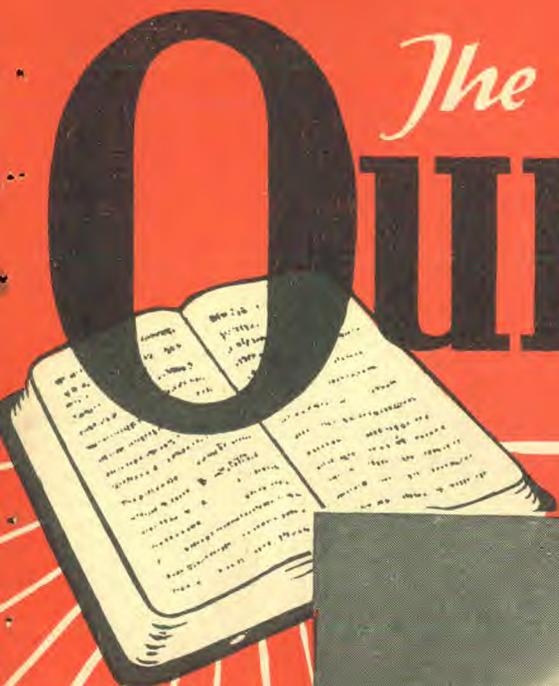


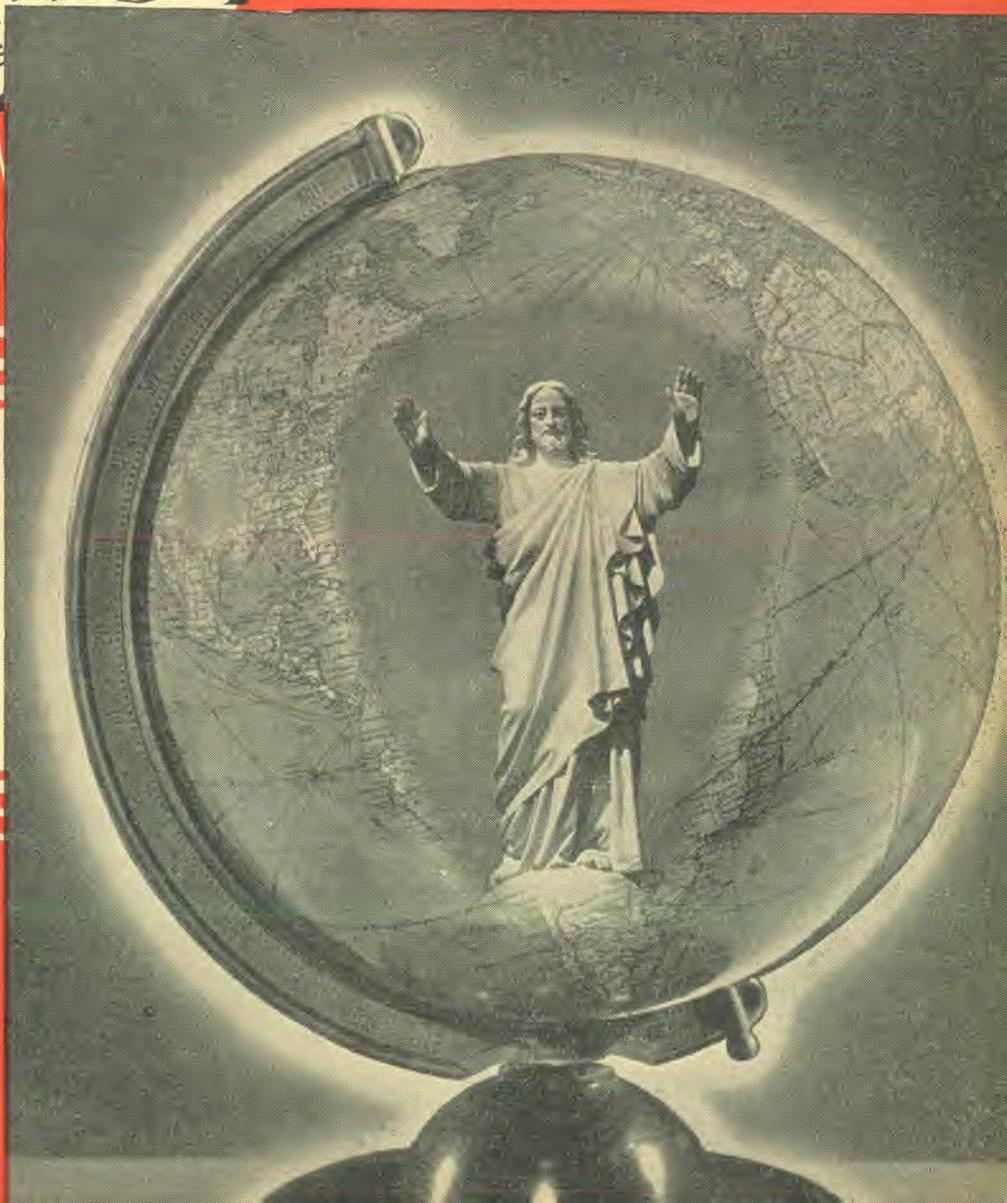
The Bible and

OUR TIMES



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A meeting of the North Atlantic powers at the Hague, Holland. © International News

Lengthening Shadows.—4

THE QUEST FOR PEACE

By W. L. Emmerson

THE "time of the end," the Scriptures declared, would be an epoch of unprecedented advance in knowledge and power. At the same time it would be a period of intensifying perplexity and chaos. It would be characterized by spreading and ever more fearful conflicts, while seeing also unprecedented, but completely futile, efforts for the organization of world peace. Actually, asserts the apostle Paul, "when they shall say, Peace and safety," as never before, "sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3.

We have seen how, true to the prophetic delineation, the early nineteenth century was marked by a sudden burst of progress which was ere long turned by human ambition and greed to destructive ends. We have seen, too,

how one hundred and fifty years ago a momentous development took place in the history of military organization which set the stage for the "total war" of our day.

Can we now trace any similar crescendo of propaganda for peace in this climactic period of history which would throw into relief the last-mentioned "sign" of the approaching end? Let us look.

The quest for peace is, of course, as old as the spirit of strife, for even the aggressors have invariably preferred to attain their ends by pacific means rather than by the always precarious arbitrament of war.

So through the centuries a variety of plans have been fostered, with varying enthusiasm, for keeping peace between the nations.

The method of intermarriage between the

ruling families of neighbouring tribes and nations is probably the oldest device. To this end, Egyptian pharaohs married Mesopotamian princesses, Selucid rulers of Syria married Ptolomaic princesses, and so on.

The prophet Daniel predicted that one of the most popular methods of assuaging the hostility between the broken fragments of the Old Roman Empire would be by a "mingling" of the "seed of men" (Dan. 2:43), and almost as soon as the barbarian kingdoms came into existence this policy was put into operation.

In subsequent centuries the nations of Europe continued to "speak peace" one to another by links of intermarriage right on into the nineteenth and twentieth centuries, and immediately before World War I its various sovereigns were almost all connected by such ties.

However, not only did these alliances fail to keep the peace of Europe and the world when major issues became involved, but the overthrow of so many thrones during the past century and a half has now destroyed the possibility of their efficacy, and the practice has thus ceased to have any real political significance.

Something other than this age-old method then must be looked for as a fulfilment of Paul's prediction of the intensification of peace efforts in the final era of spreading conflict.

A New Idea is Broached

Looking back at the strivings for peace in days gone by, therefore, we note that in the fourteenth century a new idea was broached by the Frenchman, Pierre Dubois, for keeping the peace of the civilized world. His plan was that the representatives of the European states should come together under the leadership of Philip of France to pledge themselves to peaceful relations and to set up a supranational authority for the settlement of any disputes which might arise between them.

About the same time, Dante in Italy proposed a similar scheme in his *De Monarchia*, with a central organization and a system of international law.

Excellent, however, as these ideas were, the hostility between the developing nations of Europe at that time precluded even the discussion of such proposals.

During the fifteenth century a proposal by the King of Bohemia for a league of Christian

nations and one by Cardinal Wolsey for a grouping of Christian princes under papal auspices also got nowhere.

Toward the end of the sixteenth century the Duc de Sully, minister of Henry IV of France, launched his "Grand Design" for an international league of nations, headed by France. But once again, before anything could be done, the king of France was murdered and the plan fell through.

In 1712, the Abbé de St. Pierre suggested yet another federal scheme for the peace of Europe, picturesquely suggesting that the president should be called the "Prince of Peace." It got no further than any earlier proposal. Nor did any of the twenty-five other schemes for preserving the peace of Europe which were published during the eighteenth century.

A Significant Synchronism

Thus for no less than five centuries, the "new idea" for speaking peace between nation and nation was still-born. This fact throws into striking relief the even more remarkable one that as the world entered the fateful "time of the end" at the beginning of the nineteenth century the "new idea" suddenly caught on!

Influenced, no doubt, by the European revolutions, the growing conscript armies, mounting military costs, and the ever more deadly munitions of war, the nations, for the first time, began seriously to say, "Peace, peace," to one another. As a result, the idealist Czar, Alexander I of Russia, succeeded in inducing every sovereign of Europe except the Pope, the prince-regent of England, and the Sultan of Turkey, to unite in a "Holy Alliance" for the perpetual preservation of the peace of Europe.

Sad to relate, although Alexander was hailed as the "White Angel" and "Universal Saviour," it soon became apparent that the "words" of the signatories bore little relation to their real intentions, and after thirty-three years of rather strained co-operation the concert of Europe was dissolved in the revolutions of 1848.

The remarkable thing, however, is that the "Holy Alliance" was the first concrete attempt on the part of the nations of Europe to speak peace one to another, and its inauguration almost exactly coincided with the commencement of the "time of the end."

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Man-Made Meat

By R. D. Vine

Great faith is popularly vested in the research laboratories and food factories. Many of the things we eat are "man-made" commodities which have been produced in an effort to add variety, new flavours, and more concentrated goodness to our dietary. Whether the efforts of many food manufacturers have been wholly or even mainly good, is a greatly debated question. Who can completely deny that the many processes of "refining" and demineralizing the foods we generally eat—such as bread, sugar, and cereals—and the popular preference for "man-made" foods like jams, cakes, pickles, and sweets in place of natural foods, is not in a great measure responsible for the vast array of present-day diseases?

The Creator's Provision

It is our belief that the Creator when He made man, provided him with foods like grains, fruits, and nuts whose constituent elements were ideally balanced to meet man's nutritional needs, and that any attempt to "improve" or "refine" such foods must inevitably upset this balance, and lead to diet deficiencies and physical maladies. In stating this we do not, of course, withhold credit from the scientists who are heroically striving to produce more of the foods which are in short supply—such as the manufacture by photosynthesis of proteins, fats, and carbohydrates from inedible seaweeds. Their efforts are truly commendable.

Makers of Pseudo-spiritual Food

But whatever admiration we may have for man's efforts to create new foods in the physical realm, similar efforts in the spiritual realm are to be frowned upon as complete and dismal failures. Though some may contest the suggestion that physical ailments result from arti-



By F. Shields

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"Beware," warned the apostle Paul of "philosophy and vain deceit," of the "tradition of men," of the "rudiments of the world."

THE subject of food looms large in everybody's thinking. Any statement about new ways of satisfying the demands of the palate and stomach are sure to rouse keen interest. For food is in short supply. Half of the world's two thousand million people simply do not get enough to eat. Millions are victims of malnutrition, and mass deaths from such famines as again threaten India to-day quite frequently provide news items for the press. Crop-bearing land is overburdened in an unsuccessful effort to feed the world's rapidly expanding population.

ficially manufactured foods, it is beyond dispute that nothing but spiritual stagnation and death result from too complete an absorption of man-made spiritual foods. And of this latter commodity there is an overwhelming supply in the world to-day. Whatever degree of success has attended the efforts of "man-made meat" makers in the physical realm, in the spiritual realm their efforts, though productive of a vast variety of "meats," have been wholly futile. For spiritual "man-made meat" though palatable, is poisonous.

Our Lord had these "manufacturers" in mind—as well as their devitalized products—when He declared of the Scribes and Pharisees: "In vain they do worship Me, teaching for doctrines the commandments of men." Matt. 15:9. Like the Jews of Isaiah's day, they professed unwavering loyalty to God, claiming to hold in high esteem the cause of Jehovah. But the spiritual meat upon which they fed, and with which they sought to nourish the rising generation, was man-made. Here is God's own testimony regarding His wayward people: "This people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men." Isa. 29:13.

Vain Attempts to Improve

The doctrines and precepts which were taught, were a tragic attempt by the spiritual leaders to improve on the wholesome truths of God—man-made meat, instead of the wholesome, unadulterated, "unrefined" Bread of life, which is the Word of God. As a result the people were spiritually ill and sickly. The man-made spiritual food led to a condition of "wounds, and bruises, and putrifying sores." Isa. 1:6.

No wonder Paul warned the youthful Titus who was left in charge of the church on the island of Crete, to shun "Jewish fables, and commandments of men, that turn from the truth." Titus 1:14.

The passage of time has seen no diminution in the production of spiritual meat which renders unpalatable and indigestible the wholesome "Bread of life." For lack of room we can enumerate but few of these man-made products.

By-Products of Evolutionary Teaching

Perhaps the one we most readily think of is

the great dogma of evolution—man's substitute for some of the major teachings of the Bible. Without doubt evolution has been the most effective means of turning men from the truths of the Bible, and creating a growing scepticism toward all things pertaining to God. For where evolution is fully believed there can be no real belief in God, in the fall of man in Eden, in the need of a Saviour, in the plan of salvation, in the resurrection, ascension, atonement of Christ, in the day of final judgment, or in the second advent. All these things are discarded as irrelevant and meaningless. Hence the "eating" of this evolutionary "meat" completely destroys all sense of accountability to God, all sense of humility and penitence because of sin. It makes impossible any real appreciation for, or acceptance of all that Christ has done and is doing, and completely destroys the urge to prepare for the impending day of God.

One of the by-products of this man-made meat of evolution is the teaching of Communism which, in a newly published dictionary, wrongly defines the Bible as "a collection of fantastic legends without any scientific support;" and religion, as "a fantastic faith in gods, angels, and spirits. Religion is being supported and maintained by reactionary circles. It serves for the subjugation of the working people, and for building up the power of the exploiting bourgeois classes."

Modernism's Palatable Dish

A further by-product is that of modernism with its "palatable meat" of universal salvation. Men may eat this kind of spiritual food with relish, but the urge to do and dare, to struggle and sacrifice for God is wholly destroyed. For after all, why endure any kind of inconvenience if all men are going to be saved anyway?

Such teaching is strange in the light of Christ's contention that "broad is the way, that leadeth to destruction, and many there be which go in thereat;" but "narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. Obviously this item of God's spiritual diet for man is too unpalatable for some. Hence the modernistic endeavour to sweeten it up by claiming that "broad is the way that leadeth unto life, and all of us automatically are walking on it." We can "eat" whatever of these items we

(Continued on page 13.)



© Keystone
A broken up and flooded road in the Assam earthquake zone.

NATURE marked the mid-century with one of the greatest earthquakes of all time. More severe than the San Francisco quake of 1906, or even the Japanese quake of 1923, the Assam upheaval of last year actually lifted mighty Mount Everest 198 feet!

Huge property damage was done by this giant quake and thousands of lives were lost. According to a *Life* correspondent, when the first big jolt came, "people ran or crawled from houses into the open fields, where they danced about to stay upright on the throbbing earth, or just lay or knelt on the jolting ground and watched houses and trees wave about in crazy patterns.

"More terrifying even than the buckling and jolting was the deafening roar that came with the shock waves. A British tea planter said it sounded to him like an express train rushing through a tunnel. Natives said it was like the stampeding of wild elephants.

"Then after the first shocks came new sounds, like naval gunfire, but out of the Himalayan ranges. These sounds came from the shaking apart of the mountainsides.

"And added to all the other sounds were the shoutings and screamings of people. The peasantry could be heard all over the land, calling out 'Hari bol!' (God speaks!)"

These poor people could not understand the earthquake like their western brothers: they knew nothing of seismographs or geological faults; but they recognized the voice of God.

And God does speak through such dis-

God Speaks!

By Arthur S. Maxwell

turbances of nature. Certainly He spoke to the antediluvians when the whole earth was convulsed and "the fountains of the great deep" were "broken up" (Gen. 7:11); He spoke again to the Jews of Christ's day when, as the dying Saviour hung upon the cross, midnight darkness descended upon the waiting multitudes "and the earth did quake, and the rocks rent" (Matt. 27:51); and He will speak again to the present generation when, amid the final scenes of history, there shall be "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Rev. 16:18.

All down the ages He has been speaking to humanity, as Jesus said He would, through wars and "famines, and pestilences, and earthquakes." Matt. 24:7. He expects us to recognize in every such calamity another call from heaven to repentance and reformation. Breaking in upon our self-centredness and self-sufficiency, they remind us of our helplessness and complete dependence upon the power of our Creator. They reiterate His claims upon us, and remind us that for every deed, even for every idle word, we must give account in the day of judgment. (Matt. 12:36.)

In a special way God is speaking to the world to-day—to your heart and to mine. Surely it is not without significance that this present century has seen the greatest wars, the greatest famines, and the greatest pestilences of all time. Surely there is meaning in the mighty convulsions that we have witnessed, not only in nature, but in every aspect of human life upon this planet. Politically, socially, internationally the world has "jolted" and "throbbed" and "buckled" as in the mighty Assam upheaval.

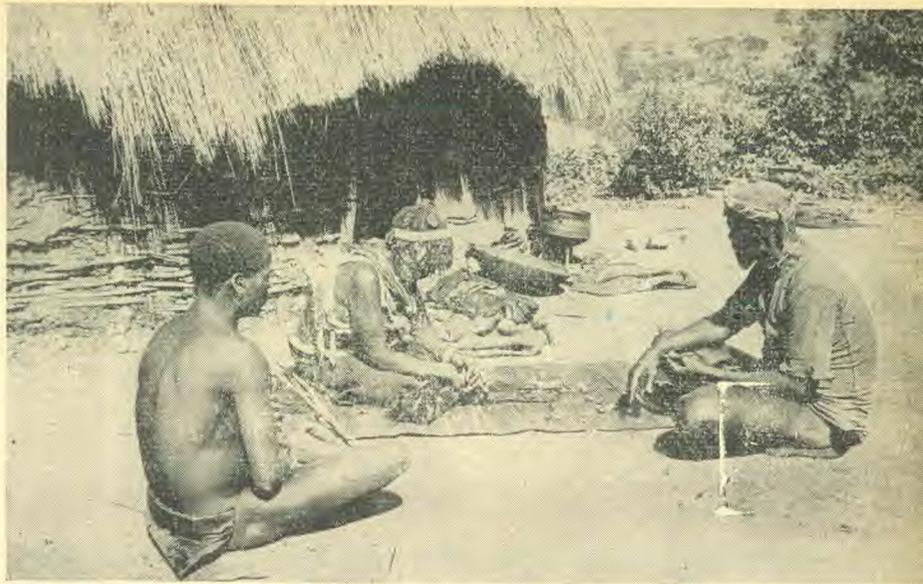
"Great earthquakes shall be in diverse places," said Jesus, "and fearful sights and great signs shall there be from heaven," Luke 21:11. We have seen them. And we shall see more of them, for He warned that "there shall be

(Continued on page 11.)

Medical Missions

Around the World

By T. R. Flaiz, M.D.
General Medical Secretary,
World-Wide Advent Missions.



An African Medicine Man.

CHRISt Himself was the first medical missionary. No other phase of our work grips hearts in mission lands as does the ministry of healing. Medical work deals with the restoration of the sick by means of physical therapy, diet, medication, and surgery. Christian medical work embraces also a programme of spiritual work for the same people. It obviously involves the establishment of institutions where these physical and spiritual endeavours can be undertaken. It includes the training of personnel to staff this extensive work.

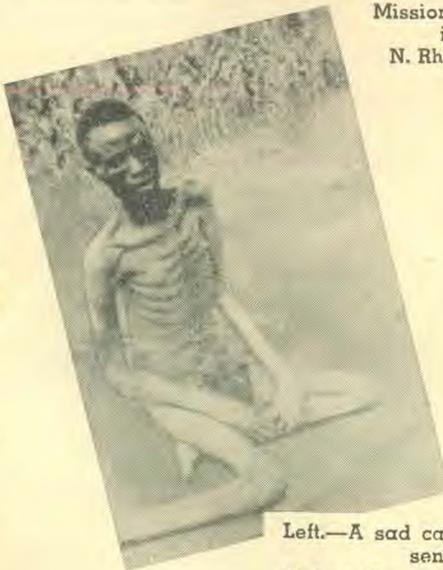
Were it possible for you to visit some of these schools of nursing in the mission hospitals operated by World-Wide Advent Missions, what an inspiration you would receive! Could you step into the nursing school in Bangkok, Siam, at worship time and see thirty or more Buddhist girls from the better families of the city with a handful of our Christian girls joining in Bible study, song, and prayer, I am sure there would be little question as to the

value of this most essential feature of our medical work. To date, more than half of these girls from Buddhism have been baptized and all are without prejudice studying the truth of the Gospel.

In Central Africa, I found young men and women doing excellent work as dispensary workers, maternity nurses, and hospital aides, who were but a few years removed from their jungle environment.

(Continued on page 11.)

Mission Cure
in
N. Rhodesia



Left.—A sad case of amoebic dysentery.



Right.—The same man cured, four months later.



A serious case reaches the mission hospital in India. As a last resort, and often too late, relatives hasten to the mission doctor for help.



Above.—African boys



School building and students at West Visayan Academy in the Philippine Islands.

A WORLD WORK—

A group of Christian converts about to be baptized in Polynesia.



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Learning carpentry.

A stream of out-patients arriving at a medical welfare centre, on the island of Trinidad in the West Indies.



GIFT WILL DO

will equip one of the wards of the Life Hospital, Nigeria, West Africa. The hospital serves a wide area.

that's what it takes to house a native teacher in Angola, South Africa. Eight such homes are needed.

will pay the operating expenses of the launches in the South African lands for three months.

One hundred such gifts would provide irrigation equipment for the East College farm at Beirut. Water is essential.

will pay the salary of two workers in Ivory Coast, West Africa, for one month.

10/- gifts—many are needed to equip a new hospital in Karachi, India.



Girls' School at Addis Ababa, Abyssinia.

FOR A WORLD NEED

A group of volunteer workers preparing garments for those in need.





Above. — South Sea Islanders before the coming of the Gospel missionary.



Right. — South Sea Islanders transformed by the influence of the medical missionary.

opening their doors to its medical missions. The vast island fields of the South Pacific are partially occupied by its missionary forces, but this force could be doubled, yes, trebled. In New Guinea alone, one thousand teachers are needed to answer calls. Indonesia, shaken from ancient superstitions and torn by nationalism and disorganized

Telling the Story of Jesus Everywhere

By J. A. Stevens

ideologies, has long been a fruitful field for missionary endeavour; but the population is vast and the stabilizing influence of the Gospel of Christ needs a far greater staff than is there now. The population of the Malay Peninsula, Japan, and Korea numbers 241 million without China's hundreds of millions. What a host to evangelize! Buddhism, Shintoism, and Confucianism have steeped these hundreds of millions in abstract philosophies, often involving animistic beliefs. But to-day many thousands of these various populations rejoice in the knowledge of God's truth. The need for additional evangelists, doctors, nurses, and teachers is urgent.

EIGHT hundred years before Christ, the Prince of Peace, was born, the prophet Joel foretold a world-wide arousing of interest in the teachings of the Word of God: "I [Christ] will pour out My Spirit upon all flesh." Joel 2:28. This gracious effort of Christ to prepare the way for His messengers to carry the "good news" of salvation to "every nation, and kindred, and tongue, and people" (Rev. 14:6) checks off the last item of God's programme to lead men and women to accept Christ and His everlasting Gospel. It fulfils Christ's own words: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

For many years World-Wide Advent Missions has been carrying the everlasting Gospel to a constantly widening circle of people. To-day this circle of uplift extends to 228 countries and island groups and enlists 706 languages. Its literature makes the last Gospel message available in the language of fifteen-sixteenths of the world's population.

Lands long closed to Christian effort are



Kata Ragoso, a mission convert, organized rescue parties, and saved the lives of seventy-seven airmen.

World-Wide Advent Missions has carried on work in India for more than fifty years. It has a well-established church there, as well as in Burma and Ceylon. For more than fifty years the vast continent of Africa has been a fruitful field for Gospel work. South America has also

been a field for human "uplift" for more than half a century. The countries of Central America and the islands of the West Indies are "occupied territory" for the army of the Lord.

In every part of the world the needs are great, and the appeal is urgent; for the Gospel of Christ and the blessed news of His glorious soon coming to earth again must be hastened on till the last judgment-bound soul has heard of God's love in Christ, the Saviour of the world. The time left for working is short.

Medical Missions Around the World

(Continued from page 7.)

So highly did the public in Uganda, Africa, evaluate the unique work of our missionary, Mrs. R. L. Garber, in the field of home nursing, that the king of Uganda and the educational commissioner graced the occasion of the graduation of her first class of sixteen Uganda women by attending the service—the commissioner giving the address and the king presenting the certificates.

Besides substantial improvements and additions being carried out in many institutions in mission lands, new hospitals are now under construction in Mayagüez in Western Puerto Rico; Belém, Lower Amazon; Basutoland, South Africa; Barotseland, Northern Rhodesia; Heri, in Tanganyika; Ishaka, Uganda; Baghdad, Iraq; and Karachi, in Pakistan, the western, Moslem part of India.

To staff this far-flung system of institutions, we have during the past four years sent to the mission field nineteen physicians, thirty-nine nurses, three dentists, and two medical technicians. In addition, fifty-seven nurses went to the mission fields as wives of missionaries. These medical workers staff some of the most remote, lonely, and difficult stations of our overseas work. They are in the perennially cold, dizzy highlands of the Andes. They are in the remote, inaccessible, and steaming jungles of the Upper Amazon. They are in the heart of Africa, in India, in China, in the Far East, and on the islands of the Pacific, carrying out the commission of our Saviour to preach the Gospel and to heal the sick.

God Speaks!

(Continued from page 6.)

signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

Thus Jesus makes it plain that God does speak through the stirring events of our time. He expects us to recognize their import, and see in them signs of His coming and of the end of the world. They are indeed the voice of God calling men to prepare to meet Him in that day. They are the deep-toned orchestral accompaniment to the voice of the church as it proclaims to humanity the last divine warning and invitation: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7. They lay earth-shaking emphasis upon Heaven's final appeal to the honest-hearted in Babylon: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

God grant we may each one hear His voice speaking to our hearts this day, and return to Him in full repentance and surrender before it is for ever too late.

The Quest for Peace

(Continued from page 3.)

True to the prophetic Word, the nations had begun, however ineffectively, to take the words, "Peace, peace," seriously upon their lips!

Following the major clash of France and Germany in 1870 the growing dangers to peace evoked still another effort, on the part of the Czar of Russia, to get the nations to speak peace to one another.

In the Hague conferences of 1899 and 1907 no fewer than twenty-six and twenty-four states respectively were brought together. But while a number of lesser disputes were settled, the major antagonisms again proved irreconcilable, and eventually blazed forth in the cataclysm of 1914-1918.

Birth of the League of Nations

It was this fearful catastrophe which brought home to the leading statesmen of the world that unless something effective was speedily devised

in the way of international co-operation, civilization must inevitably annihilate itself. So, with the signing of the peace treaty in 1919, there was created the most far-reaching and comprehensive organization for the speaking of peace between people and people that had ever been set up—the League of Nations.

A Palace of Peace was built in Geneva and for two decades the nations talked "Peace, peace" within its halls. But in the secrecy of their chancelleries at home the statesmen of some of the nations were acting very differently.

Significantly, Dr. Harold Butler wrote in his book, *The Lost Peace*: "From 1931 onward one felt that the sun had departed from Geneva and the cold shadows were creeping on the League."—Page 42.

In 1939 the peace talk was rudely cut short by the outbreak of World War II.

Ten Thousand Words of Peace!

Yet even before this new world conflict was over, the leaders of the nations were planning still another organization wherein the nations might come together to speak peace, and no sooner had hostilities ceased than the United Nations Organization came into existence.

In a document of some 10,000 words, divided into nineteen chapters and 111 articles, the determination of the nations was expressed, in the words of the Preamble, "to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and . . . to practice tolerance, and live together in peace."

Again the enthusiasm of statesmen and people was voiced in resounding words. "On this historic day fifty nations are grasping each other's hands in brotherly union," declared the representative of the Iranian delegation as he signed the U.N. Charter.

"We have made it possible to move one step nearer to that divine goal when it will be possible to convoke the Parliament of man and establish the Federation of the World," proclaimed Sir Ramaswami Mudaliar of India.

It was Lord Halifax, of Britain, who amid the exuberance of San Francisco in 1945, voiced the sobering caution which subsequent events have entirely justified. "On this historic day, in the world's long search for peace, we have, I am convinced," he said, "forged an instrument by which, *if men are serious in*

wanting peace and are ready to make sacrifices for it, they may find the means to win it."

I well remember sitting in the Press Gallery of the Westminster Central Hall at the opening session of the First Assembly the next year and seeing, as if in response to the heart-cry of the world, the great floodlight over the centre of the hall suddenly come on, illuminating in a blaze of splendour the chairman's gold-painted desk, the speaker's rostrum, and the crowded delegates' tables.

But within a few days of the opening of the assembly light began to dim and the pattern of the future to take shape. One of the member nations, Iran, lodged a serious complaint against another member nation, Russia, which had joined in the acclamation of the United Nations' possibilities for peace. As we looked down at the Security Council grappling uneasily with the vast problems so early forced upon it we realized yet again that the old spirit which had wrecked every earlier effort was still there, threatening to give the lie to all the fervent protestations of peace.

Despite these first set-backs, however, and others which have arisen during the four subsequent years, the creators of the United Nations have pressed on with their truly noble purpose, and to-day, on the Manhattan bank of East River, New York, the skyscrapers of the world's greatest peace organization are going up. Soon the work now divided between Lake Success, Flushing Meadows, and various of the world's capitals, will be concentrated there in the most gigantic effort for peace the world has ever known.

New and Strange Cries of "Peace"

Yet vast as is the edifice of the United Nations, this organization, and all its auxiliary associations still do not comprehend all the cries of "Peace, Peace" to be heard in the world to-day.

Clamant voices have of late begun to make themselves heard from an unexpected quarter—on the other side of the Iron Curtain. From thence in recent years have emerged a succession of "peace marches," "peace trains," "peace congresses," and latest of all "peace petitions" which have been circulated by the million among all the peoples of the world.

Most recent of these peace appeals is the so-called "Stockholm Appeal" for the achievement of world peace which originated in the

Communist-controlled World Congress of Partisans of Peace in Stockholm, and has been signed, according to Dr. Joliot-Curie, by no fewer than 273,470,566 persons, representing, he claims 500,000,000 souls, or one-fourth of the inhabitants of the globe.

Many good people, no doubt, have associated with these congresses and have signed this latest appeal in the belief that they were adding their plea to the great heart-cry of the world for lasting peace. Little did they realize that all these "peace appeals" from the other side of the Iron Curtain are nothing more nor less than a blind to mask the war preparations of their originators and to strike the defensive weapons out of the hands of their victims.

"They cry 'Peace, Peace,' and not only is there no peace, but they do not want peace," comments one journal. They are "talking peace," equally rightly asserts Mr. Gordon Dean, U.S. Atomic Energy Commissioner, "as a means of waging war."

So to-day, just as the divine Word declared nearly two millenniums ago, cries of "Peace, peace" are to be heard on every hand.

Some have a noble ring about them. They come from the hearts of men whose lives are dedicated to achieving "peace on earth" by all the means at their command. Others are palpably false, intended only to delude and deaden the senses of men and prepare the way for the tyrants to strike.

How soon all will be rendered inaudible by the din of a new world conflict none can say. But no one who compares the unerring predictions of the Word with their grim reflection in the events of our time can doubt but that we are witnessing to-day the crescendo of both the peace cry and preparations for world destruction.

The shadows are lengthening swiftly; the sunset hour is near. If we are to be ready when the catastrophe both of destruction and salvation breaks, we must hurry, hurry, hurry!

(Next time: "Middle East Cockpit.")

Man-Made Meat

(Continued from page 5.)

please—the wholesome bread, or the devitalized, sugar-coated cake. For momentary ease and present pleasure many choose the latter. But for real spiritual health it is vital that we select the "Bread of life"—the Bible.

We think of further examples of man-made meat—namely the Sunday-sabbath, and the teaching that "grace abolishes the law of God." Embosomed in the Ten Commandments is God's request that we "remember the Sabbath day, to keep it holy" and a reminder that "the seventh day is the Sabbath of the Lord thy God." Exod. 20:8, 10. Man has sought to change this day—as Bible prophecy foresaw. So popular is this man-made commandment to keep the first day holy, that throughout Christendom no more than a comparative handful are still adhering to the unchangeable precept of God. "Ye are My friends," says Jesus, "if ye do whatsoever I command you"—not, be it noted, "if ye do whatsoever men command you." (John 15:14.)

To-day's widespread spiritual maladies—hopelessness, lovelessness, irreligion, fear—are the direct outcome of feeding on such man-made spiritual meats as we have described. Spiritual famine prevails to-day through failure to realize the truth of Christ's words that man can live only if he feeds on "every word that proceedeth out of the mouth of God." Matt. 4:4. For life triumphant here, and life eternal hereafter, our testimony must be that of the sturdy Jeremiah's: "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

God's Word—the Bible—constitutes the only spiritual meat that can bring us spiritual health. It is our privilege freely to eat it and enjoy it. Let us see that our diet is not devitalized. For the attainment of full spiritual stature we must "diminish not a word" of all that God has left on record for us. (Jer. 26:2; Rev. 22:19.)

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THE CHILDREN'S



Pages

JACK'S DREAM

By Mary Sinclair

JACK took the sixpence his mother gave him for the missionary offering and started for Sabbath-school. He walked rather slowly, thinking all the way how he would spend that sixpence if only he could keep it for himself.

"It would buy a nice big apple and some sweets, or some marbles, or—oh, I wish I could keep it!" he mumbled to himself.

When the boys marched around to drop their coins in the plate, Jack pushed his away down in his pocket. "Miss Armstrong won't know if I keep it," he thought. "She'll think I forgot to bring it."

All through the lesson Jack kept feeling his pocket to be certain that his sixpence had not jumped out. He tried to listen to Miss Armstrong, but he could not keep his mind off the sixpence.

After the church service, Jack hurried home and hid the coin under the edge of the carpet in his room because he did not want his mother to know he had kept it; and if he left it in his pocket she might find it.

Usually Jack liked to stay up as late as possible, but this night he was glad when bedtime came. Just before he hopped into bed, he took a

look under the carpet to make sure of his money. "Yes, it's still there," he said to himself.

But Jack didn't sleep very well that night. He had some unpleasant dreams.

"I can't have any rice to-day," said a thin little ragged Chinese boy to a playmate, as he turned from the missionary's home.

"Why can't you?" asked the chum, who had just eaten his bowl of rice.

"Well, Jack kept the sixpence his mother gave him for the missionary box, so I must go without rice; and, oh, I'm so hungry!"

Jack heard a knock, and, turning, he saw a little girl from India standing at the big hospital door. She told the kind lady who answered the door that her mother needed medicine for their little baby.

"I'm sorry, but I can't give you any to-day, dear. Jack kept the money he was to put on the plate for missions; so you will have to go without the medicine to-day."

The little girl turned and walked away, tears streaming down her cheeks, as she thought of her little baby sister who was so ill.

"Oh, dear! If only Jack hadn't kept that sixpence!" sighed a little African boy feebly. "I have been lying here for a whole week waiting to get in with the other orphan boys; but Jack is going to buy some sweets or marbles with his money, so I must still lie here. I'm so hungry, and I have nowhere to go!"

* * *

"Oh, what an awful dream I've had!" said Jack as he sat up in bed and rubbed his eyes. He jumped out of bed and looked for his coin. There it was. But he wasn't thinking how he would spend it—he was wondering how he could get it to Miss Armstrong. He knew now that he would be happier after he had placed that money where it belonged.

In a very few minutes Jack was dressed and down for breakfast. He went out soon after, for he had an errand to do as well. He ran all the



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 May 31st.

way up the street until he came to Miss Armstrong's home. He reached up and gave the bell a sharp twist, and waited impatiently for an answer.

He didn't see his teacher coming from the garden. The little Chinese boy, the little Indian boy — starving, sick, homeless — were all he could see just then.

"Good morning!" said Miss Armstrong.

Jack jumped in surprise. "Oh, Miss Armstrong," he gasped, "I've brought my

offering for the mission box. I was going to keep it for myself, but now I want to put it into the box to help the boys and girls of foreign lands."

"All right, Jack, I'll take it over right now," said Miss Armstrong as she accompanied him to the corner.

Jack was so relieved to get that sixpence into the box.

"I'm glad I had that terrible dream last night before I had a chance to spend the missionary money," said Jack to himself as he ran, with happy heart, to join his playmates.

Little Jack Horner

(A Revised Version)

Little Jack Horner
Sat in a corner
Eating a very queer pie;
He saw in a trice
It held everything nice
From lands where the mission
fields lie.

From Ceylon came the spice,
And from China the rice,
And bananas from West Indian
islands;
There were nutmegs and cloves
Fresh from Borneo's groves,
And yams from the South Sea
islands.

There were nuts from Brazil,
All the corners to fill,
And sugar and sago from Siam;
From Turkey a fig
That was really so big—
Jack's mouth thought, It's larger
than I am.

There were pomegranates fair,
Grown in Iran's soft air,
And oranges from Spain just as
found there;
And what may seem queer,
Beans and grain from Korea,
And all of the things that abound
there.

A Tunisian date
Did not turn up too late;
Jack need not for fruit to Japan go;
Tamarinds were not few,
There were oranges, too,
And from India many a mango.

Now, thought little Jack,
What shall I send back,
For these gifts to me and my
nation?

The Bible indeed
Is what they all need,
For it tells of a mighty salvation.

But how can it go,
Thought little Jack so,
To lands that are distant and
many?
I'll make use of a card,
And try very hard
To ask every friend for a penny.

And when I have got
A nice little lot,
I'll post it to Bible House corner;
Then over the sea
They'll send, carriage free,
Some gospels from little Jack
Horner.

—Everyland.

Partial Results of Competition Nos. 6, 7.

Watch for further results in future
issues.

Prize-winners. — Ruth Johnson, 46
Weller Avenue, Rochester. Age 12;
Lyn Howatt, 16 North Drive, Norbreck,
Blackpool. Age 10.

Honourable Mention. — Richard
Jelliff (Pakefield); Jennifer Harvey
(Charlton Kings); Janet Massey (Bir-
mingham, 17); Pearl Rich (Launce-
ston); Richard Dickenson (Brentwood);
Clifford Prince (Watford); Greta
Crocker (Binfield); Alan Peart (Old-
ham); Maureen Walsh (Haywards
Heath); Eileen Dunlop (Belfast); Kath-
leen Thomas (Stratford, E.15); John
Rich (Launceston); Molly Rich
(Launceston); Roy Warren (Watford);
Paul Johnson (Rochester).

Those who tried hard. — Tony Warren
(Kettering); Cynthia Sharratt (Burton-
on-Trent); Margaret Sumner (Sutton);
Ann Seymour (Hull); Berice Bryant
(Lowestoft); Shirley Eaglen (Norwich);
John Toole (Rhoose); Jim Snow (Wyllie
Village); Marilyn Strachen (Aberdeen);
S. Messenger (Harpenden); Amy
Randsome (Stockton); Kenneth Lloyd
(Twyford); Ethel Stobart (Gateshead);

Lilian Hughes (Croydon); Kathleen
Nutley (Binfield); Cassie Dunn (Long
Eaton); Loretta Rapetti (Highgate);
S. East (Windsor); Brenda Smith
(Whitley Bay); Norman Leonard
(Middlesbrough); Barbara Manison
(Birmingham, 22); Maureen Lade
(Hastings); Ruth Cox (Chesterfield);
Beatrice Green (Hull); Jacqueline
Dowell (Lowestoft); Wendy Baker
(Newport); Kathleen Weatherall
(Coventry); Josephine Aldridge
(Bishops Cleeve); Joan Darnell
(Canonbury, N.1); Paulina McMillan
(Watford); Jacqueline Turner (Nor-
wich); R. Wilson (Norden); Bar-
bara Astbury (Stoke-on-Trent); Jeffrey
Heath (Liverpool, 8); Myra Parmenter
(Richmond); Linda Miller (Purley);
Ena Campbell (Newcastle-on-Tyne);
Judith Wallis (Chelmsford); Doreen
Emuss (Birmingham, 14); E. Childs
(Romford); Christine Dyche (Walls-
end); Ann Moulding (Chester); Mar-
jorie Covert (Stockport); Roger Furnell
(Birmingham, 17); Jean Wilder
(Maidenhead); Brenda Plant (Stoke-on-
Trent); Josephine Dunstan (St.
Mabyn); Mavis Clayton (Lewes); B.
E. Cook (Twyford); Audrey Bird
(Sparkhill); June Gee (Beeston); Ivan
Chettleburgh (Norwich); Albert Wag-
staff (Rickmansworth); Peter Vokins
(Mountain Ash); Jean Fuller (Bourne-
mouth); Isobel McNeilly (White Abbey,
Co. Antrim); Shirley Berry (Bow,
London, E.3); Gillian Sheldon (Wimble-
don); Dorothy Gosling (Bournemouth);
Gail Fitzpatrick (Birmingham, 26);
Olive King (Chelmsford); Doreen
Moore (Maidenhead); Margaret Keeler
(Rochester); Susan Gibbons (Bray-
wick); Beryl Parker (Reading); Terry
Ritchie (Brighton); Valerie Pearsall
(Birmingham, 23); Patricia Cowles
(Alveston); W. Whitfield Robson
(Wallsend); Evelyn Potter (Bristol,
5); Carol Reath (Folkestone); Maria
Purkiss (Colchester); Ivan Tann (Fare-
ham); Marjorie Goldsmith (Cwmfelin-
fach); Margaret Phillips (Wyllie);
Joyce Pickering (Pickering); Eileen
Glover (Coventry); Nonia Searle (En-
field); Sonia Kitchin (Hastings); Esther
Dunstan (St. Mabyn); Violet Teiner
(Brinklow); Robert Armstrong (Croy-
don); Claire Munden (Bristol, 4);
Margaret Moden (Bristol); Margaret
Rayment (New Malden); Gloria Snow-
den (Beccles); Pearl Smith (Beccles);
Beryl Palmer (Norwich); Irene Ken-
nedy (Glasgow); Norman Viner (Lon-
don, N.7); Vanessa Jezard (Dover);
Alan Bowles (Wimbledon); Greta
Fellows (Watford); Hamish Duncan
(Dundee); Margaret Montgomery (?);
Ann Hembling (Beccles); David Brown
(Bibury); Diana MacVine (Ealing);
Malcolm Sanders (Watford); Hilary
Thompson (Watford); Derek Lowe
(Newcastle); Derek Kerr (Edinburgh);
Dorinda Sullivan (Bournemouth); Joan
Gill (Cheltenham); Joan Still (Lewis-
ham); Hillary Jezard (Dover); Loretta
Taylor (Walthamstow); John Cooper
(Coventry); Gillian Hastines (Inswich);
Jean Sparkes (London, S.W.4).

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Upper.—African mothers bring their sick children to the missionary nurse.

Lower.—Natives waiting for medicine at an inland New Guinea dispensary.



A group of Uganda women, East Africa, who have taken courses in First Aid and Child Welfare.



A Nigerian nurse.



Upper.—A Gospel colporteur in Bengal, India.

Lower.—One of the industrial departments of our college in Manila, Philippine Islands.

MY GIFT TO MISSIONS

To the Editor, "Our Times," Stanborough Park, Watford, Herts.

I have read with deep interest of the work of World-Wide Advent Missions and have pleasure in enclosing herewith:

£ to further your good work.

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